

# The Sabbath Recorder

Believe in God as your Creator, and you will see his glory in all the works of his hands. Believe in him as the supreme governor of the universe, and you will see his laws acting in sublime and awful harmony all around you. Believe in him as your Father, and you will see his face bending over you radiant with love, and you will hear his voice thrilling with compassion when you are prostrate with affliction and no human being can help you. Believe in him as your Savior, and you can rejoice that your sins are all forgiven, your sorrows are all healed, your wants are relieved, and the prospect for the future is glorious with the dawn of heaven.

—Rev. Daniel March.

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# SEVENTH DAY BAPTIST DIRECTORY

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**Terms expiring in 1929**—Frank Hill, Ashaway, R. I.; Herbert L. Polan, North Loup, Neb.; Loyal F. Hurley, Adams Center, N. Y.

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The Memorial Board acts as the Financial Agent of the Denomination.

Write the Secretary or Treasurer for information as to ways in which the Board can be of service.

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(INCORPORATED, 1916)

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# The Sabbath Recorder

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*Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowmeth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.*

*The Lord is merciful and gracious, slow to anger, and plenteous in mercy.*

*Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. Psalm 103.*

Does not everything show a *progressive* revelation of God and of his kingdom? There was a long step from the days of Saul and David to David's greater Son and to Saul of Tarsus.

Through every stage of the Bible story for many hundred years, Jehovah was leading his people to a better understanding of himself and of his kingdom, until in the New Testament the Ancient, wrathful God of War was revealed as the Prince of Peace. Then his present help to the apostles in their time of need was given in the light of the crucified Christ.

Now, after nineteen hundred years, is it reasonable to suppose that Jehovah God actually shut up the heavens and withdrew from the world, giving his children no special evidence of his presence in as real a manner as he used to give it to men of Bible times?

Are we to suppose that the only guidance we have is found in the old record of what God did for his people in those early, far away days? This seems to me too much like shutting God out of our present world. Must we depend alone upon his *former* visits to earth? Did he come nearer to the ancient, primitive people than he has to the generations illumined by the Light of the world?

Why can we not think that, in every generation since the time of Christ, God has been revealing himself and putting right thoughts into human hearts as certainly as he did in ages gone by? He is revealed as the "God of the whole earth," and of every age; if so, he is no more the God of Abraham, of Isaac, and of Jacob, than he is *my God*—my present help in every time of need, my refuge and strength, and the helpful, uplifting God to every one today—the God in whom we "live and move and have our being."

When Solomon built the temple "the Lord God was with him," and Saul in his day was "filled with the Spirit." Why should not God's people today engaged in kingdom

**Notice for Members of the Commission** All members of the Commission who expect to attend the meeting of that body in Los Angeles, Calif., are requested to inform Brother James R. Jeffrey, 178 West Forty-third Street, Los Angeles, as to "what road and what hour they will arrive in the city." He will arrange to meet them when they arrive.

**An Ever Present God** Some way, I can not feel that God has ever been any nearer to those who trust in him than he is to his children in these passing years.

I know there is a common way of thinking that several thousand years ago Jehovah met men face to face, talked with them, and interposed directly in human affairs, in a very different way from what he has done in the last nineteen hundred years. We would not be understood to doubt in any way the reality of his presence with ancient worthies, his inspiration of the prophets, and his communications with Adam, Enoch, Abraham, Moses, Joshua, and Samuel. It was a long step in Jehovah's progressive revelation from the days of Enoch and Noah to the times of Isaiah and Jeremiah and Hosea. And many, many generations passed with God's people before the time was ripe for the full revelation of the loving, merciful Father God through Jesus Christ, his only begotten Son.

work, realize God's presence, and be filled with the Spirit just as effectively as they were in olden times?

Why may we not believe that Jehovah raised up Abraham Lincoln, and filled his heart with the burden of his wonderful work, just as certainly as he did Abraham of old, to be the "father of the faithful"? Lincoln believed he was working, as he said, "with fidelity to the right," and "with malice toward none, with charity toward all." And who shall say that he was not led by the everpresent God, according to the divine promise?

It seems to me that Dwight L. Moody was called of God for his special work and that God was as near to him with help and inspiration as he was to Paul.

Many wonderful evidences of the present help of Jehovah are scattered through history. Why may we not expect such help today if we are true to him and work in the Christ spirit for the advancement of the kingdom of truth?

The sense of the divine presence may be just as real to one who sees through the eye of faith as is the sense of physical things when seen with physical eyes. The devout soul may be as sure of God's nearness as he is of the nearness of the natural world when seen by the eye, or of the nearness of a band of music when heard by the ear. But this sense of nearness—this assurance of God's presence—comes by a higher form of evidence that belongs to the spiritual world.

Spiritual consciousness is as much a fact in man as is consciousness that comes by the senses. Nothing is more natural than for loyal human spirits to commune with—or to be conscious of—the divine Spirit in whose image man was made.

Oh, that Christians might realize the helpful uplift and inspiration of a Father God who still abides with them, and who fills the heavens and the earth with his presence. We do not need to pray for him to come down to us; but the rather, let us ask him to "open our eyes that we may see." This would transform lives today as certainly as it did when light from heaven shined upon Paul.

**Let Us Co-operate With God's Laws** I have just read how desperate human efforts failed when men were sinking a caisson for

the foundation of a great bridge, and how a wise man succeeded by co-operating with the laws of God. A loaded scow was found deeply imbedded in the mud at the very place where the bridge pier must be started. After the engineer had tried every way he knew to raise the scow by the strongest human made machinery, and had utterly failed, a young engineer said, "I believe I can lift that scow." The engineer in charge said, "Go ahead and try!"

Then the young man had a large canal boat brought, and when the tide was low they chained it tight to the sunken wreck, and simply waited for the tide to come in. Soon from the great Atlantic the flood filled the bay and the river, lifting the empty canal boat on its bosom until the old scow was actually torn from its bed and the obstacle was removed.

There is nothing like co-operating with God—taking advantage of his well-known laws—if we would remove hindrances that stand in our way as Christian workers. Our human efforts are weak and useless without the aid provided by God. He can help us lift every load, and remove every obstacle if we co-operate with him.

**The Natural World Throws Light On the Spiritual** When Jesus told his disciples to tarry until the Holy Spirit should endow them with power from on high, before entering upon their mission, I wonder if they realized fully his meaning. In explaining to them that the Spirit's presence would be better for them than his bodily presence could be—"It is expedient for you that I go away"—his promise that the Spirit should lead them into all truth was certainly far-reaching. Soon after this promise was given they did find that the Spirit led them to new phases of gospel truth, and into new conceptions of gospel meaning. The promise covered their entire lives, and I suppose it must still hold good, and that the mission of the Spirit will bring new light and lead into new paths until all truths are better understood and fully accepted.

There must be a natural law of the spiritual world which leads true Christians to new truths and more perfect understanding of God's kingdom, as certainly as the laws of nature have been revealing facts about

the physical universe, until men of today understand God's methods of creation far better than could any disciples of early times. The Holy Spirit was promised to lead God's children into new truths as the ages come and go.

I suppose that if the disciples had known more about the tangible laws of the universe, it might have been easier for them to comprehend the tangible laws of the spiritual world; for both laws are under God's control, and the one ought to shed some light upon the other.

I suppose that when Henry Drummond wrote his excellent book, *Natural Law in the Spiritual World*, he meant to teach that God rules in both realms, which are parallel to each other. The idea was not that natural law *dominates* the spiritual, but that by understanding the laws of nature one obtains great help in learning of God's methods in a higher realm.

The better I have come to know the lessons which natural science teaches, the more certain I am that there is *one Master Mind back of all*. The more I study the question, the surer am I that religion has nothing to fear from science, and that he is likely to know God best and to understand the Bible better, who allows nature and religion, or science and revelation, to throw light upon each other. The right kind of study in the natural sciences ought never to lead to a denial of God; but rather, such study should help to find and adore him.

The "power from on high," promised by Christ, is the one thing the Church needs today. It needs this more than wealth or numbers or education and culture, or social influence.

When the Church ceases to recognize the "natural law in the spiritual world," according to which comes the power from on high promised by Christ, it becomes weak and inefficient so far as its mission of saving sinful man is concerned. This power is the one big asset that will make the Church efficient. The church that possesses it is bound to be the church of the future. By this power alone can the lost world be brought back to God. This power of the Holy Spirit in the hearts of men is the one thing needed before the machinery of our denomination can be made effective. With this power in all our members—with Spirit-

filled hearts in all our homes—the problems that disturb will soon be solved; for this would put dynamic into all our methods, bring peace to all our churches, and our budgets would be cheerfully raised.

Oh! for another Pentecost in all our churches, in our associations, and in the General Conference. The world is waiting for the Church to turn on its power from on high. Why don't we do it?

**A Word to the Pews** These were the "Take Heed How Ye Hear" words of Jesus, the greatest preacher that ever lived. In them he indicated that the cause of the kingdom needed the proper kind of hearers, and that the success of any ministry depends quite as much upon the hearers as upon the preacher. I do not know as Jesus ever said, "take heed how ye preach," but he did long for the right kind of hearers.

In these times we hear a good deal about the kind of preaching needed. Sometimes the preachers are blamed for the slow progress of Christianity in the world, and critics blame the pastors in churches that seem dead or dying. The fault can not be theirs altogether. Jesus spent three faithful years preaching his matchless gospel, and when he was gone, one upper room held all his Church. The fault in his case could not have been in the preaching. The multitudes who heard his eloquent, searching sermons must have been largely composed of careless, indifferent, inattentive, or critical hearers. Upon them rested all the blame for the failure of the gospel to reach their hearts and to change their lives.

I wonder if the pews in our days fully realize how much the success of the pulpit depends upon them. There is plenty of criticism of the pulpit. Preachers are largely blamed for the unfavorable conditions and loss of interest in spiritual things. But we seldom hear the pews taking upon themselves the responsibility for lack of interest in church work and for the lack of conversions to Christ.

A careful student of present-day conditions must see the great need of earnest and interested hearers, if the spiritual inertia of the Church is to be overcome and the pastor is to receive proper help to bear his heavy, almost unbearable burdens.

If preaching is ever to become more ef-

fective—if the pulpit is to be made strong, there must be some changes in the pews. No pulpit can be strong in the face of sleepy, listless, selfish, or critical pews. Proper hearing always stimulates and puts life and power into the preaching.

I am impressed with the sad fact that all through our churches the pew needs reviving. The spirit of clear, strong convictions regarding important truths, I fear, is dying out. Some one has said: "Christians are inoculated with just enough religion to keep them immune from any development of real Christian devotion. Myriads in the churches have neither faith enough to doubt nor convictions enough to act."

The pew must have *convictions*, clear and strong, if the cause we love is to go forward and bless the world. It would be interesting to know how many of our losses as a denomination are due to the easy-going *convictionless* attitude of the pew regarding the fundamental truth that makes us a people. Too many act and talk as if the way of the multitude were good enough, regardless of the importance which the Bible places upon keeping the Sabbath day holy. The pew *must have conviction* if we are to live as a people.

Then the pew must have *character* if the church is to be respected. Outside critics can not injure the church as much as does the member who has the form of godliness and yet by his character brings the church into ill repute. The unworthy member gives the church a death wound such as no outsider can ever inflict.

When the pew has clear *convictions* and a true Christ-like *character*, and takes up active service for the Master, even when that means to bear a cross, then the pulpit will be replenished and made strong. A church with effortless hearers, who do not seem to be enthusiastic over the worthwhile things that build up the spiritual kingdom, will never be likely to lead men to God; neither will it furnish more preachers for the pulpit.

A live, consecrated pulpit, with pews that "take heed how they hear," makes a combination against which the powers of evil can not prevail. It requires a live hearer as well as a live preacher—vitality in both

pulpit and pew—to give a church power among men.

This, then, is the sum of my message to the pews: "Take heed how ye hear." Listen attentively, apply personally, cultivate diligently, be true to your convictions, and you will make your pulpit a tower of strength and your church the light of the world.

**A New Sabbath School** A letter from Mr. Carl C. Crouse of Calora, Neb., ordering Sabbath school helps and literature, brings the good news that they have organized a new Bible school there, consisting of twenty-seven numbers. There are five classes.

We bid them God speed in their good work. A subscription for the SABBATH RECORDER also came with the order for helps.

**Please Read the Messages** Elsewhere in this issue you will see **From Brother Brewer** and **From Harold Crandall** a message from Riverside, regarding transportation to Conference. Brother Brewer tells you where to find your nearest member of the transportation committee, and what to do when you reach Riverside.

Second, you will find an important notice from Rev. Harold Crandall, Conference treasurer, telling you where to direct mail to him. This, too, is an important notice that should not go unheeded.

### ALFRED UNIVERSITY NINETY-SECOND COMMENCEMENT, JUNE 8-13, 1928

SEVENTY-SEVEN GRADUATES RECEIVE DIPLOMAS

(Compiled from Hornell Tribune and Alfred Sun)  
PROFESSOR CORTEZ R. CLAWSON

Alfred University celebrated its ninety-second commencement this week. With a week full to the brim, the first event on the program began on Friday evening with the graduating exercises of the theological department, when Erlo Everett Sutton and Hurley Saunders Warren received diplomas.

Rev. B. H. Linville, pastor of the Christian Temple, Wellsville, delivered the annual sermon before the Christian Associations, in the church Sabbath morning. The

text of his sermon was taken from Hebrews 11:40. "God having provided some better things for us that they without us should not be made perfect."

In developing his theme, "Perfecting the past and shaping the future," Rev. B. H. Linville spoke of the authorship of the text, saying that although there was a dispute as to the author, there was no doubt in his mind but that it was written by the Apostle Paul at a time when a group of newly-converted Hebrews desired to go back to the religion of their fathers because of religious persecution. Paul endeavored to show them that they were carrying on the work of their forefathers. He taught them that all life and labor was incomplete and that they could become partakers of the army of partakers in the Hebrew religion.

In closing, Rev. Mr. Linville said, "I appeal to your sense of devotion and fidelity not to become indifferent but to carry on."

For the baccalaureate sermon, the class of 1928 in academic costume, marched from the library to the church, Sunday night, to hear President Boothe C. Davis' annual words of parting to those who have completed their four years at Alfred, and are about to form a part in the world in which they presently will find themselves.

President Davis, in an enlightening and inspiring talk, emphasized the fact that it is extremely important, and indeed one of the chief benefits derived from an education, for one to be able to adjust one-self rapidly to conditions under which one finds himself.

President Davis' theme was, "Life Adjustments." The text was from the one hundred nineteenth Psalm, one hundred forty-fourth verse: "Give me understanding and I shall live."

[The baccalaureate sermon will appear in the Education Page soon.—T. L. G.]

### ANNUAL CONCERT

On Monday evening a small audience enjoyed a very fine musical program.

Albert Edmund Brown, baritone, dean of the Ithaca Conservatory of Music, presented a varied program of popular and classical selections. He was accompanied at the piano by Mrs. Brown.

The program included, following the opening aria, four selections by Franz Schu-

bert in commemoration of the noted composer's anniversary. Three Hungarian songs opened the second group, after which Mr. Brown turned to a group of traditional songs and another which included four of the Kipling favorites, in which he put much feeling.

### SENIOR CLASS PRESENTS AN ELECTRIC CLOCK

To mark their appreciation of their four years at Alfred University, the members of the graduating class gave to the university a fine set of clocks at the annual class day exercises, Tuesday afternoon at Alumni Hall. President Desmond E. Devitt made the presentation to the university. Dean A. B. Kenyon, for the trustees, accepted the gift.

As part of the exercises, Dorothy E. Holland, president of the class of 1928, during the junior year, bestowed the cap and mantle on Clarice M. Thomas, president of the class of 1929.

Elizabeth Selkirk gave the ivy oration, following which she led the procession to Allen Memorial Hall, where the ivy root was planted. Professor Ray W. Wingate played the processional and recessional.

### CLASS GIFT SPEECH DESMOND E. DEVITT

The time has come when the class of 1928 will cease to be an active organization upon Alfred University's campus. As alumni we shall recall our years of schooling at Alfred with many pleasant memories. As a class we have had a colorful career. There have been many changes since we were freshmen. We were responsible for the worst moving up day program that any freshman class has had in the past four years. We are not especially proud of that. That moving up day was so bad that steps were taken to inaugurate a new type of program, with the result that now they are enjoyed by all rather than a few. That is a step forward, and while we were not the originators of the better moving up day, we helped indirectly to bring it about. As sophomores we sat on the first jury of the Campus Court. As juniors we gave the first Junior Follies. As seniors, we are graduating financially sound. We have made up the deficit incurred by

our moving up day program, which amounted to several hundred dollars. Our class dues, together with the receipts from our *Kanakadea* year book, and other enterprises, have taken care of the financial part of the organization without any special assessments. We can look back upon our school days and say that our organization was a success.

We have witnessed some changes in the school plant itself, which have made our life here more pleasant. We have seen the new gymnasium started, and now there are plans under way for a building more beautiful than the original plans. We have witnessed the making of an athletic field for our home games. We have enjoyed the remodeled Ceramic School, and have been able to use our Alumni Hall this year to more advantage than we had ever thought possible, due to its being remodeled.

Now that we are graduating we wish to leave something to the university that we can be remembered by, and something that we can look at when we return and know that it is our gift to our alma mater, our last deed as an active undergraduate organization.

We have searched around for a suitable gift, and we have decided that there could be no more suitable one than a master clock, whereby the bells in each building would be rung simultaneously. With a clock of this kind, smaller ones can be installed in each classroom, controlled by the primary one and corrected each minute to correspond to the time shown by the large one. And so the class of 1928 wishes to present to the university this clock.

#### IVY ORATION

ELIZABETH W. SELKIRK

It has long been the custom for the departing seniors to plant ivy, as one of the ceremonies of commencement. This tiny plant which we entrust to the dark soil, hoping that it will grow and cover these bare walls with the beauty of its spreading tendrils and broad green leaves, may be regarded as a symbol—a symbol of the beauty with which the acquisition of knowledge embellishes life which else would be quite barren.

We are endowed at birth with a life

which may be likened to those bare brick walls. We may allow it to remain thus, unadorned, garnished only by the mellowing influence of time. We may add to it that which makes it pleasing in the eyes of the world, the culture of good taste, the knowledge of life, a sympathetic understanding of human nature, and a comprehension of the laws by which the universe is governed. An appreciation of literature, science, philosophy, art, music, and the ways of man are necessary to the one who would have his life worth while and something of note in this world of ours.

It is not the plain and ordinary existence that remains in the minds of men, but the strikingly different life—the life filled with beauty, service, and clean living.

And so, as we go out into the world, to start lives which we hope will not be in vain, we plant this bit of ivy that its growth may keep pace with ours. In after years, when we return, may a strong, rugged, beautiful growth symbolize an admirable character in ourselves. May we, too, have grown and spread our talents for the benefit of others. May we have lent charm to some bare wall of life, and many years after may the memory of that charm live in the hearts of men, though we ourselves have passed on.

#### ANNUAL BANQUET

On Tuesday evening the annual alumni banquet was held in the dining room of Ladies' Hall, at which 225 alumni and friends were present. Dr. Elmer S. Pierce of Buffalo, N. Y., president of the Alumni Association, presided, and addresses were made by Honorable Robert W. Highbie of Jamaica, N. Y.; Principal Wm. C. Weaf of Buffalo, N. Y.; Principal Berton B. Bean of Buffalo, N. Y.; Rev. Dr. Philip H. Clifford of Newark, N. J.; Desmond E. Devitt, of the senior class; and President Davis. The addresses were all of an unusually high order, and the occasion was pronounced one of the best alumni meetings ever held.

#### COMMENCEMENT DAY

Frank P. Graves, president of the University of the state of New York and commissioner of education of New York State, was to have delivered the doctor's oration.

Owing to illness, the commissioner's oration was read by Dr. Alexander Flick, state historian. The oration follows:

#### THE ESSENTIALS OF LEADERSHIP

Alfred University is now acquiring the dignity of age. Its traditions go back nearly a century and are rooted in the history of our nation and state. There were less than half as many stars in our flag when the first efforts at an institution of higher education were put forth at Alfred. For seven years it was a small school, for twenty-one years it served as an academy and seminary for teachers, and some seventy years ago it blossomed into a university. Since then it has had a modest, but most fruitful development. Buildings have arisen and endowments have been increased. The student body has expanded and the courses have been enriched. The Empire State has here located two of its leading institutions—a School of Agriculture and a College of Clayworking and Ceramics. And the end is not yet, for Alfred University has barely begun its history of usefulness and progress.

But despite these amazing changes and improvements, the spirit of old Alfred remains the same today as ever. It is even more strongly devoted than ever to the purpose of its founders—the development of the young men and women for leadership in America. Than this there can be no more important objective. Society becomes very largely what its leaders make it. The importance of leaders to civilization can scarcely be overestimated. Average individuals can for a little while conserve the achievements of the race and keep the activities of everyday life in operation, but they must ever look to their intellectual superiors for new steps in progress, which alone can keep the world from stagnation. Such leaders have throughout history initiated our inventions and discoveries, bridged our rivers and tunneled our mountains, organized our industries, instituted social reform, mitigated human suffering, sin, and ignorance, produced our inspiring literature and works of art, and written our greatest constitutions. And we must realize that, if at any time our genius should altogether fail to get into action, society would quickly slip back into barbarism.

If leaders, then, are destined to play so important a part in social progress, it is essential that society should secure the maximum of benefit from as great a number and variety of these guides as possible. But should we, because of our interest in this university, complacently assume that the greatest number of leaders can be produced through higher education? Are not leaders, like poets, "born and not made"? Would we better hold that they are created by circumstances and training, rather than that they are purely a gift of nature? Or, to state the problem in its usual form, is capacity for leadership to be accounted the product of heredity or of environment, or of both? This question has long been mooted by educational philosophers, and wide differences of opinion have been expressed and vigorously defended.

Perhaps, the classic controversy as to the basis of leadership—certainly the one that has attracted most attention during the past half century—is that between the English savant, Francis Galton, and our own fellow countryman, Lester F. Ward. Both of these thinkers were themselves intellectual leaders and contributed largely to half a dozen of the same natural and social sciences. But Galton was primarily a biologist and stressed the development of the individual, while Ward was one of the earlier expositors of modern sociology and leaned toward a social point of view. Galton invented the word "eugenics" to represent his propaganda, and maintained that we might rapidly produce a gifted race through selection and judicious mating. Ward, on the other hand, held that a large part of ability is not transmissible, but is acquired through opportunity, and that genius is only potential and is to be promoted best by furnishing the proper environment. In his judgment the way to increase the efficiency of mankind is not merely through eugenics, but by finding and utilizing all the environmental influences that have contributed most to the production of efficient leaders.

As a whole, Ward seems to view the question from a broader angle and to have rather the better of the argument. Most of us would certainly agree with his proposition that if we wish to increase the number and efficiency of our leaders, we must ex-

tend to all classes the opportunity for training in every line. Up to date, at any rate, the world has achieved very little through heredity and eugenics by themselves. There has apparently been no marked physical or mental change in the race during the twenty-five thousand years more or less since, in the course of evolution, the first dolichocephalic men began their activities. A census of the characteristics of the average run of mankind at the present time makes us extremely skeptical concerning any noteworthy advance in the nature of inherited intelligence. One needs but examine the records of a presidential campaign, the controversy between the fundamentalists and the modernists, or the wide-spread sale of patent medicines, to sense how largely superstition, irrationalism, emotionalism, and cave man reactions endure and control. Possibly no people have ever appeared in modern times that could be considered the equals (not to say superiors) of the Athenian Greeks, who two and a half millenia ago attained such a high general level and produced so many intellectual giants.

We can not, of course, deny the immense progress that the race has achieved in civilization since the days of Hellas. Through co-operative and specialized effort we have gained and transmitted a wide control over both ourselves and the forces of nature. This is witnessed by the extensive developments in science, art, industry, commerce, agriculture, government, literature, and religion since the time of Pericles. But obviously these contributions have been handed down through training, without leaving any appreciable impression upon the germ cells of humanity. And it would appear to be through progress of this sort that most developments in the future must arise. We must all agree that, if we are to raise the level of racial achievement, we shall have to depend very largely upon suitable environment and education. The course of natural selection and evolution is altogether too slow.

But, it may be objected, we have never given the "eugenics" recommended by Galton a fair trial. This is unfortunately true. Even here at the close of the first quarter of the twentieth century, we do not begin to give the attention to human mating that

we expend upon the scientific breeding of lower animals. Kittens and puppies born under the hybrid conditions that we tolerate without protest in human beings would be promptly consigned to the horse pond, and any stock raiser who utilized his best blooded sires and dams to as little effect as modern society does its most worthy parent-hood, would be a subject for the bankrupts' court or the state hospital for the insane. As yet we are doing little or nothing to prevent the union and perpetuation of tuberculars, sense defectives, epileptics, imbeciles, and idiots. Men of intelligence largely feel constrained to evade the procreation of their kind, but not so the unintellectual and the imprudent. The name of their offspring is Legion. With the use of a tithe of our increased knowledge and control, we could, in the course of a few generations, vastly improve the race both physically and mentally, and raise inestimably the general level of intelligence and the possibilities of leadership.

But it is in this very process of voluntary control that the whole crux of the situation rests. It is the difficulty of rationalizing these deep-seated human instincts and impulses that constitutes the greatest value in Ward's amendment to the Galtonian theory. Racial improvement would proceed at less than snail's pace, if left entirely to its own devices. At present the individual too often regards all social control as an interference and a menace. In the popular creed, one man's opinion is as good as another's, and we still refuse to be guided by the expert in the choice of a mate. Those of us who have been naive enough in our younger days to undertake to advise another—man or woman—to select a different life companion from the one contemplated have found that, despite our good intentions, we have succeeded only in making two permanent enemies. No, if we are to hope for any marked rise in either the physical or intellectual level of the race, our laissez faire procedure must be corrected and supplemented by the presentation and application of the abundant knowledge on the subject that we have inherited. Hence the only corrective and effective means for overcoming the obstacles to development of leaders and to racial progress is to be found

in universal opportunities for education.

In connection with a discussion of the importance of universal opportunities for education, we trust that it is not altogether fanciful to note that both Galton and Ward are typical products of their respective countries. It is but logical for the Englishman to hold that leadership is practically altogether a matter of heredity. From his boyhood he has absorbed the impression that there exists a natural intellectual aristocracy, which is in possession of most of the racial genius and hands it on to its offspring. These beloved of the gods, he holds, should properly receive the benefit of the best education, but even when deprived of it, their talent can not be altogether hidden under a bushel. Genius, like murder, will out. Of course, the selective theory in English education has been greatly modified since the Great War, but it is quite consistent with Galton's traditions to hold it a self-evident truth that genius is confined to a small group and that all higher education should be similarly limited.

On the other hand, we people of America, among whom Lester F. Ward was reared, have come to incline toward a very different attitude. It has gradually become almost an educational axiom with us that every one should be permitted without let or hindrance to obtain just as much education as he is capable of consuming, without regard to social position, and almost without consideration of the cost. While our theory has at many points broken down, we have continued to maintain that the doors of all educational institutions should swing wide to every student of brains and industry. For the sake of developing as much genius and leadership as possible, no youth of ability, we hold, should be prevented from entering secondary school or college through lack of financial support or the inability to find there the subjects that his type of genius requires.

It is unfortunate, however, that we Americans seem so often to have accompanied our generous idea of universal education with the absurd implication that all children are born with equal ability and possibilities, and should be given exactly the same training, as well as the same opportunities. It is evident that we have by

no means shown as much discernment as we ought in determining the amount of education that should be furnished in each case. There is no more pathetic spectacle than the futile efforts of certain young people to lift the ponderous burden of a collegiate education when they have reached the limit of the intellectual strength with which they have been endowed. Their lofty ambition and dogged persistence are admirable and worthy of commendation, but their efforts are frightfully misapplied and uneconomical. Shall we never learn that all Americans can not do everything and that there are some occupations in life that are honorable and of good report beside those which require a college training?

Thanks to the War, though, the land of Ward, like that of Galton, has of late had its educational complacency rudely shaken, though by a shock of the opposite sort. We Americans have at length come to have some misgivings as to the wisdom of admitting to college everyone who applies. Such vast hordes have besieged our colleges as to make the accommodation of them all a physical impossibility, and we have been obliged to pause long enough to ask ourselves who should be allowed the privileges of higher education. Hence we have of late heard much about the necessity of limiting college admission to those who are able to get most out of the training. President Hopkins of Dartmouth is reputed to have first applied the term, "an aristocracy of brains," to the clientele to which he would have his college aspire, but there has come to be a general assent to the proposition that only students of reasonably strong intelligence should be permitted to enter college. If what we desire is the creation of leaders, we should not handicap ourselves at the start by the reception of too much poor material.

Possibly this conclusion was hastened by the ease and popularity of "intelligence testing," which has likewise gained its vogue as a by-product of the War. At any rate, psychological examinations have at numerous institutions recently come to be used in selecting the "aristocracy of brains." Happily these tests have not generally been considered altogether infallible. A laudable caution is being shown in their use, and we

are no longer so enthusiastic as to hope to employ them to the exclusion of all other forms of selection. In fact, as yet we are by no means certain as to just what constitutes intelligence or whether we have taken account of all ingredients that enter into the complex, and until a satisfactory analysis is made, any simplification is likely to be more or less artificial. Experience shows that moral qualities, such as industry, perseverance, loyalty, courage, and integrity, and social abilities, like a sense of humor, tact, sympathy, and affability, for which no effective tests have yet been devised, are frequently of much more consequence in determining leadership and success than is abstract intelligence. Nevertheless, the attempt to limit higher education to those who will make it of some real profit to themselves and society, may well be considered a healthful tendency, if it is but broadly construed. While intelligence tests are still in a rough and unrefined stage, if they can be made to take account of all factors and can be used with proper caution, they may eventually become of considerable value in selecting those who are to be educated for leadership.

But, in selecting the few to be trained for leadership, two of the moral qualities mentioned above, which have too often fallen out of the academic perspective, would seem to be a *sine qua non*, and should be especially stressed. These are the capacities for industry and perseverance. Leadership can never be attained by the indolent or weak-willed, and trust funds, whether obtained through endowment or appropriation from the state, must be devoted to the purpose for which they were given, if the trustees are not to be held guilty of malfeasance. Assuredly, if we hold that the dull student should properly find the scene of his activities outside of college walls, how much more should this be the case with the idle or dissolute! The one is at least doing all that he can to increase the talent entrusted to him, but the other has carefully concealed his in a napkin and laid it aside.

As a matter of fact, it would seem as if the creation of an "aristocracy of service" rather than an "aristocracy of brains," were demanded as the goal of higher training. Even the most gifted youth has no

natural right to the advantages of a college education, since the only justification for his receiving opportunities of which others have been deprived is that of a larger return to society. He could not well expect to receive this special attention as a reward for an ability for which he is not himself in the least responsible. He should be taught that such a privilege has been given him in order that his development may contribute liberally toward social welfare. Indeed, the more highly endowed he is, the more sensitive should he be made to this obligation. If a higher education is to be added to his natural gifts, it will proportionately increase his already great capacity for good or ill, and if the possessor of both intelligence and training is to become strictly selfish, predatory, or criminal, no more profound disservice to society could ensue. Pushed to its logical extreme, such a policy will lead to social suicide.

With our social problems and needs, then as great as they are today, we must strive to select our leaders, men and women, wisely, and, in addition, see that they are definitely trained for the service of society and for leadership. There is still a wide range of superstitions and abuses to be overcome, and it should be the function of all who have known the privilege of training in Alfred University to struggle to their utmost toward the upbuilding of the ideal society and state, and to contribute continually toward the abolition of ignorance, poverty, disease, and crime. These obstacles to social welfare may well challenge the best efforts of the college man or woman, and because those who have gone forth from Alfred University as leaders have selected such abuses, rather than their own selfish ends, as the objects of their conquest, the training has been understood to be economically and ethically well worth while.

Some such view of the mission of Alfred University, though "seen through a glass darkly," must have animated the founders. Can you wonder that they were willing to devote their energies and their lives to such a project? Surely you, their successors and beneficiaries, with all your modern resources and increased opportunities, can not prove recreant to the trust and unworthy of these pioneers. "Freely ye have received; freely give."

SENIOR ORATION  
THE NEW PHILOSOPHY OF EDUCATION  
RAYMOND E. FRANCIS

Most ancient, most cherished, and most honorable, among the professions which have served the needs of men is the profession of the teacher. It has acquired this enviable position because of its utility to the race. Beckoning with a finality that must not be ignored, the problems of a most involved civilization challenge that profession to meet a new era. It is an era fraught, perhaps, with germs of self destruction, but an era in which the latent possibilities for good are boundless. The problem that faces every branch of our social organization has become the problem of the teacher. It is the age old problem of evolving a new technique and a new philosophy to satisfy the needs of the times.

Doctor Herbert Weet effectively voiced the import of the new philosophy when he said, "The purpose of an education is to enable us to interpret the other fellow's job sympathetically." How clearly and how definitely that utterance has stated the problem which faces the modern teacher! It is the task of building broad and abundant lives. Plainly it must involve two procedures: first, diagnosis to find elemental factors in the particular life and situation; and second, correlation to establish a live relationship among the various branches of knowledge with the purpose of harmonizing and of understanding comparative life values.

Diagnosis is rapidly becoming a specialized branch in every phase of our lives. Every one from the skilled physician to the successful stock breeder must investigate for facts and start with rock bottom principles before there can be an attempt to build. In the field of teaching that executive is most efficient who can place his finger upon the cause of the abnormal situation before he proceeds to offer a solution. Many high sounding educational platitudes have gone by the wayside under this searching analysis. Think of the old emphasis upon "A strong mind in a strong body." That might be construed to include everyone from the most fanatic Russian Bolshevik to the most conservative Boston Yankee. There is a great crusade in the realm

of human activities to get at the roots of things and to understand before a remedy is prescribed. That must be the corner stone of the new technique in education.

When America was in the pioneer stage of her existence people everywhere understood the why and the how of the various operations in their community life. Today a majority of people have no idea where their own breakfasts come from. The factory worker sees only the bolt which he turns upon the lathe. He does not see a great machine. The mason sees only mud and stone. He does not see a home. Chiropractors trace all sickness to the feet. Dentists howl of the harm in a tooth cavity. Chiropractors knead the spine, and are positive that it will cure the stomach. Dieticians tell us to eat correctly and we will never require the services of a physician. Lindbergh pictures the future greatness of America as being in the air. The Union is periodically sure that the backbone of American enterprise is in the coal mines of Pennsylvania. Kaiser Wilhelm thought Germany the Lord's appointed among the countries of the world. Mayor Thompson is sure that Chicago can twist the tail of the British Lion until all the municipalities of earth will turn to the windy city for guidance. It is a far cry from this specialized viewpoint, which emphasizes parts rather than entities, to the pioneer times when every disease from appendicitis to ulcers of the stomach came under the classification of dyspepsia and was treated with camomile tea.

Similar specialized trends are to be noted in the educational field. Biology, as too often taught, is emphasized as the most essential thing in human life. Psychology becomes at once the "summum bonum" that shapes the destinies of mankind. Economics, we are persuaded, looks down from its airplane view of man and serenely dictates the way to unborn Utopias. Greek becomes the only subject that can elevate man above the brute. In this hurly burly of insane emphasis teachers fail to find any connection between language and mathematics; between mathematics and ethics; between ethics and religion; between religion and science; between science and history. Worst of all, there is often absolutely no con-

nection between the teaching of most subjects and life. Everything is taught more or less as an abstraction. We hear of pure science in a high school which is preparing people to live not to specialize. Things stand by themselves. They are systems apart. How can a child secure a vicarious twentieth century experience from such sources? Are we meeting the challenge of the new era? Shall we teach a subject or shall we teach a child? Ninety per cent of our high school graduates never enter the portals of a college. Shall we prepare the boys and girls of our high schools for college entrance examinations, or shall they be prepared for life?

Long ago, Solomon observed that "from the mouths of babes proceed wisdom." They have always learned life, not texts. Theirs is an experience in living. It shapes their lives as does no other later knowledge. The future education must be an experience in life. Every step in it must find some vicarious place in a living whole. Men must be trained to understand life values. There must be a development of the physical, mental, and spiritual sides of human nature. Man has never found happiness in any excess. He will never find the life abundant in the many intemperances of unrelated specialization. Lord Bacon once said, "A State of Society is one in which the individuals have suffered amputation at the neck and strut about so many walking monsters, a good finger, a good elbow, a good stomach, but never a man." Go into the dissecting room of a medical college. There you will find revealed all the parts of a man, but there is no man where one once was. The man has been lost in emphasizing his parts.

At stated intervals the housewife moves the furniture out of the house, takes up the carpets, and pays special attention to the particular parts of the establishment. She becomes a specialist for a season, but the house never becomes home until the carpets are replaced and the furniture reassembled. Analysis and specialization in the lives of men are justifiable only when they are an aid to synthesis. Individuals must be trained in the wholeness of life if they are to enjoy a fruitful and abundant experience.

An electric bulb by itself is a cold, frosted globe, unbeautiful, and even repulsive, but when it is fitted into a socket and connected with a circuit, it bursts forth in all its radiance and dynamic power as a helper of man. The candle is a white unattractive cylinder of grease until it is lighted, then its various properties are united and its radiance shines forth to become symbolic of life, reverence, and beauty. "Can the blind lead the blind?" Can a teacher lead others unto the way of life through cross specialization? "Men do not light a candle and put it under a bushel, but on a candle stick and it gives light to all the house."

The modern child faces a complex world. It is a world fraught with latent powers for good and with great opportunity for misunderstanding. The modern educator faces a drastic need and an unparalleled opportunity. Men must cast aside the superficial, the obsolete, and the untenable and learn to live. Educators are builders of life. They are the architects of fate. They must foster the life abundant if they are to uphold the service standard of a great profession.

#### THE PRESIDENT'S ANNUAL ADDRESS

Following the doctor's oration and the senior oration, President Davis gave an address or statement which included the following announcements:

The board of trustees has sustained the loss by death of one of its oldest and most valued trustees, Ira A. Place, senior vice-president of the New York Central Railway. Mr. Place died at his home in New York, January 24, 1928, having served continuously on the board of trustees since his election in 1913. His high character, his keen business judgment and discrimination, and his loyalty and generosity to Alfred University made him an outstanding member on the board of trustees.

#### Registration

The registration in all departments of the university numbered during the year 665 individuals.

#### Department of Theology and Religious Education

The faculty of the Department of Theology and Religious Education has been enlarged during the year by the addition of

Rev. Edgar D. Van Horn as assistant professor of theology for part time service. This was made necessary by the advanced years and the impaired health of Dean Main. Forty-three students, thirty-seven of whom were college students, have been enrolled in courses of this department.

#### Alumni Hall

The building known for many years as "The Old Chapel," or "The Academy" has been altered and repaired for use as an auditorium and as class rooms at a cost of \$40,000. The seating capacity of the auditorium is eight hundred fifty people, exclusive of the stage, while on the first floor there are five excellent class rooms and two offices. This building is now one of the most useful and attractive buildings on the campus.

#### Clawson Infirmary

Dr. Marcus L. Clawson of Plainfield, N. J., class of 1890, has established the Clawson Infirmary by a personal gift of \$10,000, supplemented by \$3,000 through friends, and has maintained a superintendent and assistant nurse during the year. Three hundred eighty-eight students have reported at the infirmary for examination and treatment. Seventy-two students have been temporary bed patients, aggregating 278 days of beds occupied by students. By the payment of a medical and infirmary fee of \$6 per year, students are entitled to any necessary medical and infirmary service during the year, without additional charge. Never has there been so great a service rendered to the student body for a similar amount of investment as has been rendered by the establishment of the Clawson Infirmary. Alfred University is indebted to Dr. Clawson also quite as much for his personal care and wise direction of this benevolence as for the cash value of his generous gift.

#### University Physician

The university has employed during the year Dr. Raymond O. Hitchcock as university physician. Besides physical examinations given to freshmen and all athletic candidates, the university physician has received two hundred sixty-five office calls from students and has made one hundred sixty-three house calls on students, and performed numerous minor surgical services and operations.

#### Gymnasium

The trustees have approved the recommendation of the executive committee in regard to the plans and location of the new gymnasium, which is to contain a standard swimming pool and a standard basket ball court. At present about \$50,000 has been subscribed toward the erection of the building which is estimated to cost when completed \$100,000. Progress in erecting this building will be made as soon as sufficient funds are in hand to justify letting the contract.

#### Additions to the Campus

A tract of fifty acres of land, adjacent to the campus on the north and east, and valued at \$5,000, has been contributed to the university on the annuity plan by Mr. D. Sherman Burdick of Alfred, and Miss Susie M. Burdick of Shanghai, China. The new gymnasium and other new buildings will be located on this newly acquired land. The campus now includes over one hundred acres lying in a solid block.

#### Deferred Obligations

Alfred is the pioneer college adopting the "deferred obligation" under the Harmon Foundation plan; \$2,500 in tuition charges has been deferred under this plan this year, and payment of these fees will be made in small installments after graduation. It is the purpose of this plan to prevent the necessarily increased tuition charges from hindering students of limited means in the continuation of their college education.

#### Current Finances

For the eighteenth consecutive year the income of Alfred University from current funds has been sufficient to meet its budget so that there has been no deficit, notwithstanding the fact that the budget for the year aggregates \$275,000, and notwithstanding the fact that \$2,500 of "deferred obligations" for tuition has been granted to students during the present year.

#### Announcement of Gifts for the Centennial Fund

During the first year of the centennial program, funds contributed and pledged, including the infirmary, real estate, and the senior class memorial aggregate \$106,500,



about \$50,000 of which is available for the erection of the new gymnasium.

#### Announcement of Faculty Changes

1. Miss Harriet L. Peeke, A. M., of the University of Chicago, is appointed assistant professor of English and dramatics.
2. Harold O. Boraas, A. M., of the University of Chicago, is appointed associate professor of philosophy and education in place of Herrick T. Bawden, resigned.
3. James A. McLane, B. P. E., of the International College of Y. M. C. A., is appointed instructor in physical education and assistant coach of athletics.
4. Norman Henry Stolte, B. S., Alfred, 1928, is appointed instructor in chemistry.
5. Dora K. Degen is transferring from a professorship in the seminary or Department of Theology and Religious Education to a professorship of English Bible and religious education, in the college of Liberal Arts.

#### Honors

The president announced that seventeen members of the senior class are awarded honors, and four, high honors. Also that nineteen members of the senior class have been awarded departmental honors. Seventy-seven degrees in course were conferred: thirty-three Bachelor of Arts, twenty-eight Bachelor of Science, nine Bachelor of Science in Ceramic Engineering, six Bachelor of Science in Applied Art, one Bachelor of Divinity. Four honorary degrees were conferred; Doctor of Divinity to Rev. George Champan Jones, Hornell, N. Y.; Doctor of Laws to Regent Robert Winfield Higbie, Jamaica, N. Y.; Doctor of Laws, to State Historian Alexander Clarence Flick, Syracuse, N. Y.; and Doctor of Laws to State Commissioner of Education Frank Pierrepont Graves, Albany, N. Y.

#### COMMENCEMENT LUNCHEON

A happy innovation in Alfred's commencement programs was the introduction of a commencement buffet luncheon served informally in the class rooms on the first floor of Alumni Hall immediately following the graduation exercises. Two hundred seventy persons enjoyed the luncheon. It was pronounced a great success and requested to be continued for future commencements.

#### ALUMNI ASSOCIATION ANNUAL SESSION

In the afternoon of commencement day at two-thirty, there was a parade of alumni by classes from the Carnegie Library to Alumni Hall. The president's address, "The Responsibility of the College Trained," was delivered by Dr. Elmer S. Pierce, '08. Other addresses were given, "Our Class—1908," Director Archie E. Champlin, '08, "Service in the Ministry," Rev. Alfred G. Lawton, '08, "Service in Business," Mr. Ferdinand L. Titsworth, '08, "Alfred's Administrative Problems," Dr. J. Nelson Norwood, '06, "Service at 80," Rev. G. Champan Jones.

#### PRESIDENT'S ANNUAL RECEPTION

The ninety-second commencement of Alfred University closed with the president's reception, thus ending a year unsurpassed in evidences of progress, loyalty, and enthusiasm.

#### BUNKER HILL ANNIVERSARY

The battle of Bunker Hill, which occurred on June 17, 1775, was fought on Breed's Hill, and the Bunker Hill monument, which commemorates the battle, stands on the same elevation. The popular confusion in the names of these two hills arose from the following circumstance: On June 16, 1775, the Americans received intelligence that the British intended to seize and fortify Bunker Hill on the following day. This is an eminence about one hundred ten feet in height on the Charlestown side of the Charles river. The Massachusetts committee of safety sent Colonel William Prescott and more than a thousand men to anticipate the action of the British. Colonel Prescott's party, however, passed over Bunker Hill and proceeded a half mile farther to Breed's Hill. This hill they fortified, preferring it to the higher Bunker Hill because it gave a better command of the harbor and shipping. Thus it happened that the battle took place the next day on Breed's Hill. But from the beginning the engagement was called the battle of Bunker Hill because it was that hill which Prescott had been instructed to fortify.—*The Pathfinder*.

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

#### OUR BULLETIN BOARD

New York City, Wellsville, Los Angeles, and Richburg churches had paid their quotas in full on June 23. Watch for additional names in next week's bulletin board.

The Commission is to meet in Los Angeles, Calif., July 19, 20.

General Conference, Riverside, Calif., July 23-29.

Northwestern Association, North Loup, Neb., August 9-12.

Southwestern Association, Hammond, La., August 16-19.

Rev. D. Burdett Coon's address is Dufferin, No. 1, Dames Road, Cross Roads P. O., Jamaica, B. W. I.

#### EXTRACTS FROM RECENT LETTERS

Rev. D. Burdett Coon writes, "My Correspondence with churches and people on the island increases all the time. For some months we have quite frequently had both typewriters running till ten o'clock at night."

"We could easily give out ten times as many tracts as we are giving, but we have learned not to give them out promiscuously. We try to give them only to those really interested. There is an eagerness for them here such as we have never known before. They, together with the personal work and preaching, are helping to bring results. More than ninety people united with our Jamaica churches during the past year; a large number of these were converts to the Sabbath. It is the best field for Sabbath reform work that I have ever known."

"I wish folks in the states could understand that letter postage from the States to Jamaica is just the same that it is within the States. We get quite a good many letters with five or six cents postage on them when two cents would bring them to us just as well. It costs us five cents for every

letter we send to the States. But an answer can come back for two cents."

Evangelist H. E. Samms of Jamaica writes, "I am wondering if I have ever got a better present in my life than the Bible you sent me from a friend. It is just the Bible I think should be made, giving margin references and saving much time. I thank you for remembering me thus."

#### BACK TO FIRST PRINCIPLES

It seems almost a calamity that into the midst of so many other divisive and confusing matters of discussion the issue between the papacy and the free churches should flare up with a new intensity. But this issue has arisen, and it is intensified by the interests of politicians, by the tragic situation in Mexico, and by a new and wider current quest for Christian unity. It has been greatly clarified by the pope's encyclical of January 6 on "The Promotion of True Religious Unity." This encyclical strips the fundamental issue bare and compels everybody to get down to the essential question: What is the Church and by what authority does it exist and act?

On this question the pope is perfectly clear. In the first place he literally shreds most of the arguments currently used in support of the various efforts to effect a visible and national or universal Church by incorporating together many sects under covenants of policy on the principles of compromise and comity. And he has placed in the hands of Catholics a manual which will serve to fortify them against all approaches to unity on that basis. Not only so, but he has so buttressed the papacy with argument from Scripture that if one grants the principle that the unity of the Church consists in a single, visible, world-wide organization, divinely founded, having divine authority, and maintaining an unbroken historical succession of valid teaching, offices, and rites, then those who seek such a visible unity must at least accept the papacy and return to Rome, as he invites them to do. It is of first importance that this point be understood clearly, so as to avoid chasing futilities under the name of Christian unity. A national Church, or a denominational Church, or an interdenominational Church, claiming general jurisdiction over the faith

and life of Christians, which rejects the papacy, must find for itself an impregnable foundation in reason or revelation, or both, or it stands convicted of heresy from which there is no escape except through repentance and return to Rome. This conclusion arises from no partiality to Rome, but from a resolute facing of the logic of the case.

Suppose that we accept the opinion that the movement for world unity of Protestantism has definitely begun. Suppose that this movement should so far ripen as to create the United Church of India. Suppose that both Romanists and Baptists should continue as they have done hitherto to decline to become incorporated in that so-called Church of India. In that case, how much of a Church of India would it be? By what principles would its adherents go about proving that it is the true Church of Christ in India? How would it secure the adherence of those who, for reasons good to themselves, decline to adhere? If they should persevere in declining, what would it do? Would it treat them as schismatics and seek to bring some form of social pressure to bear upon them? These questions apply to a national or interdenominational non-Romanist Church in China, Canada, or elsewhere.

But are there grounds upon which any group of Christians may validate at once their own church fellowship and their separation from the papacy? There are such grounds, sound, scriptural and compelling. They are simple, and they can be stated as follows:

- (1) A Christian is a believer in Christ.
- (2) All believers in him compose a body which is his Church and of which he is the only Head.
- (3) The Church of Christ takes organized form as particular churches in voluntary groups of believers constituted under his leadership.
- (4) In the Church and in the churches the power of control resides in the will of Christ as apprehended by the members.
- (5) In carrying on the work of Christ, his people and his churches ought to co-operate in the best ways discovered by them.
- (6) The Church, so conceived, is essentially and inviolably one, and nothing can divide it; holy, and nothing can separate it from Christ; apostolic, being precisely what it was in Peter when he re-

ceived the "keys" and continuing unchanged and unbroken to the present time; catholic, being universally the same in all times and places. (7) The Church is visible in its churches, its methods of co-operation, and its achievements.

Here then is our perfectly friendly challenge. The papacy is not the Church, for it does not include the whole body of believers. It is not catholic in principle, for it does not include within its circle of fellowship all whom Christ receives. It is not apostolic, for its form did not originate in apostolic times, and it assumes a dominion over the faith and life of men which no apostle ever claimed. Upon its holiness we need not pass any judgment. What then is the Roman Catholic Church? It is one of the various ways of co-operation which have been tried experimentally in Christian history. But its adherents have mistakenly exalted it to the false position of the only true church. Its mistaken exaltation we reject. Its value as an experiment in co-operation is to be judged by the criterion of all experiments, namely, by the way it works.

Protestantism can meet the papacy only by planting itself upon the conception of the Church which is herein sketched. Grant that the Church, as distinguished from the churches, is an organization; conceive it to be other than the common fellowship of faith in Christ seeking in all practicable ways to express his spirit and will, and the pope can afford to wait for your certain home-coming.

It is just at this point that Protestantism renders itself needlessly vulnerable. If "the drive for Protestant unity has begun," what is the goal of that drive? Is it a method of co-operation that will better exhibit the spiritual unity of believers than any hitherto obtained? Or is it rather an ecclesiastical organization over the churches, which shall call itself the Church, national, international, or interdenominational, and which shall set up for itself a claim to jurisdiction in rivalry with Rome? This is the vital question which Protestantism in its quest for unity has not clearly answered. And until it shall be answered, Rome will go on gleefully shooting Protestant unity full of holes.

But if we plant ourselves firmly on the ground of a spiritual Church taking particular form as churches in free co-operating groups of believers, and if we consistently conceive of other larger and more general groups as experiments in co-operation and nothing more, then we shall be impregnable and invincible.

—Editorial in "The Baptist."

### REV. ROBERT B. ST. CLAIR

Robert Bruce St. Clair was born in the city of New York, December 18, 1876, and died in Detroit, Mich., on June 14, 1928.

In 1904 he was married to Miss Anna L. Wolbridge of Dunnville, Ontario, Canada. Two daughters were born to them—the older, Ethel, the younger, Anna; both have grown up and educated themselves for teaching.

Brother St. Clair entered the ministry early in life, and in the year 1903 he became pastor of the United Brethren Church at Listowell, Ontario. He served this church four years, and in 1908 moved to Shelbourne, where he served as pastor two years. Then he moved to Toronto, where he did missionary work. In the year 1916, he with his family moved to Detroit.

Elder St. Clair was well informed and a student of the Bible. He was a power with his pen, and by writing and printing tracts he contributed largely to missionary work at home and abroad.

He, with Deacon M. B. Beers, published the *Voice*, which had a world-wide circulation and was a medium of knowledge regarding the faith of the Seventh Day Baptist denomination.

Elder St. Clair was a conscientious man who frowned upon everything that had a shade of dishonesty. For eight or ten years now he has been a pastor in the Seventh Day Baptist denomination, and was largely instrumental in organizing and building up the church of that faith in Detroit, serving it as pastor until his death.

As a missionary, Brother St. Clair has always contributed to the work in foreign lands. This is especially true in regard to our interests in Jamaica, Java, and South America. He was ever alert in efforts to spread the glad tidings of the Sabbath truth which he loved. It was his delight to stand

for the whole truth and nothing but the truth.

As a fundamentalist, he took God at his word. He believed in the Bible. He was a strong temperance worker and believed in the enforcement of the prohibition law. His last endeavor was in this line. It was the crowning act of his life; in this he died as a martyr on June 14, 1928.

We feel our loss very keenly. Detroit has lost a brave and good man; the church loses its faithful leader; the family, a loving companion and father; the truth, a brave, unflinching advocate. We feel that our loss is his gain.

The people of Detroit, of all faiths, made the largest floral offering I ever saw at a funeral. Tears on every hand gave evidence of their love and respect for a fallen brother.

Services were conducted by Dr. J. C. Branch of White Cloud, Mich., assisted by Rev. Mr. White of the Presbyterian church of Detroit.

The text was: "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." Romans 14: 8.

The writer is sad indeed over the loss of a friend and co-worker, with whom he has walked the streets of Detroit in mission work. But we mourn not as those who have no hope, for if Jesus died and rose again, even so when he comes, those who sleep in Jesus will God bring with him.

DR. J. C. BRANCH.

### CHURCH TREASURERS' NOTICE

*Onward Movement* remittances up to July 23, 1928, should be mailed to the treasurer, Harold R. Crandall, in care of Rev. G. D. Hargis, 1415 Lemon St., Riverside, Calif.

From that date to August 14, mail to Garwin, Iowa. Further instruction will be given later.

HAROLD R. CRANDALL,  
Treasurer.

"The divine nature is perfection; and to be nearest to the divine nature is to be nearest to perfection."

## MISSIONS

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

### THE EXPERIENCES OF OTHERS

It is intended that we should learn from the experiences of others. The Bible is full of sketches giving the experiences of men and women of all ages and in all the varied conditions of life. Some of these biographical sketches are very brief and others include many events in the lives portrayed. These incidents in the lives of men, whether brief or otherwise, are given for our instruction and encouragement, as well as for our reproof. Not alone do we have the experience of men who lived in Bible times, but we should profit from all history, especially from the lives of those who are meeting the problems of today.

About the time Seventh Day Baptists adopted the united budget, many other denominations did the same. While this scheme has been a great improvement over former methods, it is not a perfect system and has not been a grand success. The united budget has come nearer being successful with Seventh Day Baptists than with some other denominations, but our people need to improve it, at least to improve its results.

The Northern Baptists adopted the unified budget system a little before we did. Under this plan they raised \$11,290,641 for foreign missions in 1921, but in 1927, and under the same plan, the contributions had dropped to \$4,397,495. The falling off of about seven million dollars is significant, and they are struggling with the problems it presents. Some helpful things are appearing in their papers regarding this, and among the most suggestive for Seventh Day Baptists is an article in a recent number of the *Watchman Examiner*, by Helen Barrett Montgomery, entitled "Our Present Missionary Situation." She writes in part as follows:

Foreign missions has suffered more than any other interest because of the adoption of our unified budget of denominational giving. The same

has proved true in other denominations that have adopted a unified budget for benevolence.

This is very natural, although none of us foresaw such an outcome. The new system bunches all interests, near and remote, under a budget system. You give to a budget not to a cause. The causes whose field is too remote to be a matter of personal knowledge tend to grow dim in the consciousness of the giver.

Few people are so developed in the grace of giving that they are stirred to give as freely to a big budget running into millions, as to a concrete cause, or some immediate need to be met.

Most of the appeals that come to the average individual are terribly concrete: The Near East orphan, the playground association, the neighborhood kindergarten, the Boy Scouts, the lepers, and a thousand other causes. So the appeal to make up the full apportionment for causes but dimly recognized falls on deaf or indifferent ears.

While our own denomination giving has been steadily diminishing through a series of years, there are causes that have continuously prospered. I believe that they have prospered in proportion as they have been concrete and definite in their appeals.

An instance in point is the Woman's Foreign Missionary Society of the Methodist Episcopal Church. When the merger of appeals was made in the Methodist Church they declined to merge. While the denomination as a whole has had a similar and even harder experience than has our own, this Foreign Missionary Society has gone on from year to year without deficits and with a continually increasing income.

Not only has the foreign mission cause suffered from the unified method of collection, it has suffered also because our pastors have had a lessened sense of responsibility. Here was this huge machine of promotion and publicity erected by the denomination. To many pastors—not all to their credit—it seemed that they could let up when the "budget" was once passed. Formerly we were pretty sure of at least one open advocacy of foreign missions, on the occasion of the annual collection. Now we are assured of nothing.

When I was a member of numerous teams speaking in behalf of the "budget" in various cities and towns throughout the territory of the Northern Baptist Convention I not infrequently had the experience that was mine in one of the big churches in one of the large cities of the country.

This was during the second year of the New World Movement. At the close of the meeting one of the leading men said to me: "Why don't we ever hear of this? Our pastor has never once spoken to us on the matter since our first pledge was taken." Others would say, "There is never a sermon on the missionary cause." I believe that the feeling, "Let George do it," has been altogether too common. When there has been an appeal it has been so globular and so general that there was nothing to take hold of. The individual had the feeling that his small contribution would make so small an impression on the vast total to be raised that with little compunction he passed up the budget.

Then, too, not only the pastor but the women have tended to have a dimmer sense of responsibility as the definite responsibility for a definite, if limited task—was taken away from them. Denominations who are adopting the unified budget later than did we are profiting by our experience, and are leaving to the women's circle their own definite responsibility—for a definite part of the whole task, disturbing just as little as possible the machinery that has stood the test of time.

Time and again the denomination has endeavored to remedy this weakness. I remember to have worked months on a committee that was directed to bring in a plan for promotion. Our plans were approved by the denomination and adopted at a session of the Northern Baptist Convention, only to be, in effect, vetoed by the administrative committee. The "concreting" of our budget was a novelty to some of the national boards, others failed to see how they could "concrete" their budget, and the societies which had had any experience were not allowed to go on and demonstrate with the method. All the while in the Methodist garden plot the very method which one or more of our own organizations had proved a glittering success, was continuing to bring forth increasing contributions and no deficits.

As I look at it one of the serious deficits in our present methods is a certain rigidity and bureaucracy which does not permit any initiative or experimentation on the part of the participating organizations.

A more serious effect of our diminishing receipts in the face of a diminishing purchasing power of money, is to dry up the missionary passion in the hearts of our young people. When our new big business organization began, the Woman's American Baptist Foreign Mission Society was in touch with nearly eight hundred college students and graduates who were looking forward to service in non-Christian lands. As our income declined, fewer missionaries and at last no missionaries could be sent out. The news spread, girls readjusted their courses to meet the situation. Those all ready to go, entered other professions. We were drying up the purposes of life-service in the breasts of the most glorious company in our church.

This winter I talked with a beautiful Southern girl, who was utterly discouraged over the situation in the Southern Convention. She said: "It makes my heart ache to go to our training school, such small classes, such a lowering of religious aims and purposes." Said she: "I have bent my whole course since I was a girl of fourteen to get ready, and now when I am not fitted to enter other avenues, I am told that no one will be sent. It makes me wonder whether I was really led of God."

So our failure so to present the needs of the world to elicit the response of the churches in gifts is cutting off the hope of large and generous hearted and convinced leadership in the next generation.

The paragraphs quoted above are a call to the Northern Baptists to restudy the whole problem of the united budget, and

doubtless the time has come when Seventh Day Baptists should do the same thing with their New Forward Movement, that it may be better adjusted to existing conditions. It is not perfect, and those of us who formulated it knew it was not when we offered it to the denomination nine years past. We did the best we could with the light we had. In the light of our own experience and that of other denominations, can not we improve our plan so that it will more nearly meet actual conditions, though not ideal?

It is not a time for mere tinkering with the machinery. It takes very little thought and less grace to make changes. It is, as always, a time for most serious consideration of existing conditions and for Christian statesmanship in adjusting our plans, our work, and ourselves to the needs of the hour. Present conditions and the new open doors are a challenge to better work on the part of all—the Commission, boards, churches, pastors, missionaries, and secretaries.

### THE QUARTET BEGINS ITS WORK

The Student Evangelistic Quartet began its work June 15, when it started from Milton to New Auburn, Wis., to help Pastor C. B. Loofbourrow. In the *SABBATH RECORDER* for June 4 will be found a statement regarding the quartet, its equipment and the pastors whom it will assist. It is planned to keep the readers of these pages informed as to the campaigns in which the quartet will take part. This is not done for publicity, but as a frequent call to those interested to remember in prayer this work, the young men, and the pastors who lead the campaigns. The first letter is written from New Auburn under date of June 18, and is as follows:

DEAR MR. BURDICK:

The quartet was scheduled to leave Milton at six o'clock Friday morning. Ellis and Loyal were to bring the Ford to Albion, where Maurice and I were to load up. We were to continue the journey from there. We waited for the boys to come until about eight o'clock, when we received a telephone message that they had burned out a connecting rod in the motor while on their way to Albion. We considered this a good start, and immediately took a Ford and towed the car to dad's garage where we repaired it. About noon we were ready to go again, and after eating dinner we started. We had considerable trouble

along the road but none of it was serious. We made only one hundred fifty miles that afternoon, and camped at Tomah. We were on the road again at seven o'clock the next morning, and at noon were at Eau Claire, where we ate dinner. We arrived at New Auburn about two o'clock, and just in time to get to the afternoon meeting of the Semi-annual Association of the Northern Wisconsin Churches. The church was full at all the meetings, a large delegation having come from Exeland, and a few from Dodge Center. Sunday we sang at three meetings, an average of three times per meeting. We also sang twice at private homes for people who are shut in.

Monday came the Teen-Age Conference, which was conducted by Pastor Randolph at the Junction. The meetings were attended by about twenty-five young people from the Northern Wisconsin churches. At noon we had a banquet at the parsonage, with Maurice acting as toastmaster. A good time was had by every one at this gathering, and Ellis and Loyal both gave addresses. Tonight our regular meetings start, and we sincerely hope for success.

We will write again next week.

WALTER R. SAYRE.

New Auburn, Wis.  
June 18, 1928.

### SPECIAL MISSIONARY BOARD MEETING

A special meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church, Westerly, R. I., Tuesday evening, June 12, 1928.

The members present were: Rev. C. A. Burdick, Rev. William L. Burdick, Frank Hill, Mrs. C. A. Burdick, James A. Saunders, Walter Kenyon, Allen C. Whitford, Robert L. Coon, LaVerne Langworthy, Mrs. Alexander Austin, George B. Utter, and Dr. Anne L. Waite.

The visitors present were: Mrs. Allen C. Whitford and James Waite.

The meeting opened with prayer by Frank Hill.

It was voted that this board approve the employment of Rev. Willard D. Burdick as general missionary in the Northwestern Association, provided he is employed by the Iowa churches as missionary pastor, it being understood that he give two months, more or less, to the duties of general missionary, and that he shall receive \$200 per year and traveling expenses for such services.

It was voted that this board accept the offer of Mrs. Gilbert Johnson, Farina, Ill.; to give this board section of land Number 26,

Township 26, Range 28, Cherry County, Neb., and in return for same give her an annuity bond for \$1000, it being verbally understood that if said land net this board over \$1000 in the disposal thereof in the next few months, this board will issue Mrs. Johnson an annuity bond to cover to the amount of the net excess over \$1,000.

A letter from H. Eugene Davis of Shanghai, China, was read, asking for certain powers of attorney.

It was voted that the Seventh Day Baptist Missionary Society hereby direct its president and treasurer to execute a power of attorney to our missionary in China, H. Eugene Davis of Shanghai, for the following purposes:

*First:* To take such action and sign such documents as may be necessary to have deeds changed to conform with the new boundaries of the Missionary Society's land in China, said boundaries having been made when certain of our mission land was exchanged for certain land of the Coffin Guild, so-called.

*Second:* To enter into such agreement and execute such deeds as he may deem necessary in connection with the transfer of such land to the French Municipal Council of Shanghai as they require to widen the alley on the north side of the mission property belonging to this society, and to receive from said French Municipal Council and receipt therefor, such payments as shall be made for such land as is thus conveyed.

The meeting then adjourned.

RECORDING SECRETARY.

### "UNCLE JESSE" IS GONE

Uncle Jesse Randolph died at his daughter's home in Washington, D. C., on June 28. Funeral in Salem, W. Va., June 30. Particulars later.

"Show me the boy or girl that loves to have pets and treats them kindly, and I will show you the man or woman who in after years will make the good citizen and kind neighbor. When a man has been soundly converted and becomes a true Christian in the fullest sense of the word, the horse, dog, and cat will find it out."

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### PROGRESS IN HIGHER EDUCATION

EX-PRESIDENT, CORTEZ R. CLAWSON  
(Address at the fortieth anniversary of  
Salem College)

Since I left Salem College, about a quarter of a century ago, great changes have taken place in the field of higher education. These changes have been most marvelous. We are constantly reminded that we are living in a progressive age, when men's minds are alert and when the progress all along the line has been of a kaleidoscopic character.

In the old days the student sat under the spell of an able lecturer. Examinations were our bugbears. Now more recent thought would relegate these to the rear and supplant them with something better. Formerly the faculty administered very largely student affairs. Now the students themselves are taking over the matter of self-government. On the campus of the modern college we find today such organizations as women's self-government organization, student senate, men's interfraternity council, women's interfraternity council, campus court, eligibility rules, social regulations, student publications, department of campus duties, clubs, debating societies, etc., all functioning among the students themselves.

In the old days we had a prescribed course of study laid out for us, more or less drastic. Now the elective system so much in evidence in higher education makes it possible for the student to follow lines of least resistance and courses best suited to his needs. Educators are coming to the conclusion that examinations and the lecture method of instruction are out of date, and are devising other methods of instruction and other methods for determining what a student really knows.

Higher education in the United States is in a state of flux. It must readjust itself to the social and economic structure of the nation. It is just now in the midst of this process with nothing very definite in sight.

Great experiments are in progress in a few of our American colleges and universities. We are all interested in the experiment being tried out in the University of Wisconsin—a plan whereby two hundred fifty students, largely freshmen, are segregated, special consideration being given to the less gifted student. Two years' work will be completed where students and instructors mingle, the one group helping the other. These students pass on with full junior standing just as if they had completed the full freshman and sophomore years in college.

Somewhat similar is the plan being worked out at Rollins College, Winter Park, Fla., under President Hamilton Holt. This plan is unique in the field of education and promises great results. Mr. Holt himself says that the lecture method is thoroughly out of date and should never be used for imparting instruction. That system is abandoned for what may be called the two hour seminar, laboratory or workshop method of instruction. To bring students together in the closest relationship and companionship is the desired aim. The president is quite right when he says that a student does not need help quite so much in reciting his lesson as he does in the preparation of it. Next year the policy at Rollins will be to limit the number of students to 700. If one professor is needed for every ten students, the size of the faculty may be easily determined.

Now comes the announcement from Columbia University that an entirely different system will be inaugurated next fall at the opening of college. The purpose of the new program according to Doctor Butler is to broaden the intellectual scope of collegiate life. The new system will replace a program which has been in operation for more than twenty years—lecture courses demanding neither prerequisites nor examinations; reading courses given co-operatively by two or three instructors in departments which are different, but whose work is somewhat allied; arrangement for the first two years so as to provide a good general education so that, should the student not desire further training, he will have accomplished something that is definite and helpful in making him an intelligent citizen. The junior and senior years are planned for work of genu-

ine university character in preparation either for professional or graduate schools in the university, or a preparation for the yet more serious business of living. The new system will attempt to measure progress toward the bachelor's degree in terms of real achievement, rather than in terms of prescribed courses, or hours, or points, or anything of that kind.

John J. Tigert, United States commissioner of education, upsets us now by declaring that our curriculum is entirely out of date and must be rearranged if the student is to receive the highest and best education.

Another experiment which has been of interest is what is called the floating university—a college course at sea. The first school year cruise around the world called the *Bostonia Cruising University* has been announced. This cruise ship will be fitted up with a full quota of instructors and students who will enjoy study under a fixed curriculum of formal courses.

Doctor Angell, head of the department of sociology at the University of Michigan, in his latest report devises a plan to provide for what he calls residential colleges—a grouping of students with faculty members in residence. The typical men's college would contain 336 residents housed in three three-story dormitories containing 112 students each.

President Lowell of Harvard in his last report says that as soon as a student at the end of his freshman year has selected his subject of concentration, he shall be assigned to a tutor in the field chosen who thenceforth becomes his adviser in all his studies. The purpose of the tutor is to help the student educate himself through an intensive study of his chosen subject.

Columbia University took the lead in providing orientation courses for freshmen. These are intended to unify the material of the curriculum and to introduce the freshmen to a general survey of the world and of man, and to acquaint him with the opportunities and customs of the institution in which they are entering and further to secure information through tests, etc., to aid the institution in its educational service. As the result of a recent survey covering 330 institutions, all members of the Association of American Colleges, it was found that

more than 81 per cent of them are using some form of orientation, either freshman week, orientation or survey courses. To be exact 89 institutions are using freshman week alone, 28 are using the orientation courses and 10 the survey course. Some institutions, such as the University of California, plan considerable restriction in the number of courses open to freshmen. The general tendency seems to be to group subjects and thus secure greater concentration.

The head of the University of Illinois, Doctor Kinley, says very wisely that a democratic republic can not survive without an educated citizenry—not knowledge of many subjects but intensive training in a few is most needed. He would have the people who work with their hands interested in economics and social subjects and in public welfare.

Now comes the astonishing revelation from Professor Arnett, trustee of the University of Chicago, that students ought to meet the entire cost of their education. Bennington college, a woman's college to open next fall, plans to meet the entire expenses through tuition fees. Doctor Arnett contends that since the college fits the student to enter some remunerative employment after graduation, there is justice in requiring him to meet the expenses of his education.

Doctor Mason, president of the University of Chicago, who expects to resign his position to accept an international research position on the Rockefeller Foundation, believes that the modern university must supply scientific knowledge which industry may apply to all its problems.

Higher institutions of learning are doing much in the line of extension work; 59 colleges and universities are supplying information of all sorts; 37 institutions of higher learning are rendering service to women's clubs, teachers' institutes, commencement exercises, etc.; 52 colleges are supplying visual instruction for entertainment; 141 universities are aiding local communities by holding institutes, conferences, or short courses; 64 colleges are promoting the parent-teacher associations; 54 institutions are active in teaching the people to play, to interpret through pageants, folk plays, and the drama, the spirit and history of the state where given; and 65 colleges are giving

courses by radio. The university extension division of the Massachusetts State Department of Education has 5,000 people enrolled for courses by radio, and perhaps thousands of others listen in. Students through the medium of the radio are the newest members in the household of the college and university extension family. I have just recently noticed in bulletin number 3 of the United States Bureau of Education that Salem College is listed along with the University of West Virginia as offering a variety of courses through class work outside the institution.

Adult education perhaps has received most prominent attention in the past few years. No single factor has contributed more to an understanding of the idea of education as a life long process than the recent growth of interest in the problem of adult education. The theoretical acceptance of life as a continuing process of learning is as old as the hills, but the idea that agencies should be provided to furnish training appropriate to all periods of life is entirely new in the field of higher education. At the annual meeting of the National Home Study Council, recently held in Washington, the subjects of helping adults toward an education while they are earning a living, and the training of workers while they are on the job, received special consideration. The 2,000,000 now enrolled in home study are learning what honest home study for adults really means, and what may be accomplished as a result of it.

Being a librarian I can not refrain from saying a word with reference to the library in this educational reorganization. Librarianship as a profession is fast coming into its own, as is evidenced by the fact that the University of Michigan has instituted a four year course in library study leading to the degree of Ph. D. In the very center of every educational system it seems to me stands the library—a great central, unifying force in culture and refinement. It is impossible to think of any college and its courses of instruction without associating with it the central library. Without books education would be an empty husk. The library is the dynamic force behind every educational movement. The library more and more is being considered essentially a school and as a leading teacher in the educa-

tional process. One has well said that every true teacher must be something of a service librarian and that any library is as large as the number of books used per student. In the past quarter of a century great advancement has been made in this service. The American Library Association estimates that there are today 45,000,000 people in our country without public library service. Notwithstanding the fact that last year 250,000,000 books were sold according to the American Booksellers' Association, the so-called public library essential to democratic education and cultural advance is public only in a limited sense. We hear much today about the extension libraries, traveling and package libraries, the book automobile, or libraries on wheels, direct mail service libraries, and rural library activities, all of which are helping to solve the library problem in the field of higher education.

Superintendent Condon of the Cincinnati schools strikes the true note of education when he says: "Teach fundamentals in education; interpret life in terms of life; combine books and things; work and study. Teach honor, duty, respect for authority, love of home and country, reverence for God, self-denial, self-reliance, love of work, joy and service. Teach history that against its gray background of suffering, sorrow, and struggle we may better understand the present and may project a finer future. Teach civics to make strong the ideals of liberty and justice. Teach science but as the handmaid of religion—to reveal how the brooding spirit of God created the world and all that is therein. Teach music, art, and literature; reverence for beauty and truth; inculcate social and civic ideals. These are some of the fundamentals in education, for character is higher than intellect."

American education as a whole is in a state of experimentation and reconstruction. No one can tell what 25 years will bring forth. Many innovations will be tried out in the next few years. The whole question of the junior college, extra-curricular activities, honors courses, orientation courses, who shall go to college, cultural vs. vocational education, university extension, scholarship foundations, student loan funds, motor car regulation, religious instruction, compulsory chapel attendance, entrance credentials, glee clubs, bands and orchestras,

faculty advisers, courses for faculty, research laboratories, visual instruction, college finance, grading systems, fellowships, proctor vs. honor system, curriculum, student health service, housing problems, selection of students, physical education and athletics, measurement of student intellect, improvement of college instruction, campus hygiene and sanitation, college standardization, and a hundred other questions will have to be threshed out in the councils of higher education.

Notwithstanding all that has been enumerated above as taking place in higher education, the small college still stands forth as the very best place to send your boy or girl for an education. Large universities perform a noble service in the advancement of learning. The small college while it can not perhaps create great equipments in buildings, research laboratories, etc., can and does produce great teachers. Here there is possible that comradeship and companionship between teacher and student which is one of the greatest broadening and cultural influences in college life. The great universities are just now trying to bring about this very thing which you here at Salem College enjoy, namely, sympathetic supervision. Here every teacher can give individual attention to the needs of every student, a thing impossible in larger institutions. You who attend Salem College have a wonderful opportunity in this regard. You have the stimulating personality of Christian men and women on your faculty. With your genial and most capable president to guide you in matters educational, you will gladly look back after your college days have passed to this institution and to these devoted teachers who did so much to shape your character and to prepare you to meet the problems of life and take so prominent a part in the world's work.

#### MYRON D. HEWITT

Myron D. Hewitt was born August 22, 1838, at Berlin, N. Y., and died at the home of his son, Otis B. Hewitt, near Farina, Ill., Sunday night, June 17, 1928, at the age of 89 years, 9 months, and 25 days. He was the last of five children born to Andrew and Abigail Green Hewitt. He spent his young manhood in and about the place of his birth. He taught several terms of

school and was counted a successful teacher. On November 28, 1859, he was united in marriage to Antoinette Victoria Brown, at the home of the bride's parents, Orrin and Hannah Brown, Rev. A. W. Coon officiating.

Shortly after the marriage they came to Farina and homesteaded a few miles north of the present site of the village; upon this same farm where he established the home sixty-three years ago, he departed this life.

He is survived by his two sons, Otis B. and Fred E. Hewitt; two grandchildren, Roy and Oley; a large number of nephews and nieces and other relatives and close friends.

The greater part of Mr. Hewitt's active life was spent upon the farm, although for some time following the fall of 1876 he was engaged in the hotel business in Farina. One of the outstanding characteristics of Uncle Myron, by which term he was affectionately called, was his friendliness. His home was known far and wide for the genuineness of its hospitality. Young people of a few years ago still recall with pleasure the good times which they enjoyed there. The writer has heard several give expression to this phrase: "We were always glad to go to Uncle Myron's; he and his wife entered into the sport and we always had a good time." Youth is one of the best judges of adult life and old age. If this is true, Mr. Hewitt kept his heart young and was a character in whom was no guile.

As a pioneer he passed through the trials and hardships incident to such life. He loved to speak of the early days when the term, "neighbor," really meant something, and of the tried and true friendships of those years. In his reminiscences, while he remembered the toil and labor, the shortage of food, the severity of the winters, and the long periods of sickness when there were scarcely enough well to care for the sick, he never spoke of the experiences complainingly or voiced the thought that he was in any way entitled to either praise or sympathy. He took things as they came and tried to make the best of them. This same pioneer spirit was manifested during his last conscious hours when he told those about him that it was his last sickness and that the final roll call was about to be sounded.

As a young man he was baptized and joined the Campbellite Church, but upon his marriage and removal to Farina he united with the Seventh Day Baptist Church, of which he was a member at the time of his death. He attended the services regularly and contributed to its support as long as he was able. At the last annual communion service of the church he sent a statement to be read, as he was too feeble to attend. He mentioned his interest in the organization, his love for his Savior and for his brothers and sisters in Christ, and with a touch of sadness, stated that he was the last of the group present at the organization of the church sixty-three years ago. He also said that since that date he had witnessed the passing of six pastors, twelve deacons, and one hundred twenty-five members. However, he looked forward with optimism and placed great confidence in the future of the church.

The loss of his faithful companion, a little more than five years ago, was a severe blow to him. Following her death he went to live with his son, Otis, where his daughter-in-law, Nellie, has been very faithful in her care for him.

He has lived a long life, during which nearly one-half of that vast domain known as the United States has been subjugated and formed into a great commonwealth; in this he has had his part, and who shall say that he has not played it well? He comes to his end loved and respected by all who knew him, "In a full age like a shock of corn in his season."

"Not like the quarry-slave at night,  
Scourged to his dungeon, but sustained and soothed  
By an unfaltering trust,  
Like one that wraps the drapery of his couch  
About him, and lies down to pleasant dreams."

Funeral services were conducted at the Seventh Day Baptist church, by his pastor, Rev. C. L. Hill, Tuesday afternoon, June 19, and the body was laid to rest beside that of his wife in the Farina cemetery.

REV. CLAUDE L. HILL.

#### CARD OF THANKS

We wish to thank our neighbors and friends for their kindness, sympathy, and assistance during the illness and death of

our father, also for the floral offerings from the different lodges. May God bless all of you.

O. B. HEWITT AND FAMILY,  
F. E. HEWITT AND WIFE.

#### REGARDING TRANSPORTATION TO CONFERENCE

SABBATH RECORDER.

DEAR SIRS:

Just a word regarding transportation for the General Conference at Riverside, Calif.

By this time you who will attend the Conference at Riverside, Calif., will be deciding on routes and accommodations, stop overs and side trips.

To those coming by train, we refer you to the members of the transportation committee. Please get in touch with the one nearest you as he may be working up a car load which will be cheaper and much more pleasant than single reservations. He will tell you of the standard and tourist rates from your location; also arrange stop overs for you wherever you may desire. We will help you when you get here.

To those driving through, we ask that you write us and we can give you the distance and road conditions to any points of interest you may wish to visit.

When you drive into Riverside call at "Brewers," 893 W. 7th St., and you will be directed from there. Tell the attendants you are to attend the "Conference," and you will be taken care of.

The following is a list of the members of the transportation committee.

Mr. Orrá Rogers, Plainfield, N. J.  
Mr. Curtis Randolph, Alfred, N. Y.  
Mr. Moses Van Horn, care Salem College, W. Va.  
Dr. B. F. Johanson, Battle Creek, Mich.  
Rev. H. L. Polan, North Loup, Neb.  
Dr. Geo. Post, Jr., Milton, Wis.  
Mr. Samuel Davis, Westerly, R. I.  
John Wheeler, Boulder, Colo.

TRANSPORTATION COMMITTEE,  
R. C. BREWER, *Chairman*,  
ARTHUR CURTIS, *Assistant*.

## YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK  
R. F. D. 5, BOX 165, BATTLE CREEK, MICH.  
Contributing Editor

### KEEPING FIT

Christian Endeavor Topic for Sabbath Day,  
July 21, 1928

#### DAILY READINGS

Sunday—Keep cheery (Prov. 17: 22)  
Monday—Value of exercise (1 Cor. 9: 24-27)  
Tuesday—A balanced mind (Eph. 6: 17-21)  
Wednesday—A mind alert (Prov. 1: 1-9)  
Thursday—Spiritual growth (Luke 2: 40-52)  
Friday—Daily renewal (2 Cor. 4: 16-18)  
Sabbath Day—Topic: Keeping fit—physically,  
mentally, spiritually (1 Tim. 4: 8; 2 Tim. 1:  
7; 3 John 2)

#### SOME BIBLE HINTS

The body is a sacred trust which we are bound to keep in the best condition (v. 8).

Godliness does not call for neglect of the body. Health is a part of godliness, and godliness means obedience to *all* God's laws (v. 8).

Fear is a sickness of the mind. God's love drives it out. A healthy mind is life's greatest prize (v. 7).

The soul prospers, grows strong and healthy, as we feed it with the divine word and exercise it in prayer and meditation (v. 2).—*Endeavorer's Daily Companion.*

### GETTING A THRILL OUT OF LIFE

Christian Endeavor Topic for Sabbath Day,  
July 14, 1928

AUGUST E. JOHANSEN

A thrill is an evidence of life.

To the extent that we are incapable of thrilling, of vibrating in response to the stimulus of life about us, to that extent are we dead, and different creatures than God intended us to be.

God made us for thrills. He made us to be sensitive to life, responsive to our environment. We are higher than the animals just insofar as we have larger capacities for life—eyes for beauty, ears for melody, hearts for sympathy and love, intellects for purposing. Every faculty that is ours is designed to equip us for a life more abund-

ant, a life of deeper, richer, fuller experience, a life of bigger thrills.

It is no religious virtue to be thrill proof. A spiritual life is not essentially a life of sedateness and solemnity. A truly spiritual life is one in which the power to thrill is developed to its highest and worthiest degree. It is a life of noble thrilling. It involves the thrills that come from unselfish love, from creative effort, from lofty aspiration, from responsiveness to "the beauty of holiness," from clear convictions, from dogged faith, from loyalty to the best one knows.

The Christian faith offers man the best reason of all for getting a thrill out of life. It declares that God's thoughts for men can be realized only as they are "thought out" in and through man. It declares that there is "one increasing purpose," and that the fulfillment of this purpose involves man's partnership with the divine. It offers man the supremely thrilling task of so identifying himself with the onward moving purposes and processes of God that he may not only thus save himself, but save himself by making possible the attainment of the will of God.

Are you getting a thrill out of life? Are you living a life that is worth getting a thrill out of? Are you getting, not only the biggest, but the best thrills possible?

### THE INTERMEDIATE CORNER

Topic for Sabbath Day, July 21, 1928

The Church in our nation's history  
(Ps. 33: 12; 147: 19, 20).

### A MISSIONARY READING CIRCLE AT LITTLE GENESEE

DEAR ENDEAVORERS:

On March 10, 1928, the Senior Christian Endeavor society challenged the members of the church to a missionary reading contest. The following fourteen books were placed in circulation, eight foreign books and six home books: "Playing Square with Tomorrow," "Money the Acid Test," "The Child and America's Future," "Frank Higgins, the Trail Blazer," "How the Other Half Lives," "Gypsy Smith," "The Christ of the Indian Road," "The Lure of Africa," "Japan on the Upward Trail," "The Mof-

fats," "The King's Highway," "New Lanterns in Old China," "The Uplift of China," "A Labrador Doctor."

The Christian Endeavor provided a librarian who took charge of the books and attended to the letting of the books each week. No book could be kept out over one week. Credit was given only on the completion of the book, although in the end the number of pages read determined the winner of the contest. If half the pages of a book were read no credit was given.

Thirteen Christian endeavorers participated in the contest, and thirteen church members, five of whom were Junior endeavorers.

The contest closed the first week in June with the church members as winners. The following were the results of the contest: Church members—46 books, 9993 pages read; Christian endeavorers—41 books, 8969 pages read. Of the 9993 pages read by the church members, 4482 pages may be credited to the junior Christian endeavorers.

Although our society lost, we do feel that a great deal of good has come into the church and society by the reading of 18,962 pages of missionary literature.

Very sincerely yours,

MARGARET M. DAVIS,

*Missionary and Lookout Superintendent.*

### YOUNG PEOPLE'S BOARD MEETING

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

Mrs. Ruby C. Babcock led in prayer.

The treasurer presented an informal report. In connection with it a discussion arose on the budget for the coming year.

Voted that the treasurer be authorized to draft a budget for 1928-29.

Voted that the chair appoint an auditing committee. Paul Crandall and Russell Maxson were appointed as this committee.

In connection with the financial report the board agreed to order the treasurer to send \$25 to Rev. R. R. Thorngate in the American tropics, to be used according to his discretion.

The monthly report of the corresponding secretary was received. It follows:

REPORT OF CORRESPONDING SECRETARY, MAY, 1928  
Number of letters written, 35.  
Some mimeographing has been done.  
The Conference program is progressing slowly.  
FRANCES FERRILL BABCOCK.

The nominating committee in a partial report, proposed several matters for consideration. Several helpful suggestions were made on which to base further report.

Members present: Dr. B. F. Johanson, Rev. J. W. Crofoot, Mrs. Frances Babcock, Dorothy Maxson, Lloyd Simpson, E. H. Clarke, Mrs. Ruby Babcock, Lyle Crandall, Russell Maxson, L. E. Babcock, Marjorie W. Maxson.

Minutes were read and corrected and the meeting adjourned.

Respectfully submitted,

MRS. MARJORIE W. MAXSON,  
*Recording Secretary.*

*Battle Creek, Mich.,  
June 7, 1928.*

### MODERNISTS: THE FAITH OF ONE OF THEM

REV. ARTHUR E. MAIN

I.

1. God is the eternal and perfect Spirit, the Creator, Sustainer, and Ruler of all things.

2. Man, in his higher nature, is the image of his Maker, and is capable of everlasting blessedness.

3. Sin is alienation from God, opposition to his holy will, transgression of his laws.

4. Salvation and the life eternal come by the grace of God, through repentance and faith, and in loyalty to Jesus Christ, who was God manifest in the flesh, the Son of God, who lived, suffered, died, was raised from the dead, and ever liveth, our Savior and Lord.

5. The Holy Spirit is God always at work in the minds and hearts of men seeking to lead us toward perfection in individual righteousness and social justice.

6. The Bible is an inspired record of men's progressive understanding of God, who is revealed in nature, history, and experience—the supreme revelation of his character and will being through Jesus

Christ his Son, the center of the holy Book.

7. Wherever the will of God is done there is his kingdom, and the new spiritual life. This kingdom is heavenly in origin and nature, and is destined to triumph and last forever.

8. The work of the Church, which is an organized revelation to the world of the kingdom of God, is evangelism, the administration of the ordinances of baptism and the Lord's Supper, Christian culture and training, social service, and missions.

9. All who accept Jesus Christ as Savior and Lord, in all lands, constitute the holy catholic or universal Church.

## II.

1. An organized body of believers in Christ is a church. As an organization it is quite independent, save as it shall elect, for purposes of fraternity and efficiency, to become a unit of a larger whole.

2. All true believers constitute a universal and holy priesthood; but for the sake of promoting evangelism, spiritual edification, and Christian service, the church ordains chosen persons to the Christian ministry and the diaconate.

3. Christian baptism is the immersion in water of believers; and is a symbol and pledge of our new and risen life in Christ.

4. The holy Supper, instituted by our Lord, is a spiritual communion and covenant of the Church, his Body, with him who gave himself for us, and who now gives himself to us in the power of an endless life.

5. I believe in "the coming of Christ," "the resurrection," "the judgment," and "the end of the world"; but I place the supreme emphasis not on the time, physical, and outward aspects, but on the eternity, spiritual, moral, social, and developing aspects, of these great divine events.

## III.

The one truth that has seemed to me to justify our separate denominational existence is the Sabbath doctrine—denominational, however, in no narrow sectarian sense.

The great ancient religions had sacred times; but it was the Hebrew lawgivers and prophets alone who held to holy days in connection with ethical monotheism.

Whatever the historical origin of the Sabbath in the course of the gradual development of religious ideas, it is a constituent part of the beautiful story of creation; it is given a central and significant place in the Decalogue; and the prophets set great store by its spiritual and social value.

The New Testament does not seem to me to abrogate the Sabbath principle, or substitute a different day. And I believe that the Bible, history, and holy fitness and sentiment, vindicate the right of the seventh or last day of the week to be the supreme time-symbol of our holy religion, and the one sacred means of preserving the Sabbath idea; a weekly witness for him who created the heavens and the earth; and a visible sign of the believer's rest in the living God.

I go to my Lord, the Church's supreme Lawgiver, who said, "The sabbath was made for man, not man for the sabbath," and not to Mosaism or Leviticalism, for the final sanction of the Sabbath day itself, and to learn how to keep it spiritually, ethically, and socially.

And I believe that the Church and the world greatly need the Sabbath of Christ as a vehicle of divine truth and blessing.

*Alfred, N. Y.*

Death and the famous frieze in the Capitol rotunda seem to be intimately related. The death of Charles Ayer Whipple is the third to occur among artists who have worked on it. Death has also overtaken several others interested in the work. The frieze was begun shortly before the Civil War by Constantine Brumidi, who got a job at \$6 a day helping decorate the Capitol. Through the help of Jefferson Davis, then senator, Brumidi's pay was increased to \$10 a day. After working on the frieze for twenty-seven years Brumidi slipped on the second rung of his ladder and fell two feet. He was mortally injured. Today he lies in an unmarked grave in Washington. Felippo Costaggini died in 1907, with the frieze four-fifths completed. Senator Lodge was one of those anxious for the frieze to be finished. Then Lodge died. Whipple had been on the job seven years when he died. And the frieze is still uncompleted.—*The Pathfinder.*

## CHILDREN'S PAGE

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

### MAKING HOME HAPPY

MRS. ELISABETH K. AUSTIN  
Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
July 7, 1928

#### DAILY READINGS

Sunday—Love's happiness (1 Cor. 13: 4-7)  
Monday—Samuel's home happiness (1 Sam. 3: 1-10)  
Tuesday—By forbearance (Eph. 4: 1-3)  
Wednesday—By obedience (Eph. 6: 1-3)  
Thursday—By thoughtfulness (1 Tim. 5: 8)  
Friday—By care for the weak (Rom. 15: 1-3)  
Sabbath Day—Topic: Helping to make our homes happy (Luke 2: 51, 52)

MARGARET E. LA MONT  
(A friend of the Juniors)

How can the juniors help to make their homes happy?

Let us remember that Christ is our model in all things, and let us see what he did as a boy to make his home happy.

First, he "was subject" to his parents, or, as we would say, obedient to them. Prompt and cheerful obedience makes your father and mother happy, and it makes your home a pleasant place for visitors as well.

Then Jesus "increased in wisdom." He probably learned his letters at his mother's knee. Later, he would attend the village school, where he would learn to read and write and also learn much of the "law" by heart. (Can you name the five books of the "law"? Those made up, usually, the only text book in the village schools then.) Remember that father and mother are made happy by your progress at school.

Then Jesus increased "in stature." Take good care of your health, boys and girls. Eat plenty of fruits and vegetables, and drink plenty of milk; and don't eat too many sweet things. Work hard, play hard, and let as much as possible of your work and play be out in the fresh air. Remember you save father and mother much anxiety and unhappiness if you keep well.

Jesus increased "in favour with God."

By this we know that he must have been faithful in attending worship at the synagogue, in prayer and Bible study at home, and in living his religion wherever he went. This must have given great happiness to Joseph and Mary, as they were deeply religious people.

"And man." To increase in favor with man, he must have been cheerful and kind. After Jesus was grown to be a man, we read of him that "He went about doing good"; and again, "Then were the disciples glad when they saw the Lord." I think he must have been like that in his boyhood, don't you?—always doing a kindness or by his joy making others glad. Remember, boys and girls, if you are cheerful and kind at home, you are making your homes happier, and you are forming a habit of making others happy, which will be a good habit to take out into the great world.

Then Jesus must have been industrious. In the carpenter shop of Joseph, he must have spent many busy hours. Later, when Jesus was preaching, some asked, "Is not this the carpenter?" (Mark 6: 3). As I write these words, I look at the picture by Wm. Gross, "Christ at Home as a Carpenter." In this picture, Joseph is sawing a board; Jesus, a boy of about eight, is holding the board; Mary sits near by, spinning. Thus the artist has suggested one way in which Jesus made his home happy—by work. Those of you who have listened to the Laugh-in-Your-Dream Club lady as she talks over the radio from Kansas City, will remember her oft-repeated words,

"If you want to be happy,  
You must be good,  
And wash the dishes,  
And bring in wood."

### OUR LETTER EXCHANGE

DEAR MRS. GREENE:

It gives me great pleasure in sending you these few lines, trusting that when they get to your kind hands they will find you as well as they leave me. I also thank Mrs. Austin for her nice story book. I find many nice jokes in it and would be glad to have a next one. I am a little boy eight years old and am reading in the second book, and can do but very little, yet I am trying my best.



Perhaps you would be glad to hear something about my school. The name of my teacher is Miss Gilder. She is very cross. The building is very lovely; it has a good many windows, so I enjoy lots of fresh air, and after lessons we have a lovely yard to play games in.

Mother has a parrot that sings for me all day. Sometimes when I behave naughty and mother calls to me, "Jim! Jim! behave yourself!" he will utter, "Jim! Jim!" So you see he means to say I must behave, also. The name Jim is my pet name.

I am a scholar of the 54 Hanover Street S. D. B. C.

I am, dear Mrs. Greene,

Yours truly,

LLOYAL JONAS.

12 Water St.,  
Brownstown,  
Kingston, Jamaica,  
June 11, 1928.

DEAR LLOYAL:

I think you have written me a very nice letter, and I hope you will write again. I was very much pleased to hear from Jamaica again. I have been hoping to ever since Olive Briscoe's letter came.

Your parrot must be very funny and cute. A lady who lived a few doors from me some years ago had a parrot. One day, before I knew she had him, I was coming home from town when I suddenly heard a voice say, "Stop! Stop!" I thought it was some person calling to me and stopped. Then the voice said, "Go on, you big goose!" I looked up at the window of my friend's house, and there sat a parrot, who scolded me until I went on and then kept yelling, "Stop!"

Lovingly yours,

M. S. G.

DEAR MRS. GREENE:

I am very sorry that I made the mistake in telling about those prizes. When we received them they were three, and two dollars.

You asked if Sara Davis and I were chums. Yes, we are and have been graduated from the same school. We did not know about writing the letters though. I received a nice interesting letter from Virginia Lowther of Milton, Wis. I was very glad to receive it. I wonder if you hap-

pen to know my grandmother? She used to be a Greene before she was married. Her name is Mrs. C. A. Richey.

Last Sunday my aunt brought me a little coon kitten. I named him Mickey. This morning mother found him climbing up the curtains. He certainly does like to play.

June the twenty-seventh, the Marlboro Church entertains the young people at the Teen-Age Conference; and next Sabbath a joint communion service with Shiloh will be held at the Marlboro church.

Sincerely yours,

FLORENCE M. HARRIS.

Bridgeton, N. J.

June 20, 1928.

### WOULD THE DRINK HABIT HELP ME TO BECOME A GOOD AVIATRIX?

FLORENCE HARRIS

During the last part of the twentieth century aviation has become known as the swiftest way of traveling, bringing closer together the nations of the world. The speed of the airplane is its greatest advantage. The steamboats now cross the ocean in about five days. But Lindbergh, our greatest aviator, crossed in thirty-three hours.

As the aviator requires a clear brain, quick eye, sensitive hearing, and a good healthy body, all should know alcohol drinks are a hindrance to best working of the human body. Only pure water keeps the brain clear, as it should be when one pilots an airplane. The slogan of Major Herbert Dargue, "wine does not mix well with flying," explains why water is best for anyone. Also Colonel Lindbergh's drink was only water. He did not drink alcoholic liquors.

A quick eye, is needed when leaving the ground and when landing at the end of the flight. He must be able to focus his eyes so he can judge the distance under him. If he misjudges he crashes instead of alighting smoothly.

Drinking of alcohol dulls the eye so it can not distinguish the distance between objects.

As the aviator has to keep his balance at all times he must have a very sensitive

## DEATHS

DIX.—At her home in Doddridge County, W. Va., in the neighborhood where formerly was located the Market postoffice, and which is about five miles from the Middle Island Seventh Day Baptist church, Mrs. I. O. Dix, aged 51 years.

Elizabeth Ann Davis was the daughter of J. S. K. Davis and Emily J. Williams Davis.

She was born May 27, 1877, and died June 11, 1928. She was converted to Christ during a meeting held by Elder J. L. Huffman, and joined the Middle Island Church, February 11, 1893.

She was married to I. O. Dix on April 20, 1907. Mrs. Dix is survived by her husband, a daughter Alice, and a son Jay, also by two brothers and two sisters. She was a good wife and mother and will be greatly missed by her family and neighbors.

The funeral was conducted by the pastor of the Salem Church at the Middle Island church.

C. A. S.

HEWITT.—Myron D. Hewitt, died in Farina, Ill., on June 17, 1928, in the ninetyeth year of his age. Extended obituary on another page.

T. L. G.

RANDOLPH.—Mrs. Jesse F. Randolph, at the home of her daughter, Mrs. Robert L. Townsend of Washington, D. C., June 1, 1928, aged 85 years.

Mary Frances Bond was the daughter of Simeon and Cassandra Bond Bond, and was born at Quiet Dell, W. Va., March 28, 1843. Her mother was the daughter of Lewis Bond, who was the son of Richard Clayton Bond.

Cassandra Bond's mother was Lydia John, whose mother was a daughter of Elder Enoch David of the Woodbridgetown Church of Fayette County, Pa.

Mrs. Randolph is survived by her husband, known to so very many as "Uncle Jesse," and by a daughter, Mrs. May Townsend, and by five sons, Eric, Orman, Howard, Ernest, and Charles. She is also survived by a brother, Lee Bond, and a sister, Mrs. Rachel Randolph, and by grandchildren, great grandchildren, and a host of other relatives and friends.

Her husband, to whom she was married August 12, 1863, is at this writing very ill at the home of their daughter in Washington, where these dear old people have been tenderly cared for for many months.

Funeral and burial were at the Salem church, conducted by the pastor, assisted by Rev. E. J. Woolfer, pastor of the Salem Baptist Church, who spoke of Mrs. Randolph's good qualities, especially of her home life.

She had been a Christian for about seventy years, and a member of the Seventh Day Baptist Church of Salem, W. Va., for about as long.

C. A. S.

hearing. One can not hold his balance after small doses of alcohol.

A strong physical body is required to make long non-stop flights. Having to have the power to stand the strain of continued attention, one must let all alcohol alone. One of the most frequent causes of most of the airplane accidents today is that pilots have not the endurance to stand long flights. Alcohol hastens fatigue and it also reduces ability to stand the strain.

After the war the British Royal Air Force was investigated, finding ninety per cent of accidents due to the failure of the pilots.

The Department of Commerce requires today that the pilot's license be taken away if he is under the influence or having to do with any liquor. This thing should be done with anyone having anything to do with any liquor.

Not every person can become an air pilot, but any work that man does requires some of the same qualities as the aviator.

DEAR FLORENCE:

I have been looking for your essay, and am very glad you sent it. It is well written and certainly deserved first prize.

I can not tell whether I have ever known your grandmother or not, but I know a Mrs. Harris who was Elsie Richey, and like her very much. I just wonder if she is your mother.

Lovingly yours,

M. S. G.

## MARRIAGES

EDMUNDSON-FITZ RANDOLPH.—At the home of the bride's parents, Mr. and Mrs. Atwell F. Randolph, Salem, W. Va., June 19, 1928, by Rev. Geo. B. Shaw, Pauline Fitz Randolph and Alban W. Edmundson of Pennsboro, W. Va.

STUTLER-BOND.—At the Seventh Day Baptist parsonage, Salem, W. Va., June 11, 1928, by Rev. Geo. B. Shaw, Lydia Bond of Roanoke, W. Va., and Oris Stutler of Salem.

ST. CLAIR.—Rev. Robert B. St. Clair died in Detroit, Mich., on June 14, 1928. More extended obituary on another page. T. L. G.

WEAVER.—Miss Emily A. Weaver, a member of the Seventh Day Baptist Church of New York City, passed away on May 6, at her home in Elmira, N. Y., where she had resided for a number of years with her sister and niece, Mrs. Seymour Dexter and Miss Adelaide Dexter.

Miss Weaver was born in Leonardsville, N. Y. Her mother was Helen Maxson, a daughter of Rev. Wm. Bliss Maxson, a much beloved pastor of the Seventh Day Baptist Church of Leonardsville for many years. Miss Weaver came to Plainfield in her early years, and taught in the public schools of that city. She also taught in a number of states in the west, and later became a supervisor of drawing in the New York City schools.

She was a woman of high ideals, both intellectually and spiritually, and her qualities of unselfishness and generosity were recognized by her circle of friends and relatives.

She leaves two nieces—Miss Adelaide Dexter of Elmira, N. Y., and Mrs. Mussini of Williamsport, Pa.; two nephews, Mr. Daniel Dexter of Gailsburg, Ill., and Romaine Clark, of Elmira; and one cousin, Miss Mabel A. Maxson of Plainfield, N. J.

#### Sabbath School. Lesson III.—July 14, 1928

THE CONVERSION OF SAUL

Acts 9: 1-19a; 22: 6-16; 1 Corinthians 15: 8

Golden Text: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Timothy 1: 15.

DAILY READINGS

- July 8—Christ Appears to Saul. Acts 9: 1-9.  
 July 9—The Conversion of Saul. Acts 9: 10-19a.  
 July 10—Experience and Testimony. Acts 22: 6-16.  
 July 11—Called of God. Galatians 1: 11-17.  
 July 12—Born of the Spirit. John 3: 1-8.  
 July 13—Salvation and Service. 1 Timothy 1: 12-17.  
 July 14—Testifying to God's Word. Psalm 119: 41-48.

(For Lesson Notes, see *Helping Hand*)

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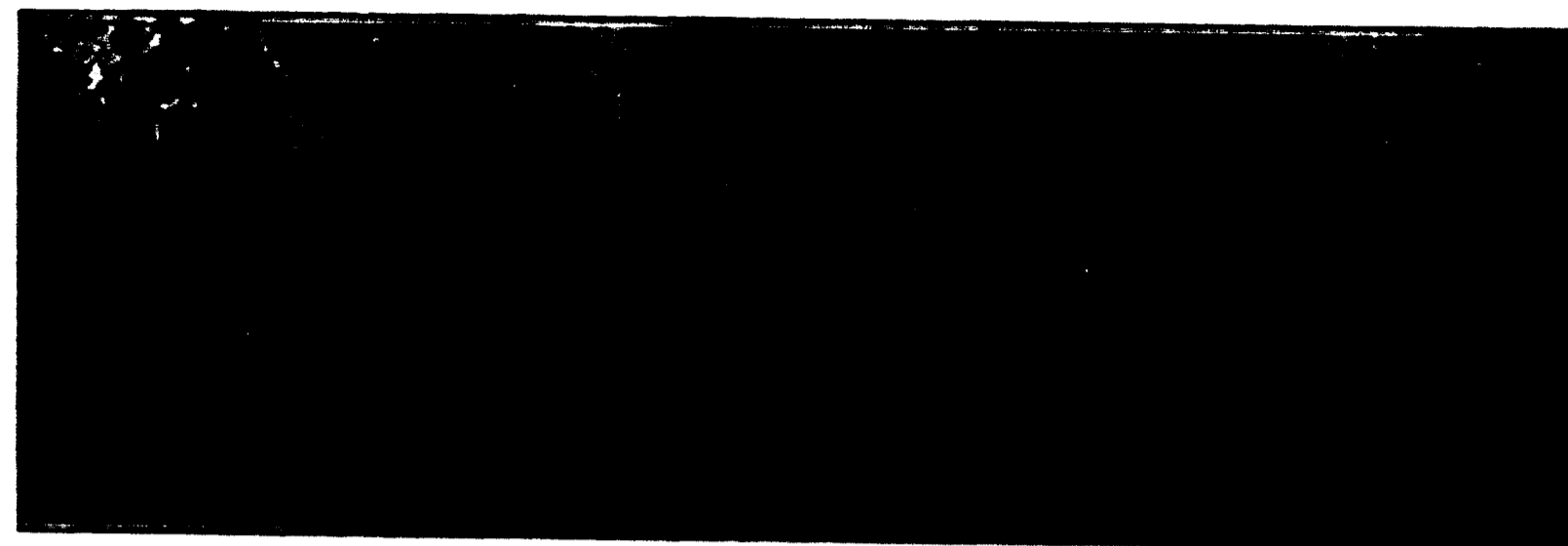
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