DENOMINATIONAL BUILDING
Plainfield, New Jersey

Date.........................................................1926.

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

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

☐ In five semi-annual payments, due May 1 and November 1, 1926, May 1 and November 1, 1927, and May 1, 1928.

☐ Cash in full, herewith.

☐ Cash herewith, $........, balance as follows

(Write here when payments will be made)

Name ......................................................

Street .....................................................

City and State .........................................

THE DENOMINATIONAL BUILDING
Ethel L. Titworth, Treasurer
205 PARK AVE., PLAINFIELD, N. J.
A Seventh Day Baptist Weekly Published by the American Sabbath Society, Plainfield, N. J.

Vol. 103, No. 3
Plainsfield, N. J., July 18, 1927

Whole No. 4,298

Our Father who art in heaven, let this
be done ... for we are Thy people and the sheep of Thy
Iour seas. Amen.

Little Geneva's Centennial
On June 9, A Historical Pageant
1827, thirteen persons united to form a church in the wilder-
ness of Genesee-township--then a part of Cuba, and the church was first called Cuba. They were assisted in organizing by
Elders William B. Maxson and John Green. These are the names of the constituent mem-
bers--Benjamin Maxson, Joel and Phoebe Maxson, Ezekiel and Susan Crandall, Henry P. Green, Amos and Esther Green (my grandparents), and their

The SABBATH Recorder

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

DEAR FRIENDS,

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

I think of the young people who so willingly and efficiently filled their places then, as being now the ones who are so val-

Cuba, and the church


did

Thomet, Joel P., George, Millfield, R. I.

secretary--William L. Burdick, chairman.

SABBATH SCHOOL BOARD

President--Clayton A. Burdick, Westerly, R. I.

secretary--Miss Margery Willis, Paterson, N. J.

Corresponding Secretary--William L. Burdick, Asba-

k, Ind.

Teachers--Samuel H. Davis, Westerly, R. I., John E. E. Davis, Westerly, R. I.

CELEBRATION IN THE TOWNSHIP--A program celebrating the centennial of Genesee Church was held on the third Friday in June in the community hall, and a sense of interest was created at the thought of all the work that went into the early days.

First Our Father who art in heaven, amen...

Second We are Thy people and the sheep of Thy

church, amen.

Third In the name of the Father and of the Son and of the Holy

Spirit, amen.

Fourth Have this mind in yourselves, which was also in Christ Jesus,

Christ Jesus who though he was in the form of God did not

think it an exploit to be equal with God, but emptied himself, taking the form of a bond servant, and being born in the likeness

of men. And being found in human form he humbled himself and

became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him and given him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven and on earth and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Fifth No. 3,160,555.

Sixth For this is the right hand of the Lord, may all Thine enemies perish, Amen.

Seventh This is the day which the Lord hath made, let us rejoice and be glad in it, Amen.

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

The next scene presented a business meeting of the church, five years later. It was held in one of the homes, and the question of the call of Henry P. Green (my grandfather) to the ministry was considered.

In this church meeting the "Spirit of Brotherhood" appeared in the background with hands extended, and the wish was expressed for brotherly love to continue.

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

The next scene showed a meeting, also in a pioneer home, where the canvass for funds to build a house of worship was considered and a self-sacrificing spirit prevailed. It was given to a quartet in the center of the stage.

Did any of you in this audience preach the unsearchable riches of Christ, and may your love for the Father inspire and direct your footsteps as you move along the pathway of time?

The best part of this centennial feast was the recital of the tidings of these messages very much.

The pageant

The best part of this centennial festival was kept for the last. The entire evening was given to a pageant in which the "Spirit of Christianity," in a new "Missionary Spirit," presided. The stage was darkened, and several persons in black gowns entered, holding unlighted candles, while the "Spirit of Missions" in the background of the stage held up a lighted candle, at which several lighted their candles and went forth to light the candles of those who were in the darkness.

While this impressive scene was going on, a quartet behind the scenes sang, "The morning light is breaking." Then followed the song, "We've a story to tell the nations." Those in black, representing the heathen, bowed in the attitude of prayer and uncovered their faces to the light. Scene seven showed the "Spirit of Knowledge" with open Bible and children gathering to learn. The time was shown to be 1847, and the song was, "Open mine eyes—my mind—that I may learn."

The "Spirit of Christian Endeavor" led in the next scene, and use was made of the pledges.

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

Work for the Sunshine Circle

Fill brightest hours with labor,
Be a cheerful worker.
Give every flying minute
Something to keep in store.
Work for the Sunshine Circle
Till our work is o'er.

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

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

A hundred years! Men have come and gone, and their works do follow them. A hundred years! God could not have given us more than a single day, it is not long. To men frail and mortal, a century—a long time. Now the hour has struck, it is time for an accounting—it is an hour of judgment. You bring the settled of a hundred years. I commission you to holy things. What have you done? Did you find helpers? Is there a harvest of the years?

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

We come blest Spirit of Light, Thy gift to me, I've heard this night—
O'er the hills, the valleys, the plains,
In this glad hour,
Spirit of Church imbue
With heavenly rays in thy presence,
May we to thee be true
The songs of joy and power.
We come with joy in each heart
That our story may impart
O'er triumphs here,
For work that's done, and work that's on
O'er all victories,
When the spirit reigns o'er us

These hundred years,
LOVE
We passed through the Genesee valley
The sparkling waters flow,
Through forests from clearing to clearing.
Just as you told us to go;
Through my youthful mind.

In the homes of the pioneer
A love that was growing
A love that was tender and dear.
All their joys and care.
For many years Winfield Wells,
Gathered there.

Sacrifices
And to those who had grown older.
As well as to the young;
And for many years Winfield Wells,
Gathered there.

Christian Endeavor
The young people came forward for service.
And formed a band in the pageant set at
The church of my boyhood was interesting
To me. It took me back to the years when the constituent members, and their neighbors who came a little later, were well known to me and when their names were as familiar as household words. Living as I did for forty years with my grandfather and grandmother, Amos and Esther Green, and next door to Uncle Henry P. Green and family, I was a constant witness to the evidences of that strong friendship which existed among those old neighbors. Many of them came from Rhode Island—a place for which my dear grandmother always seemed to know when a whisper was needed.

Faith
And faith, too, was there in those cabins,
Praising God the king of kings.
And found in the lowly cabins
A love that

Prayer
To toll through the summer’s breathless heat
And the winter’s storms and snow,
God sent this church a leader.
One hundred years ago.

BROTHERHOOD
And others soon joined this company
Of brothers and sisters true.
Keeping watch for good o’er each other.
And so this little band grew.

Sacrifice
Sacrifices they willing brought.
From out of their scanty store.
Living without the pleasant rate
That they might offer God more.

Praise
They praised the Lord with gladness
In every service and prayer.
Giving the reverence unto God
That unto him belongs.

Mission
To show their love for Jesus
They organized a band;
To spread the great glad tidings
That they might serve.
And to follow out the Lord’s commands
Each from his own small store.
Gave, to send the gospel.
To many a foreign shore.

Knowledge
A Sabbath school was organized
To teach the Word of truth
To those who had grown older,
As well as to the young;
And for many years Winfield Wells,
Gathered there.

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ALFRED UNIVERSITY
Ninety-first Commencement

Compiled from the Albany "Up," and "Flat Left," by C. R. Clawson, Librarian

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

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

Dinner and music were furnished for the academic procession at nine forty-five Wednesday morning by the Seneca Vocational School Band, brought by Mr. Prentice. The procession, "Coronation March," was played by the trio, Ada Becker Seidlin, M. L. Jones, and Donald T. Prentice. Dean A. D. Martin of the forenoon. Miss Ruth F. Randolph played MacDowell's "Witches Dance."

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

Prentice sang a solo, "My Heart at Thy Sweet Voice," accompanied by Ada B. Seidlin.

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

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

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

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

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

LADIES' GLEE CLUB CONCERT

The annual commencement concert of the university department of music was presented by a new organization on the college campus, the Ladies' Glee Club. President Paul E. Titsworth announced for the followings.

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

The good looking girls in their evening gowns made a most pleasing group to look at and still better to hear. Their ensemble was clean cut and clear, with excellent shading and tone color, showing result of constructive instruction and training.

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

College songs:
Land of the Blue Water
Glee Club

Arranged
Caldman

Vocal solos:
Just Count the Stars
Arranged
Grey

The Moon Drops Low
Glee Club

Rhoma Miller

Clarinet

Volga Boatmen's Song
Ole Uncle Moon
Glee Club

Arranged
Ruth F. Randolph

Water Lilies
All Through the Night
Arranged
Luders

Deep River
Glee Club

Negro Melody

Vocal solos:

The Wind on the Heath
Where My Caravan Has Rested
Arranged
Lahr

Mary E. Stevely

Song of the Bell
Ralph Randolph

Alma Mater
Paul E. Titsworth

Ray Winthrop Wingate, Director and Accompanist

CLASS DAY EXERCISES IMPRESSIVE

Under tall trees which spread their shade over a soft floor of grass, a group of perhaps two hundred alumni, students, and faculty members gathered beside the fountain for the traditional class day exercises.

This scene of natural grace seemed particularly fitting for those simple but beautiful customs of planting the senior ivy vine and honoring this group the senior male to the succeeding class.

The mantle oration was given by Helen Rockwell, of the class of 1927. Helen Rockwell received her degree by Professor Boyce who presented the class of 1927, Georgiela Whipple delivered the ivy oration. Dr. E. Royce, president of the graduating class, announced that the gift to the college from the class of 1927 would be two thousand dollars donated near Davis Gymnasium. While they have not yet been completed because of several combining adverse conditions, it is assured that they will be ready for use by next fall. Mr. Boyce described the construction of the courts and said that the location for them had been decided upon because of its convenience to the showers and lockers of Davis Gym.

The foundation which provides speedy drainage, and the fact that there is space sufficient for two more courts at the same level. The hope was expressed that the space may be used for this purpose in the near future.

Fellow Students, Alumni, and Friends:

This year marks the ninety-first commencement of Alfred University, the beginning of the last decade in the century of her history. Each class that has gone before us has contributed to the record of the past and has helped to create that spirit which every true Alfreadian feels. It is the hope of the class of 1927 that it has left some slight impression upon her record of achievements.

In our four years of college life we have tried to realize the higher end of work, and to keep awake the larger vision. We have striven to do well that which lay before us, and to meet responsibilities placed upon us such as the average student has received much and given little. Here we have received a preparation for our future work—not a mere parade of books from the past, but the privilege of benefiting ourselves through contact with Alfred's ideals. We have learned to see and appreciate.

Alfred has stimulated us to higher endeavor. She has given us friendships that will be vital in reality and memory.

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

To the class of 1928—as a symbol of your seniority, we, the class of 1927, beseech this mantle—a heritage of which you have proved yourself worthy. Tradition has it that the mantle was given to Titsworth as described business as it once was practiced when owners and operators considered themselves all-powerful and caused many social evils, down to the present time when business means service.
RESPONSE

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

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

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

IVY ORATION

In all ages and times, people have used symbols to express great truths. Year after year as graduation classes after graduating class has gone out from dear old Alfred, they have taken the ivy as a symbol of what their beloved college has meant to them. Perhaps that first appeal to us as we see the ivy clinging to these walls, is its beauty. But when we look at the vine, let us strive to grow in mind and heart; strive for the beauty of a harmonious, symmetrical life, for loyalty to the best and noblest that is in us.

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

LARGE NUMBER OF ALUMNI GATHER FOR ANNUAL DINNER

Alfred's consistent growth and President Davis' untiring services during the past thirty-two years, as chief executive of the institution, were stressed at the annual alumni dinner in Ladies' hall, Tuesday evening, when more than two hundred fifty alumni, seniors, and friends of Alfred gathered for a three-hour session.

Mr. Wiley paid Dr. Davis a compliment in describing him, saying that "there are few gentlemen of the New York Times, who said, "I know of no man who typifies the ideals of education as well as Dr. Booth C. Davis." President Davis then introduced one of the valued alumni by President Langworthy, Robert E. Boyce, president of the new class, spoke. Also, Mr. H. Gibbs, '98; Leon S. Greene, '13, and Dr. Anne Langworthy Waite, executive secretary. All highly praised for her work in establishing so many contacts with the alumni and in awakening their interests in Alfred during the past years.

Music during the dinner was furnished by Ada B. Seidlin, Donald T. Prentice, and L. C. Leech, Jr.

For the past year, let us choose sincerity. Sincerity conveys an idea of truth to oneself. . . . Sincerity in one's relations to an individual or a group.

And now we come to the third point of our ivy leaf—loyalty to ideas-—to our principles—to friends—and loyalty to the responsibilities of life as they come to us.

For all that we are, let us choose sincerity. For all that we are, let us choose loyalty.

As we let us choose the strength of the leaf. Let us use for this point faith. In the consuming devotion and faith which identifies an individual, in the consummation of the consummate perfection of character.

Every leaf on the ivy vine has a stem. Let us call the stem of our leaf gratitude—gratitude for the opportunity of spending four years in this college, for the splendid leader at its head—gratitude to our teachers—and gratitude for the friendly association we have had in Alfred.

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

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

RESPONSE

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

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

"Let us use for this point Sincerity conveys an idea of truth to oneself:

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

An impartial reader of nineteenth century history, not as a humanitarian; to picture, on the one hand, the terrible real greed of some early big business, its generally utter disregard of the welfare, physical and spiritual, of the workers who helped create its riches and power, and on the other hand, its contempt for the public who were dependent upon its goods or service. This flouting of the needs and wishes of the people found classic expression "big business," "predatory business," "tainted money," "big business," "predatory business," "the invisible government," and others, business had appeared cowed, more responsive to popular thinking, ready at last to say from the lips at least, if not from the heart, "The public be damned!"

And yet something has happened and is happening to business. A new spirit moves among us, the present truth of Mr. Tawney's statement that property, particularly industrial property, now believes its rights absolute and devoid of any obligations other than to the bank account of its possessor.

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

In the first place, business is now a science. By science I mean a systematic knowledge of processes and a reasoned control of results. The out-worn procedure of muddling through business has definitely been abandoned. It now has at its disposal a growing body of analyzed and tested experience. And in the third place, business is a fine art. What is a fine art? There are many definitions. I shall cite only a few. Says one thinker: Art is the materialized expression of man's delight in beauty. Says another: Art is wisdom in action; it is simply the name we give to the wisest way of doing whatever needs to be done. And still another: Art is excellence. I should like to add a definition of my own: A fine art is
the revelation of a man's highest self through his chosen medium of expression.

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

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

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

Not only are employers recognizing that slatternly factories induce a fatigue of mind and a sense of drudgery. Employers, brave and far-sighted, have realized that the production of fine work, with the explorer's best effort, but one which appeals to our highest sense of integrity, which makes the right choice between the work-giver and the work-doer.

The understanding between capitalist and laborer, however, splendid as it is, is a static thing. I am thinking of a more dynamic and beautiful, and unusual, and remarkable, and beautiful, and unusual, and remarkable, and beauty—through his chosen medium of self-expression. The poet, the painter, the sculptor, not prosaic as, pigment, line, and color; the sculptor, stone, line, light, and shade; the musician, his instrument and the tones he can produce on it; the dramatist, mood, imagination, ideal. Some arts appeal to the eye, some to the ear, some to the thought and the emotions. I conceive that business may be and is, by the self-expression of a great personality behind, through the media of good advertising, excellent products and the attractiveness of plant, just and stimulating employer-employee relationships, integrity, honor, love, drudgery. Any such labor, any work of art, one which appeals to our highest sense of beauty, the conception of human greatness manifested in a variety of human relationships.

It is this control of man over the factors of business, this capacity to make men obey his will, this capacity to make them resemble himself, that I want to emphasize again. It is this capacity of the enlightened business man to create, to control, to regulate, the man he manipulates and the control of materials he possesses something beautiful after the fashion of his lofty and his high dreams, which makes me feel that the business man no less than the professional artist, the painter, the sculptor, in stone, in clay, may be a master artist.

Revolution of the spirit of business should forever lay the spectre of America's falling prey to communism, extreme socialism, or philosophic anarchy. If business can develop in the direction I have indicated I hold that many of the antagonisms to the present industrial order will disappear and the order itself will gradually dissolve into something even more just and something nobler.

Alfred Truman is growing more widespread.

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

The same can be said of the men and women who today are practicing business as a fine art and the time is coming when the whole profession will participate in the delightful occupation of creating a world where the home, the school, the church, the factory, the college, the university are harmonious and where we may all live together in peace, and harmonious and beautiful human relationships—loftiest dreams.

The faculty and student body have suffered no loss by death and few serious illnesses have occurred. The building of the new gymnasium and repair of Chapel hall, toward which already about $20,000 has been pledged. Work on the academy will begin this summer, it is said, and construction on the new gymnasium is to be started. The sum in the last four years of the final decade of Alfred's first century.

Restoration of the chapel will cost about $30,000; building of the gymnasium, $12,000; a men's dormitory, $15,000; Kenyon Memorial Hall extension, $100,000; and endowment $100,000 for the first five years. The second half of the program provides for a liberal arts building costing $200,000; a ladies' dormitory for $100,000; an infirmary for $50,000; an endowment of $15,000.

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

The following appointments were made to fill vacancies: Kermit E. Fordick, A. M., professor of biology in place of S. Ferguson; Eva L. Ford, A. M., professor of Foreign Languages in place of Dr. Cephas Guillot; Herrick T. R. Baines, A. M., assistant professor of philosophy and education in the place of George S. Goodell; and Fred W. Ross, S. B., instructor in biology and geology in the place of Harold W. Benge.

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

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

THE NEW YORK STATE SCHOOL OF AGRICULTURE

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

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

The enrollment of the school of ceramics reached this year a total of one hundred sixty-two students, its largest attendance. The application of the Board of Managers for a $60,000 addition to the ceramic school building was again denied by the governor and the legislature.

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

DEPARTMENT OF THEOLOGY AND RELIGIOUS EDUCATION

The faculty of the department of theology and religious education has been enlarged this year by the addition of Rev. Walter L. Greene, as professor of church history on part time service. The department has continued its excellent work and thirty-three students from the college have enjoyed courses given by teachers of the department, in addition to students who are candidates for the ministry.

GYMNASIUM

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

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

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

FINANCE

It is gratifying to report that the annual budget of the university this year, amounting to $244,000, has fallen within the income of the university, thus making it possible for the seventeenth consecutive year, for Alfred to complete the year without a deficit.

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

ACKNOWLEDGMENT OF GIFTS

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

SUMMARY OF 1926-27 GIFTS

<table>
<thead>
<tr>
<th>Total cash gifts, including $23,000 income gift and four new tennis courts</th>
<th>$73,132.35</th>
</tr>
</thead>
<tbody>
<tr>
<td>Three sets of box stags</td>
<td>$3,000.000</td>
</tr>
<tr>
<td>Senior class gift</td>
<td>1,000.00</td>
</tr>
<tr>
<td>New pledges to gymnasium and Alumni Hall repair fund</td>
<td>40,000.00</td>
</tr>
<tr>
<td>Total gifts and pledges</td>
<td>$122,312.35</td>
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ANNOUNCEMENTS

Faculty Promotions

1. Coach E. A. Heers is promoted to the rank of major professor.

2. Herbert J. Hansen is appointed assistant professor, is promoted to the rank of professor.

3. Fred W. Ross, instructor, is promoted to the rank of assistant professor.

New Appointments

1. Paul G. Schroeder, A. M., is appointed assistant professor of German in place of Miss Schuller, absent on leave.

2. Elva E. Starr, A. M., is appointed assistant professor of mathematics in the place of Francis C. Hall, resigned.

3. Agnes K. Clarke, B. S., is appointed assistant professor of home science, on part time.

4. Carl Hansen is appointed instructor in physical education.

5. Warren C. Schuller, professor of German, is granted a leave of absence for one year.
pleased with the Alumni Association, on “Education for Failure,” and the doctor’s oration by President Paul E. Tittsworth on “Business as a Fine Art,” because of their excellence will be published later in pamphlet form as a literary bulletin.

The baccalaureate sermon by President Davis appeared last week on the Education Page of the Sabbath Recorder.

LETTER FROM THE STUDENT QUARTET

Dear Recorder Readers:

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

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

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

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

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

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

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

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

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

I hope to see you all at Conference.

Sincerely yours,

Everett Harris

Gentry, Ark.
July 8, 1927.

PLEASE TAKE NOTICE!

The writer is preparing for publication a pamphlet containing the full and detailed contents of which will be short biographical sketches of those who have been ministerial students of Alfred Theological Seminary some time during the period 1901-1926-27. It has been the purpose of the writer to send a list of questions to each one of these persons. If she has omitted anyone she guarantees to try to recover the information.

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

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

Mrs. Arthur E. Main
Alfred, N. Y.

THE SABBATH RECORDER

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

July.—Conference year of 1927-28 began.
August 23-28.—General Conference meets at Weston, R. I.

HONOR ROLL FOR 1927-1928

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

If a church has the $50,000 budget apportioned among sixty-eight churches. Thirteen of these have paid their quotas in full (fourteen, counting the new church of Edinburg), thus being on the Honor Roll. Eighty of the sixty-eight churches have paid nothing on their quotas during the year; thirty gave less than they gave the previous year; and thirty gave more. Comparing the payments for these two years, nine of the fourteen churches on the Honor Roll, met their quotas both years; five others that met their quotas two years ago, failed to do so last year. Had these five paid as much as they did the previous year, we would have received over $800 more on the Onward Movement budget than we did the previous year.

It is noteworthy that all material churches fail in meeting their quotas largely because they wait until late in the year before they begin sending in generous contributions for denominational work. This is all-the-year-round work and money is needed in September and October just as much as in May and June.

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

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

SALEMVILLE WINS FIRST PLACE

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

Hopefully yours,

Edwin Shaw
Milton, Wisc.
July 5, 1927.

SCHOOLS AT RIVERSIDE, CALIF.

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

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

Ethyl M. Davis
MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, N. L. Contributing Editor

MISSION PROBLEMS BEFORE THE GENERAL CONFERENCE

After all is said and done, missionary activity is very vital in the life of any church or denomination. The next session of the General Conference is drawing near and the Conference year will soon be closed; the fiscal year is already closed. So far as the mission work is concerned, the denominations in China are not the only ones, by any means, that foreign fields lay upon us, though more is being said about China.

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

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

These missionary problems are tremendous in their import because their final settlement is bound to influence every phase of our work in all lands. All who are to take any part in considering these questions should humbly seek the most complete information possible and then stand and kneel as a church for guidance, and make the board, and the missionaries. It is no time for prejudice, partiality, or successful criticism.

We should all face the past history of our work, the present stubborn facts, and the future prospects as men of God.

NORTH LOUP'S REPORT OF THE TEEN-AGE CONFERENCE

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

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

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

Early on the morning of May 26 five cars, carrying eighteen members, including our chaperons, started south. We spent the one night out on the farm of Mrs. J. B. Norton, homestead of this farm once stood the Longbranch church and Seventh Day Baptist church in Nebraska.

After a successful trip we arrived at Nortonville about two-thirty the following day. We received a royal welcome and were entertained in the hospitable homes of the Nortonville people. The full moon in April in 51e. We received a royal welcome and were entertained in the hospitable homes of the Nortonville people.

The first meeting on Friday night was in charge of Rev. J. F. Randolph who came as Mr. Bond's assistant. He preached a very inspiring sermon from Job 42:1, "Then the heavens declare the glory of God; and the firmament showed his handwork."

Sabbath morning the sermon was preached by our own pastor, Rev. H. L. Polan, from the text, "What is man that thou art mindful of him?"

The subject for intermediate that afternoon was, "What are Missionaries Doing for the Family?" It was successfully led by Harriet Cottrell. Mr. Randolph told of childrecolections of China. To make one more sense in this successful conference Mr. Randolph called out different members of the society to represent them. Mr. Bond then gave a talk on the present situation of China.

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

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

**MORNING**

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

**AFTERNOON**

Address, "The Sabbath on the Plus Side"
Mr. Randolph
Address, "The Past is Yours, the Future Is Ours"
Mr. Bond
Conference
Closing announcements of consecration
Consecration Hymn

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

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

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

Those who attended the conference will not soon forget the help and inspiring thoughts brought home.

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

After a delightful picnic at Pittman's the "good-bys" were said and we left home at one o'clock Monday, May 30. Our trip was triumphant and successful.

We all arrived home safely—tired, but confident that our trip had been a success.

CERITRDE HEMPHILL
Corresponding Secretary.

North Loup, Neb.
July 6, 1927.

BIRD MIGRATION IN 1927

MARY A. STILLMAN

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

"Block Island seemed alive with small birds which appeared out of the fog and came down in only all over the island, but were reported swarming on boats of fishermen a mile or two from shore. One observer is positive that hundreds of scarlet tanagers appeared upon the island of Rhode Island.

If these birds survive, Missouri's loss will be New England's gain, as far as they are concerned. It has been estimated that the economic value of one robin is from seven to ten cents, and this be true, who can estimate the value to our farmers of these flocks of insect-eating birds?
One interesting feature of our visit in Durham was the hour spent in Dr. Pease's office and laboratory, when he told many incidents of his researches in Africa. Dr. Pease has recently left Wisconsin University to accept a position in Duke. His trip to Africa was undertaken in the interest of scientific investigation. Dr. Hall of his time was spent in the study of animal parasites peculiar to that region. I was especially interested in the tsetse fly, the little animal that is responsible for the spread of that serious form of sleeping sickness that is found in the tropics. Other disease spreading parasites were studied and specimens brought back to be preserved. Such research by scientists is doing much to rid the world of disease and danger, and these scientists are deserving of the world's praise.

When I was a student I did not find the study of history of altogether absorbing interest. I am sorry now, because I am always being surprised when I visit any place unfamiliar to me. My remembrance of the history of the Civil War led me to think that the surrender of Lee at Appomattox was the closing act of the war. However, I had a chance to refresh my memory, for on one of our drives about Durham and the country around, Dr. Hall pointed out a monument to those brave spirits who had a part in the glorious deeds of those days.

In one of our rambles about the city we turned down a short street and came upon an open space, on the North side of which we revealed to us is the public cotton market of Durham. We concluded to stop and investigate. No one was about so we wandered around, examining the scales used for weighing the cotton. They were different from anything of the kind we had ever seen and were most interesting. We were also interested in the way they worked. Appreciating the money we earned on the platform. We speculated on the size and price, but there was no one to answer our questions. So we went off to go when we saw a man bringing in a load. He drove a tired looking horse hitched to a light wagon loaded with two large bales of cotton. The man was accompanied by a young white boy and a colored lad. After the man had driven up to the platform, he renewed and wanted to sell us his cotton. We did not think we would have use for so much and, too, we feared the prices would prove too high for our pocket-book, so we declined to buy, but not before we had agreed to go in search of another buyer. He left the house in charge of the colored lad and went away, found a man and among them more about the city than we did; but he finally came back with two men, who weighed his cotton. The owner of the cotton was the only interested spectator (one felt that he did not intend the owner of the cotton to be cheated, and since the owner was rather old and seemed feeble, the color of his face telling of the trouble taking after). The price had been agreed upon and they were going back to the office, some other large bales were lying, when we finally came away, but not before our questions had been courteously answered. Dr. Hall stopped his car and we went and stood before the monument to read the inscription. As I remember now, the inscription stated that this surrender closed the Civil War; but I am making no such assertion, for I am expecting to be surprised again in finding a tablet or monument to some later event in that war. It gave us an inspiring moment to stand in this place dedicated to the memory of those brave spirited men who had a part in the glorious deeds of those days.

We have been saddened by the loss of one of our friends, Mr. L. E. Peck, who has always been actively interested in the work of the society and faithful in attendance when health would permit.

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

Respectfully submitted,

MRS. R. W. WING
Secretary.

THE SABBATH RECORDER

WOMAN'S WORK

MR. GEORGE E. CHOLLEY, MILTON, WIS.
Contributing Editor

WOMAN'S WORK

Wait not until you are backed by numbers. Fewer is the foil the path. The most distinct and strong must be your own.

(Cholley)

The most distinct and strong must be your own. The fewer the voices on the side of truth, the smaller must be your own.

WOMAN'S WORK

GEORGE CROSSLEY,
Civil War; but

WOMAN'S WORK

WIS.

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

REPORTS GIVEN AT CENTRAL ASSOCIATION

DEBURYER, N. Y.

To the Sister Societies of the Central Association,

Greetings:
The Woman's Benevolent Society of the December meeting would be glad to report a good degree of interest in the work of the society. Meetings have been held, with a few exceptions, each month in the year, and among these were the general all-day meetings for the purpose of tying quilts, sewing rags for rugs, making aprons, quilts, and the dainties of the kind we had ever seen and were most interesting. We were also interested in the way they worked. We speculated on the size and price, but there was no one to answer our questions. So we went off to go when we saw a man bringing in a load. He drove a tired looking horse hitched to a light wagon loaded with two large bales of cotton. The man was accompanied by a young white boy and a colored lad. After the man had driven up to the platform, he renewed and wanted to sell us his cotton. We did not think we would have use for so much and, too, we feared the prices would prove too high for our pocket-book, so we declined to buy, and he had to go in search of another buyer. He left the house in charge of the colored lad and went away, found a man and among them more about the city than we did; but he finally came back with two men, who weighed his cotton. The owner of the cotton was the only interested spectator (one felt that he did not intend the owner of the cotton to be cheated, and since the owner was rather old and seemed feeble, the color of his face telling of the trouble taking after). The price had been agreed upon and they were going back to the office, some other large bales were lying, when we finally came away, but not before our questions had been courteously answered. Dr. Hall stopped his car and we went and stood before the monument to read the inscription. As I remember now, the inscription stated that this surrender closed the Civil War; but I am making no such assertion, for I am expecting to be surprised again in finding a tablet or monument to some later event in that war. It gave us an inspiring moment to stand in this place dedicated to the memory of those brave spirited men who had a part in the glorious deeds of those days.

We have been saddened by the loss of one of our friends, Mr. L. E. Peck, who has always been actively interested in the work of the society and faithful in attendance when health would permit.

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

Respectfully submitted,

MRS. R. W. WING
Secretary.
VERONA, N. Y.

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

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

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

The apportionment to the Woman's Benevolent Association has been very much needed repairs and electric lights and equipment at the parsonage, $40. We are also making some needed repairs on the house.

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

Respectfully submitted,

LENA L. BROOKS, Treasurer.

HOME NEWS

MORALE, TEX.—Dear wife and I are happy in the Lord; we do all the good we can. We attend the County Convention of Singers, which is held every fifth Sunday. At the last one, we were represented by (Recorders, etc.) in every auto on the ground. An Adventist said I was doing a man's work. We, as well as one at Red Bluff in this county, Jackson.

At Cordile, in January, wife and I sang "Redeemed," as we were believed in God? Why believe in the Bible? In Jesus Christ? In the Sabbath? Why join the church? This is not a dangerous sign, as many seem to believe, the best possible sign; for if we know the grounds for our faith, then it is unshakable.

We ask ourselves why God is so slow to reveal His reasons for loving us? Can anything exceed an expression of love like this?

God is very much all-embracing and far-reaching, for He loves everyone. He loves us even when we reject Him. Even the worst times of our life, this love never fails. We often think that our friends love us, yet when some crisis comes, their love ceases, and our sorrows increase. God's love never fails, even though his children turn against Him.

Let us now ask ourselves, "How can we show our gratitude for this great love?" We can show it by surrendering our lives to His service. If there are any of my readers who have never surrendered their lives to God, will you not answer the call? "Can we be safe where God has placed us, and when He watches over us as a parent a child he loves?"

THE SPIRIT OF THE YOUTH OF TODAY

LYLE CRANDALL

The Bible tells us "God is love." This is our nearest nature, and so all our acts must express this love. As He never needs love, for us caused Him to send his Son to the earth to suffer the death of the cross in order to save the world, and this same love He will extend to us all.

This is the very reason why we show our gratitude. God is not a dangerous sign, as many seem to believe, the best possible sign; for if we know the grounds for our faith, then it is unshakable. We ask ourselves why God is so slow to reveal His reasons for loving us? Can anything exceed an expression of love like this? God is very much all-embracing and far-reaching, for He loves everyone. He loves us even when we reject Him. Even the worst times of our life, this love never fails. We often think that our friends love us, yet when some crisis comes, their love ceases, and our sorrows increase. God's love never fails, even though his children turn against Him.

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THE SABBATH RECORDER

THE IMMEDIATE CORNER

REV. PAUL S. BURDICK
Interim Christian Endeavor Superintendent

SALEM, MASS., APRIL 23, 1897

DAILY READINGS

Sunday—My duty to help (Mark 2: 1-5).
Monday—My duty to forgive wrong (Gen. 45: 1-5).
Tuesday—Comrades who did not play fair (Matt. 20: 7-16).
Wednesday—My duty to serve (Matt. 20: 25-28).
Thursday—Soul-winning comrades (John 1: 40-51).
Friday—Duty at its highest (John 15: 12, 13).

MY BROTHER'SKeepers

I take great delight in having a conversation like the following taking place between the Master and His leading disciple.

Jesus says: "Simon, where is thy brother?"
Peter answers: "I know not, am I my brother's keeper?"

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

For Jesus lays this message upon one of us the keeping of our friends and comrades.

There is a place along the shore near here where the bathers are sometimes in danger from the undertow. But a coast guardman stands there much of the time when people are bathing. The other day he rescued four people who at different times had ventured out beyond their depth. Now if he had stood on the beach and neglected to rescue these people his superior officer would have demanded an explanation. So we, who stand on the shore of safety, having been rescued from the treacherous waves of sin, have a duty to others who may be in danger.

Let us be sure that God will some day demand a report of the day's activities. There will be no hiding the facts from him, and excuses will not wash.

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

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

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

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

CHRISTIAN ENDORER OUTGROWS ITS NAME

L. E. BARBOCK

At the International Christian Endeavor Convention at Cleveland, the trustees adopted the name "International Society of Christian Endeavor" instead of the "United Society of Christian Endeavor," as more adequately expressing the scope of the work of the organization. Dr. Clark had this in his mind before his death. Dr. Poling said that we have "United Societies" in the Christian Endeavor unions. Dr. Landrith reported that the superintendents have talked of the "United Society of Christian Endeavor," as more adequately expressing the scope of the work of the organization. Dr. Clark had this in his mind before his death. Dr. Poling said that we have "United Societies" in the Christian Endeavor unions. Dr. Landrith reported that the superintendents have talked of the "United Society of Christian Endeavor," as more adequately expressing the scope of the work of the organization.

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

As it grows, its name grows.

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

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

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

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

CRUSADE WITH CHRIST

(A glimpse of the comprehensive plan of Crusade with Christ presented by Dr. Poling in his keynote address at Cleveland.)

Dr. Poling in his keynote address: "When you see the man in the street, you can not talk to him about what you believe. You can not say, 'I am a Christian.'"

Without him we can do nothing. In a "Crusade with Christ," personal evangelism must be first. We owe allegiance to our own denominations. We get our contact with Christ through it. It is the unit of endeavor. The International Society is the clearing house, the platform of agreement, the plan of content. It stands as a bond of union; a plan to perfect the peace.

The crusade, among other things, is for personal evangelism, for international peace, and for reform. It is a crusade for universal freedom.

The crusade with Christ stands on the future of the life work of the International Society. The International Society of Christian Endeavor will continue to work for Crusade with Christ. We are needed to send our united troops of young people to every part of the world where we can serve. We are needed to help the superintendents, to help the nation to see the future and to serve with them."

L. E. B.

HOME NEWS
(Continued from page 86)

fellowship? We need to "rally" often in this great and destitute field.

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

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

Yours truly and God's servants,

WILLIAM A. J. WILLIAMS.

Sabbath, July 2, 1927.

"A child defined a lie as an abomination to the Lord and a very present help in time of trouble."
I hope you will not get discouraged, Mrs. Greene, if we are a little slow in getting started. Come on! Let us make it the best page in the Recorder!

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

MY PET FOX

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

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

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

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

Beulah M. Bond.

Dodge Center, Minn.
July 6, 1927.

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

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

THE LEGEND OF THE DIPPER

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

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

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

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

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

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

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

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

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

Her mother had, told her many times that she was the bravest child she had ever known, and that is how thirsty she was! But she did not stop to drink even one little drop, for she knew how much her mother needed it.

At last she reached home and held the dipper to her mother's lips, when to her great joy, she was restored to perfect health and strength once more. As for the dipper, it was set with the most brilliant diamonds ever seen! And when the little girl and her mother had drunk all they needed, it floated upward to the sky, where on bright nights you may see it twinkling with its diamond stars.

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

NOW YOU ASK ONE.

H. V. G.

GAME 8

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

ANSWERS TO GAME 7

2. Saul.
4. The Twelve Tribes of Israel.
5. Noah.
6. Isaiah.
7. Amos.
8. Hosea.
12. Ezekiel.
13. Habakkuk.
15. Malachi.
17. Jonah.
18. Micah.

There is nothing that makes men rich as the power which they carry inside of them. Wealth is of the heart, not of the hand.—John Milton.
CHRISTIAN COURTESY

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

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

This visit of Ida’s was years ago, long enough for her to have become a grandmother; yet the memory of Christian courtesy in a Christian home is as fresh in my mind as if it had had a place in my memory, with its influence upon my way of thinking. I am wondering today as I write why more homes may not create in themselves this same atmosphere of Christian courtesy. Would it not be good for every teacher in the Sabbath school to undertake to stimulate in the minds of her girls and boys habits of courtesy—gracious behavior one toward another? Every teacher who may think this well worth while must think of it now. This is indeed some way. I’ll tell what a Miss Felker did in public school.

I’ll tell it as Peter Bestler, one of my high school boys, once told it to me.

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

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

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

Years afterward it chanced that I sat beside Miss Felker at a banquet, and I told her what Peter had said. She was pleased to hear it, saying she suspected there was something in the very atmosphere of their school that made their students so happy to have her.

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Lessons in Kindness, Good Will, the Golden Rule, from which every truly courteous word and deed must come.

LESSON V.—July 20, 1927


**Golden Text.** There is a friend that sticketh closer than a brother.” Prov. 27:10.

**DAILY READINGS**

July 24—David and Jonathan. 1 Sam. 18:1-9.

July 25—A Father’s Love for His Sons. Gen. 44:25-34.

July 26—Making Friendship as a Mask. 1 Sam. 18:12-21.

July 27—The Test of Friendship. 1 Sam. 20:12-23.


(For Lesson Notes, see Helping Hand.)

RIVERSIDE, CALIF.

Dear Recorder Friends:

Some of the readers of the Recorder may be interested in the city of Riverside, Calif., where we hope the Seventh Day Baptist General Conference will convene in 1930. This is the largest city in the county, with a population of three thousand people, which started from a very small beginning about fifty-seven years ago.

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

Three years later the interests of Bandini and the ranch were bought by Louis Rubidoux, a Frenchman and a native of St. Louis. His brother Joseph founded St. Joseph, Mo. Louis Rubidoux became one of the largest and most progressive ranchers of the state. He built the first grist mill in this section and during the Mexican War furnished beef and wool to the United States soldiers who were living on a beet diet and were stationed around Los Angeles. The records show that in 1854 Rubidoux was among the fifty thousand cattle driven on the west side of the Santa Ana River were valued at $1.25 per acre, but the “beach lands” on the east side of the river where the city of Riverside now stands were not assessed, as they were classed as worthless.

At the present time this same land with water rights has a market value of around a thousand dollars per acre, and orange or walnut trees on the same acre land has gone up to $500 to $2,500 per acre. So we can easily see what changes seventy years of civilization have produced.

This is a city of homes, churches, and schools which are being built by people of culture and refinement, coming from every state in the union. We are always glad to have our friends visit the city and would be pleased if several hundred would come to the conference.

In the weeks to come I want to tell you about some of the beautiful buildings and other places of interest. This is a place where the mountains and beaches which can be reached by a two-hour drive over the wonderful roads of southern California. It is doubtless a new church is coming fine.

The tile roof goes on this.

L. P. CURTIS.
MARRIAGES

AUSTIN-KENYON.—At two o'clock in the afternoon of the Seventh Day Baptist church, Ash­
away, R. I., on Saturday, May 8, 1920, Mr. Clinton A. Burdick, assisted by Rev. William M. Simp­
on, Alexander Palmer Austin of Stonington, Conn., and Elizabeth Kenyon of Westerly, R. I.

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

DEATHS

STILLMAN.—Miss Jennie L. Stillman was born at times Stoughton, Conn., December 10, 1843, and died at Providence, R. I., in May, 1927. Miss Stillman was the daughter of Ephraim and Pamela Potter Stillman—the youngest of ten chil­
dren. When a small child she moved with her parents to Littleton, Colo., until 1851, and there she spent the most of her life. She is survived by a brother, Dr. Herbert L. Stillman of Wes­
terly, and also by a number of nephews and nieces. She was a member of the First Hopkinton Sev­
enth Day Baptist Church. Funeral services were held at Westerly, con­ducted by Rev. H. L. Polan, assisted by Pastor Wm. M. Simpson. Burial was in the First Hopkinton cemetery.

VAN HORN.—Leland Ray Van Horn, son of Will and Alice Van Horn, was born in Frontier Coun­
ty, near Farnam, Neb., August 11, 1901, and died at his home in Stonington, Conn., June 29, 1927, at 10:30 in the morning.

The family of Leland R. Van Horn, in December, 1910, to the home now occupied by David Davis; they came to town in 1918, and moved to the present residence, June 28, 1927, last month.

Ray gave up his high school work because of weak eyes and bad back, and had been living at farming ever since. After a sickness of about two weeks he was taken to Grand Island, January 9, for an operation on the lung, from which he seemed to be recovering nicely until he took the measles, since which time he has been in a more critical condition until the end came. He put up a brave fight, although his hands and medical skill did her best, he answered the summons which soon came, and died at the Elwood Baptist Hospital, July 1, and will long remember how he expressed himself, during his seeming convalescence, as longing for the time when he could get back to the church.

He is survived by his father and mother, his brother, Mr. Clinton A. Burdick; his sister, Mrs. L. W. Ingraham, his brother Elwood of Elba, his sister, Mrs. Walter Kellogg, and Sheldon who lives at home, many cousins, and a host of friends who will be missed by many for Ray had many friends.

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

G. R. G.

PARDEE.—Amelia Pardee, daughter of Linus and Eliza Pardee, was born in Lake County, N. Y., July 24, 1843, and died at her home in West Edmeston, N. Y., June 7, 1923.

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

Funeral services were held Thursday afternoon in the church of which she was a member, conducted by her pastor, Mr. T. M. C. Crofoot. She was buried in the family plot beside her loved father.

DRAKE.—Alma Drake was born December 8, 1896, at Albion, Wis., and moved with her parents to this state in 1901.

She received her grade school education in the Winifield Lake School and went to the Edgerton Normal Training School at Ladysmith, from which she graduated June 10, 1927. The family, including the alumni, and her class of 1927 attended the funeral services, which were held at the First Baptist Church in Edgerton. Rev. Charles Thorngate, her pastor, and interment were made in the Winifield Lake Cemetery. The body was taken to Ladysmith for burial. All these have the expressed sympathy of many friends.

R. A. V.

IMMANUEL.—Betsy Alcott Mills, daughter of Mr. and Mrs. Charles H. Alcott, was born in Arcadia, Neb., and died at her home in Edmeston, R. I., July 4, 1927.

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

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

January 17, 1891, under the pastorate of George W. Hills, with Frank Wells he was called to be a deacon of the Milton Junction Church. He was also a trustee of that church, and for some time the secretary of the trustees. He not only filled these offices faithfully, but the interest of the church was always close to his heart. "Know that the spirit took its flight from the body of Betsy Alcott Mills at Milton Junction, on the 3rd of July, 1927, while she was in the midst of the service. She is gone but not forgotten. A life of work wasted, a life of love unremembered. The sacrifice was made in the faith, and the memory will long abide in the hearts and minds of her fellow congregants. We mourn her loss, but know she is safe in the arms of her Lord, and that we shall see her again. Amen."

On November 12, 1898, she was united in mar­riage to Jorge Rogers of Milton Junction. To this union were born four children: a daughter who died in infancy, and three sons.

She leaves to mourn her loss her son and daughter-in-law, Mr. and Mrs. Hal Rogers of Ladysmith, and her two grandchildren, W. Rogers and Paul Rogers, both of the city. They are all members of the First Hopkinton Seventh Day Baptist Church.

Funeral services were held at the Baptist church, conducted by Rev. W. H. Palmer, assisted by Rev. J. A. Peterson of Ladysmith, Wisconsin. The roll was sung by the ladies' trio, consisting of Miss Babcock, Miss Davis and Mrs. Davis.

Consecrating prayer was offered by Rev. W. H. Peterson of Ladysmith, Wis., from the pulpit, following the prayer by Bro. A. A. Peterson of Milton Junction.

ORDINATION SERVICES AT VERONA, N. Y. (Continued from page 93)

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

"The Ordination Service," was sung by Mrs. William Vierow.

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

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

Dinner was served by the company in the dining room of the church.

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

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

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

The ordination service was concluded by Rev. T. J. Van Horn of Dunellen from Luke 24: 48, "Ye are witnesses;" and 2 Timothy 4: 3, "Make full proof of thy ministry." Then came the singing of the hymn, "More Holiness Give Me."

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

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

Clerk