

The Sabbath Recorder

THE second essential for democracy is education for leisure. . . . The "eight hour day" is giving an equal time of eight hours per day for leisure. The saloon, which has been a resort for laboring men, is being successfully driven out of society. Economy, conservation and a higher moral and spiritual efficiency are pushing forward this reform with tremendous momentum. But democracy must make provision for substitutes for the saloon, for the public dance-hall, and the low and immoral theater. The popular "movie" is not a rational or adequate substitute. This service for democracy, education must perform. It is not enough that our people shall be able to earn their daily bread and be satisfied with little of that and cheap beer. It is not enough that a few men and women have cultural training which will fit them for leadership in political service, and for success in the professions. There must be developed in the masses of our people enduring tastes which will enrich the individual and social life of all the people. Rational recreation, wholesome amusement, and general sociability must be taught as a part of the equipment of every child for his life work. The ability to be entertaining, interesting, and stimulating to others is as much a social service as it is to help find and pay for lodgings for the poor, or to serve hot coffee in a bread line. Music, art and literature have incomparable resources in this education for leisure. . . . We must develop a type of leisure which will make work humanitarian and spiritual—deeply and broadly religious and philanthropic.

—President B. C. Davis.

—CONTENTS—

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| Eighty-second Commencement of Alfred University.—Annual Sermon to Christian Associations.—Baccalaureate Sermon.—Footlight Club Presents "The Merchant Gentleman."—Class Day.—The Ivy Oration.—The Mantle Oration.—President's Annual Report.—Commencement Day.—Eighteen Members in Graduating Class.—Enthusiastic Alumni Meeting.—President's Reception.—Ceramic Exhibition 1-13 | Woman's Work.—The Good Teacher (poetry).—A Message From the Eastern Associational Secretary.—Red Cross Work in Eastern Association.—A Letter From Miss Anna West 20-22 |
| Alfred University Items 13 | Sabbath School Lesson for July 20, 1918 22 |
| Editorial.—Pleasant Memories of Old Alfred.—The Morning Cometh and Also the Night.—Signs of Promise 14-16 | Commencement at Fouke 23 |
| A Correction 16 | Young People's Work.—Endeavorers, Will We Make It?—Favorite Psalms 24 |
| Missions.—Letter From Java 18 | Tract and Missionary Society Notes. 25 |
| A Soldier's Letter 19 | Children's Page.—Icans and Amer. 27 |
| To My Mother (poetry) 19 | In Memory of Mrs. Florence Van Horn 28 |
| | Our Weekly Sermon.—A Sermon From Other Creeds and Churches. 29-31 |
| | Marriages 31 |
| | Deaths 31 |

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PLAINFIELD, N. J., JULY 8, 1918

WHOLE NO. 3,827

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Compiled by C. R. Clawson, A. M., Librarian

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Rev. Mr. Stoll is a deep thinker and a sermonizer of rare ability, and his presentation of the subject was a treat to the large concourse of people in attendance. During the service Miss Sara Jones sang the solo, "Ope Thou Mine Eyes," which was pleasingly given.

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On Sunday evening, after a vocal solo pleasingly rendered by Miss Ruth L. Brown, and prayer by Rev. Mr. Stoll, the president delivered his address.

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Text: "For ye received not the spirit of bondage again unto fear." Romans 8: 15.

Theme: *Democracy and Education.*

Education, like religion, is interested in giving men freedom from bondage. What the spirit enjoys of liberty, as it comes into fellowship and harmony with God through religious faith and triumph over sin, the mind enjoys of liberation from the harassing limitations of ignorance, by the advance of knowledge. These intellectual and spiritual forces, resident within the life of humanity and looking toward freedom, are the first requisites of democracy.

A baccalaureate occasion in the midst of a world struggle for the principles of democracy, is a fitting time to apply the tests of educational values.

The text suggests two possibilities, namely, bondage and freedom. Some men receive the spirit of the one, some men the spirit of the other. Furthermore the two conditions may exchange places. The free may become enslaved, and the enslaved may become free.

"For ye received not the spirit of bondage again unto fear" implies the process of a new birth, a birth of freedom in the soul that was once in bondage.

The intellectual new birth, whereby liberty replaces bondage, is the subject I wish to discuss today under the theme Democracy and Education.

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I. GREEK DEMOCRACY

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First those who have capacity to grasp universal truth—philosophy. Such persons, because of their natural superiority, may obtain education and become legislators, and statesmen. Because they have capacity to see truth, they are philosophers, and they have souls. Unfortunately Plato did not include women in that class.

Plato's next division of society was the middle class. All those who have generous, courageous, and assertive natures, belonged to this class. They may be citizens of the state. They are brave soldiers. They are tradesmen and professional men, but not statesmen.

The third class are those who manifest chiefly appetites. They are the majority of humanity. They are the common people, laborers, servants and slaves. Ninety-five per cent of the people were slaves, even in the cultivated city of Athens and in its most illustrious period.

There is so little like democracy, even in this most advanced Greek ideal of the state, that we can scarcely recognize it as the germ out of which modern democracy has grown.

II. DUTCH DEMOCRACY

But two thousand years pass by, and the Christian religion has had fifteen centuries of education and reconstructive influence upon humanity, when the Renaissance and the Reformation flood the world with new visions of freedom.

It was in 1560 that the rise of the Dutch Republic began. The sturdy liberty-loving Hollanders, under the leadership of William of Orange, and Maurice, his son, and of John of Olden Barneveldt, were pioneers in this struggle.

This democratic spirit began as a revolt against the Spanish Inquisition and the autocratic and cruel domination of a nation of foreign blood and ideals.

The Dutch, who were rough, plain seamen, burghers, coopers and farmers, believed in intellectual, religious and political freedom. They showed the most heroic self-sacrifice, courage and patriotism in defending for fifty years their liberties against the most powerful, cruel and unprincipled autocracy of the age.

Inch by inch they won their freedom, and on repeated occasions they celebrated the great victories by which important towns were won, by founding in them seats of

learning, colleges and universities. Thus this first democracy of Christendom made education its ally in its great fight for freedom.

It is noteworthy that Holland's emancipation from Spain was gained in 1610, only ten years before the landing of the Pilgrim Fathers on our American shores, where they planted the seeds of American democracy.

These same Pilgrim Fathers had fled from persecutions in England to the democracy of Holland, just as she was gaining her freedom from Spain, and after nurturing their ideals of freedom in this new democracy for a decade, they set sail for the new world, the birthplace of the American democracy.

The struggle for Dutch democracy was fought out and won on the very same battle fields where now, after the lapse of three hundred years, the descendants of the Pilgrims are again the champions of democracy, and fighting for the lofty ideals of Christian liberty, made more broad and generous by the lapse of the centuries and the application of its principles to the modern conditions of government, industry, social service and religion.

III. EARLY AMERICAN DEMOCRACY

Like their predecessors, the Dutch, the ideal of our American Pioneers was a theoretical, political democracy, where political freedom and religious freedom went hand in hand.

The necessity for popular education and of college training for leadership, was always present. Harvard, Yale and Columbia, with their many successors, were the natural outgrowth and the guarantee of democracy. State systems of popular education were promptly and systematically established.

IV. MODERN AMERICAN DEMOCRACY

A century and a half of organized democratic government, preceded by a century and a half of struggle for the application of democratic principles, has made clear some fundamentals that must now be more fully incorporated in education.

1. The equitable distribution of wealth. Democracy depends not so much upon the general diffusion of knowledge, as upon the kind of knowledge that is taught. The knowledge of production alone makes the individual a machine, a peasant, a slave;

and deprives him of just participation in the rewards of his toil.

Knowledge relative to consumption alone makes the individual a parasite, living upon the labor of others while he contributes nothing toward their happiness or well-being.

Education must now prepare the citizens of a democracy to participate alike in the production, in the equitable distribution, and the consumption of wealth. All these are alike essential for a democracy in order that class distinction such as are found in Plato's Republic, and in all autocratic governments, shall be broken down.

In a democracy the child must be taught to desire a generous life, a full meal and a happy and esthetic environment. *Economic* democracy must be added to the theoretic, political and religious democracy of our fathers.

A democracy of wants comes before a democracy of satisfactions, and education must provide a rational basis for the cultivated wants to society. The spirit of bondage unto fear must be replaced by a fearless freedom that is optimistic, hopeful, and rich with abounding life.

It is well enough to teach conservation and thrift, but household economy has a higher art to teach than mere saving. A three or five cent meal is not the ideal for a democratized citizen who is to share in the distribution of wealth as well as in its production. The calico dress and the homespun suits of colonial days can not be placed at the acme of taste if democracy is to be preserved in a country where the average net surplus of wealth is annually \$250 for every man, woman and child in all the country.

2. Socialized living.

A democracy is more than a form of government. It is a mode of associated living.

A democracy contemplates the widening of the area of shared concerns. It includes also the liberation of a great diversity of personal capabilities, which may be placed in the service of the community. Equal opportunities must be made accessible to all the members of society. An adequate educational program for a democracy must take these facts into consideration, and make provision for an effective realization of their demands.

3. Cosmopolitanism in the educational program, or the "Rise from the Ranks" theory of education.

Education for democracy takes all of the children of all of the people into account. It puts them upon a common footing, and gives equal opportunity to all alike to make advancement and to rise to distinction.

To make more clear my meaning in this regard, I wish to cite the Prussian system of education as the most undemocratic educational system now imposed upon any people. The "Volkschule" or "Folk School" of Germany and particularly of Prussia, receives all of the children of the common people, namely, the middle and lower classes in Germany. Before the war ninety-two per cent of the school population of Germany was in the "Volkschule." The remaining eight per cent, the children of the aristocracy, go to the "Gymnasium," the school designed and reserved particularly for the aristocracy.

There is nothing ahead of the boy or girl in the "Volkschule" except to be a member of the common people. He can not enter the gymnasium or the university. He can not enter the civil positions requiring training. He can not become an officer in the army. He knows from the day he enters, that he can never attain social position. He knows that when the eight years of this elementary schooling are over he will be conscripted in the army for two or three years of service in some part of the empire remote from his home, in order to avoid the distractions incident to a military training near his own home.

In certain instances he may add to his equipment a little time in a trade school, but never any further training in liberal culture.

At fourteen he is confirmed into the Church, and his schooling is over.

In the "Volkschule" there is no foreign language. Why should the common people know any other language but their own vernacular? There are no advanced subjects. Pupils are taught chiefly by the oral method. Few textbooks bring them knowledge from the independent collections of information. There is much regular training in the established religion. The common people need a great deal of dogmatic religious instruction for their narrow prescribed lives.

Furthermore, and this is most important, the teachers of the "Volkschule" are from the same strata of society as their pupils. They are in no case liberally trained men and could not teach elsewhere. They are taken from among the pupils of the "Volkschule," and are given a short teacher training course, similar to our teachers' training class course, for the district school, and then they are sent back into their own strata of society, to teach their own kind, none of whom can ever have a liberally trained teacher, or one from the aristocratic class of society. The cleavage is absolute and the gulf impassable.

Never was a more perfect institutional machine set up for the systematic control and limitation of the range of ideas for the masses of a nation. Ninety-two per cent of a people are thus educated into "the spirit of bondage unto fear."

The "Gymnasium," the school of the aristocracy, receives its pupils exclusively from the eight per cent of the upper class. It receives them at six years of age, the same as does the "Volkschule."

The "Gymnasium" is mainly a boys' school, though there are a few such schools for girls of the aristocracy.

Its course is twelve years in length instead of eight as in the "Volkschule." The boy knows from the day he enters, that he is going to school for a long continuous course, and that he has a military, social and political future open to him. The "Gymnasium" has first a three-year primary course, and then a nine-year liberal culture course. The "Gymnasium" leads into the universities and the higher technical schools.

The teachers of the "Gymnasium" are trained university men and of necessity always from the aristocratic classes. The pupils of these schools are taught Latin, English and French by the end of the seventh year. They study advanced courses early. History is liberally taught. The course is not narrow, rudimentary, and vernacular as in the "Volkschule."

Thus it will be seen that the "Gymnasium" trains for the leadership sought by the aristocracy.

American public education has doubtless been influenced to some extent by the German system. The gymnasium upper grades have furnished suggestions to educators for directing our high school course so as to

prepare for the classical college. The charge has been made that our high schools have trained for aristocracy instead of for democracy. But there are certain distinct democratic features in our schools that have never been lost sight of.

First, in the American system there is possible a continuous progress for any child of the humblest family from the elementary school or the rural school, clear through the college or university.

The division in the American schools is perpendicular, based on ability to make progress, and not laterally, based on caste, as in Germany.

Second, the teachers of the American schools are not determined by class distinctions, but by scholarly and character tests, and include, even in the elementary schools, some of the best trained and most cultivated people in our country.

V. NEXT STEP IN EDUCATION FOR DEMOCRACY

The great war and the present world crisis, point to certain methods for further democratizing education, if it is to be fully adapted to free democratic peoples of the future.

While we are "making the world safe for democracy," we must make democracy safe for the world. Our brave soldier boys will do the former; our education must do the latter.

Russia's recent experience in struggling for democracy, illustrates the dangers to be encountered wherever the untrained elements in society gain the ascendancy.

There is a socialistic propaganda extant in this country as abroad, which assumes that the world owes every man a living, and asserts that anything you can get, you have a right to. Recent labor problems in this country have brought to the surface these dangerous currents in our own population, and it is already foreseen by educators that the next great task for America after obtaining a victory over Germany and an honorable peace, must be the meeting of this socialist propaganda and the safeguarding of society against the insidious poison of this false philosophy of economics and government.

Four things seem to me to be supremely essential in accomplishing this result and in making democracy safe for the world.

1. The first is the education of all the people *for work*.

In the past our schools have not sufficiently trained the people for work. Indeed it has sometimes been assumed that education is for the purpose of making it unnecessary to work; and in some quarters work has come to be looked upon with contempt. This is undemocratic. A definite vocational training must be provided for all, which will produce skill, knowledge, ideas and experience that will function in effective living. Our schools are just beginning to introduce these elements of practical education along with the cultural.

2. The second essential for democracy is education for leisure. We have arrived at a time in the development of industrial organization when men do not work twelve or fourteen hours per day as our fathers did in the early agricultural days of this country.

The "eight-hour day" is giving an equal time of eight hours per day for leisure. The saloon, which has been a resort for laboring men, is being successfully driven out of society. Economy, conservation and a higher moral and spiritual efficiency are pushing forward this reform with tremendous momentum. But democracy must make provision for substitutes for the saloon, for the public dance-hall, and the low and immoral theater. The popular "movie" is not a rational or adequate substitute.

This service for democracy, education must perform. It is not enough that our people shall be able to earn their daily bread as the German common people do, and be satisfied with little of that and cheap beer. It is not enough that a few men and women have cultural training which will fit them for leadership in political service, and for success in the professions.

There must be developed in the masses of our people enduring tastes which will enrich the individual and social life of all the people. Rational recreation, wholesome amusement, and general sociability must be taught as a part of the equipment of every child for his life work.

The ability to be entertaining, interesting, and stimulating to others is as much a social service, as it is to help find and pay for lodgings for the poor, or to serve hot coffee in a bread line. Music, art and literature have incomparable resources in this education for leisure.

The satisfaction of normal physical, esthetic, civic and spiritual desires must be studied as never before with reference to their activities in hours of leisure.

We must develop a type of leisure which will make work humanitarian and spiritual—deeply and broadly religious and philanthropic.

Leisure will invariably react upon work. It will either advance and promote its excellence or it will obstruct and destroy its efficiency.

Upon the leisure activities and ideals of our people, depends more largely than ever, our future character, and qualities of heart and life.

3. The prevention of waste is the third great demand for our future education.

In the United States five and one-half per cent of the children graduate from the high schools. In New York State about ten per cent. This is far too small a percentage to be obtaining the benefit of our enormous equipment for high school training. There is no justification for so great a waste as ninety per cent in the use of our schools and in the child life that should benefit by them.

The future of democracy depends largely upon the elimination of this waste. Only ten per cent of high school graduates, graduate from college, or one per cent of the total population. The increase of the number of high school graduates will greatly increase the college attendance of the country.

Crime costs the United States \$100,000 per hour or one-third as much annually as the Third Liberty Loan. We must cease putting as much money or nearly as much annually into penal and charitable institutions as we put into education.

The economic loss on account of preventable sickness is equally as much.

The ignorance of mothers causes a death rate of 15,000 annually through child bearing, that might be saved by intelligent training for the most important service of the race, namely, motherhood.

Three hundred thousand infants under five years of age, die annually; most of them for want of intelligent care, rather than for lack of mother love.

American women spend annually in purchasing household supplies \$10,000,000,000—more than three times the last Liberty Loan. Yet the majority of these wom-

en have had no training for such a vast economic responsibility.

War conservation is the first general wholesale movement for giving such economic instruction to our women that has ever been attempted. Who can estimate the millions of dollars of waste in food and clothing that has resulted from this deficiency in education for democracy.

In France and England, where school efficiency has been reduced by the war, juvenile delinquency has alarmingly increased. The absence of fathers and older brothers in military service, the industrial employment of women, darkened streets and the slackening of school requirements, together with the letting loose of animal appetites and passions which war encourages, are all contributing causes.

This country is now to face similar conditions; and our chief defense against increased juvenile delinquency is a more perfectly adapted and efficient education.

Forty thousand illiterate men have been brought into the United States military service through the first general draft. They are men who can not read their orders, or their manual of arms. They can not write home or read the letters from their friends.

The general enrolment a year ago showed that there are 700,000 such illiterate men of draft age in the United States. There are six and one-half million people in the United States above ten years of age who can neither read nor write.

Furthermore the national draft examinations showed that thirty-seven per cent of the men examined, suffered from venereal disease. No such general examination had ever before been made, and the revelation was startling. Yet no systematic educational campaign had ever been made to prevent such a condition.

With the opening of the war, the Young Men's Christian Association has begun an active campaign of education among the enlisted and drafted men, while Government authorities have effectively supported and furthered this reform movement, with the result that in training camps and even in the service in France, only one in three hundred are now becoming diseased in this way.

What would it mean to democracy if it could be said that this war had awakened our people to the necessity of exterminating

the saloon and stamping out the social vices with their pestilential diseases! There is no more important suggestion in the adaptation of education for the efficiency of democracy than this.

The Christian Associations have set the schools and the colleges of the world a pace in this regard that is new and reassuring.

4. Spiritual-mindedness, reverence and religion. No education for democracy is complete which does not take account of the spiritual element and provide man with reverence for God and the spirit of Christian service. This, your Alma Mater has constantly tried to impress upon you.

Much more might be added to the details of education for democracy, but I can not carry the discussion further.

My young friends of the Senior Class: your educational achievements have, I trust, effectively promoted your emancipation from the spirit of bondage. Seven of your classmates are now in the country's service in defense of the principles and liberties of free government. You will all join in that struggle, I know, if not on the battle field, yet no less truly by your personal devotion to an education for democracy, whose spirit you have breathed through your college course, and will continue to vindicate and defend as you enter the stern tasks of life in this time of such great moment to the world.

The prayers and benediction of your Alma Mater will ever go with you, and she will ever cherish your love and loyalty in what so ever tasks you may be called upon to perform.

God bless you and keep you, and make you strong to do his will. "For ye received not the spirit of bondage again unto fear, but ye received the spirit of adoption whereby we cry, 'Abba, Father'."

FOOTLIGHT CLUB PRESENTS "THE MERCHANT GENTLEMAN"

Seldom in the past has an Alfred audience been so fortunate as to be able to witness an amateur play equal in polish and fineness to the production which was presented last Monday night by the Footlight Club. From the beginning to the end, the audience was carried away from today,—away to the time of Louis XIV, when it was the great ambition of the merchantmen to attain the title of gentlemen. It

was this ambition with which M. Jourdain was carried away. Surely a more real M. Jourdain than Mr. Morton Mix could not be inspired. There was no detail in which Mr. Mix did not carry out to perfection the real French, Mousieur Jourdain, as pictured by Moliere in "Le Bourgeois Gentilhomme." From the time the curtain rose until the end of the play, it was Mousieur Jourdain who held the center of the stage. The part of Mme. Jourdain, who was throughout the entire play disgusted with the crude pomp of her husband, was well taken by Miss Laura Keegan, who at all times was obliged to be unsympathetic with Mousieur's fancies. The part of the charming and witty but impertinent servant was very well played by Miss Celia Cottrell, whose laughter proved to be quite contagious.

The role of Dorimene, a marquise—in love with a nobleman—was well taken by Miss Mary Hunting, whose affection for Dorante met a warm and ready response from the count, a character convincingly interpreted by Mr. Norman Whitney. Special mention should be made of Covielle, a valet to Cleonte, a very difficult part taken by Mr. Milton Carter. In playing the part of the old man in the clever ruse to mislead M. Jourdain, Mr. Carter exhibited unusual talent as an amateur actor. Mr. Vossler as Cleonte was most satisfactory; and as the lover of Lucille, whose part was gracefully interpreted by Miss Ward, Cleonte proved himself to be an enterprising and ardent wooer. The characters of Master of Philosophy by Meredith Maxson, Fencing Master by Ivan Fiske, Music Master by Vincent Axford and Dancing Master by Loudon MacFadyen were all worthy of special mention, as were also the parts of Tailor and Tailor's apprentice, humorously impersonated by Aloysius Gaiss and Burdette Crofoot. Indeed a single character could not be named whose part was not played with extraordinary skill.

Much credit is due Mrs. Lucia Weed Clawson, who so efficiently coached the play, and who is responsible for much of its success.

The caste of characters follows:

M. Jourdain, a Parisian Merchant... Morton Mix
Mme. Jourdain, his wife... Laura Keegan
Lucille, his daughter... Hilda Ward
Dorimene, a Marquise... Mary Hunting
Dorante, a Count in love with Dorimene
Norman Whitney

Cleonte, a sultor to Lucille... Adolph Vossler
Nicole, a servant to M. Jourdain... Celia Cottrell
Covielle, valet to Cleonte... Milton Carter
Music Master... Vincent Axford
Dancing Master... Loudon MacFadyen
Fencing Master... Ivan Fiske
Master of Philosophy... Meredith Maxson
Tailor... Aloysius Gaiss
Apprentice to the Tailor... Burdette Crofoot
Pupil of the Music Master... Burdette Crofoot
Shepherdess... Ruth L. Brown
Lackeys... Earl Burnett, Harold Davis
Musician... Ruth Stillman
Dancers—Ruth Harer, Anne Savage, Julia Wahl, Muriel Earley.

On Monday evening preceding the Footlight play the Music Department offered a pleasing innovation in the form of a community chorus, which was made up of students and townspeople who came together for a good old-fashioned sing.

CLASS DAY

Tuesday afternoon class day exercises of the class of 1918 were held under the pines in front of the Gothic. Comus, a Masque by John Milton, was very well rendered under the Direction of Mrs. Morton Mix. The dances during the play were delightfully given with much grace and poise. The costumes were very pretty and added to the enchantment of the scene. The caste of characters was as follows:

The Attendant Spirit... Enid White
Comus... Meredith Maxson
The Lady... Alice Baker
First Brother... Ruth Brown
Second Brother... Pauline Babcock
Thyrsis, a shepherdess... Phyllis Palmer
Sabrina, the nymph... Laura Keegan
The Earl of Bridgewater... Aloysius Gaiss
The Countess of Bridgewater... Lucille Robison
Dancers—Celia Cottrell, Julia Wahl, Alice Cranston, Anne Savage, Ruth Harer, Ethel Smith.

THE IVY ORATION

MISS MILDRED F. PLACE

Again the senior class and their friends are gathered here to plant the class ivy. We are met under circumstances comparable, perhaps, only to those of '61. In '61, boys from all over the land were answering their country's call to civil strife. Again in 1918 the call of country has been heard and the youth of the nation has gone out to engage, not in civil strife but in a fight for world democracy. Today we as a class boast of the smallness of our numbers as seven of our boys are with the colors.

Even in war times there is need for the esthetic as well as the militaristic, so we are planting this ivy, that our seven coming back in the days after the war and finding

this building literally overgrown with beautiful memories, may know that those of us who could not be doers in the sense that they are, have at least tried to carry on the old for them. May the 1918 grow and add to the beauty of Alfred as her soldiers and sailors are adding to her glory and fame.

THE MANTLE ORATION

MISS PHYLLIS PALMER

How little of that which makes up life is visible or tangible! All the deeper realities of life, the hopes and aspirations are conveyed to us by intimation rather than by demonstration. Hamilton Wright Mabie says that, though immersed in materialism, man is at heart an idealist. He will work and strive for material gain, but let some ideal or principle be at stake, and he will leave all to fight for it. Oftentimes we like to represent these ideals and principles by concrete symbols, which, Carlyle says, have a wondrous agency, that of emphasizing the most common truth of life. Into these symbols we as individuals may read whatever our experience has fitted us to read. They are not static in meaning, but grow as we ourselves develop. The British lion has long stood for the noble courage of the English peoples. Our own American eagle stands as a symbol of majesty and of inspiration not only to the American people but to the many others who have come to make their homes here. It is more than fitting, with this as our national emblem, that our noble young men should now be helping to inspire faith and courage into the hearts of our war-weary allies.

The American flag is perhaps the most glorious emblem of the American people. It is only a bit of red, white and blue cloth, set together in a certain design—but what a wealth of meaning it holds! In its silken folds are woven all the hopes, and dreams, and accomplishments of the generations of the past and that of the present. We, the class of 1918, were helping to do our bit in the making of this flag when we sent out the majority of our young men to join the thousands who are fighting for the ideals which it represents. Its stars and stripes are bright with cheer for those who are sorrowing, brilliant with courage for those who are faltering, and firm with faith in the cause for which they are going

out to fight. It stands for justice and liberty for those wronged peoples of Europe who have been so treacherously betrayed. It speaks dauntless courage to every brave heart in America as well as to those who are facing battle for us. It is an inspiration to every loyal son of America to keep his ideals high, to be true to his God and to his country, to be clean and upright in order that he may be fit to assume the responsibilities of the future. We who are about to take upon ourselves some of the larger responsibilities of life must remember that we, too, have a part in the making of this flag, and that it is what we do that is to determine in part the ideals which this emblem will represent.

Our Alma Mater which we are now about to leave, has been fitting us to assume these responsibilities. As we look back to it, it will stand out as a symbol of the very best in our lives. Here we have tried to realize the higher end of work, to keep alive the larger vision of the true meaning of life and of the purpose for which we are here. We have striven to do well that which lay before us, realizing that thus only could we prepare for the harder tasks of life, and attain to that which our Maker has wished for us. And now as a fitting climax of our four years in college we have donned this cap and gown, a symbol of the dignity which comes with a fuller realization of the aims of life, and of the honor which we feel now in representing our Alma Mater. As freshmen this senior cap and gown typified to us unlimited privileges which we were not allowed. As sophomores it represented four years of healthful physical attainment. As juniors it stood as a badge of the solemn dignity with which we must deport ourselves as seniors. And now we are seniors it represents four of the happiest years in our lives; four years of close associations with our professors and with our classmates, friendships which will last for years, if not for a lifetime. It stands for four years of social development, for surely we have developed during this period, not only socially, but intellectually and spiritually we have broadened our vision. Life means more to us now than merely a time for play, with the world as our playground. Unlimited opportunities are opening up to us; we should feel an incentive to increase these opportunities and to increase our ability to meet them; to create

for ourselves higher ideals which will make our lives better and more efficient.

And now to you, the class of 1919, we yield our place as the senior class of Alfred College. To you we give this symbol cap and gown, with all that it has meant to us of high thinking and pure living, with all that it means of honor and truth, of hard work and of care-free hours of fun. May it mean to you all that it has meant to us! To you, the class of 1919, we extend our heartiest wishes for success.

PRESIDENT'S ANNUAL REPORT

The year has been fraught with unusual anxieties and cares, many of which are incident to the war, but a kind Providence has graciously protected the lives and health of the officers and faculty and of the student body of the university. No death has occurred either among the trustees, faculty or students.

Two serious illnesses have been experienced among members of the faculty, that of Professor George A. Bole and of Dean Arthur E. Main. Professor Bole had sufficiently recovered to be able to go on with his work toward the end of the year. Dean Main has been disabled during the second semester, and after having undergone two operations, seems now to be in a fair way to recovery.

NECROLOGY

The death of a former member of the Board of Trustees should be noted here. William H. Crandall, for thirty years treasurer of the university and most of that time a trustee, died at his home at Alfred, March 22, at 66 years of age. Although Mr. Crandall's official connection with the university closed in 1909, his many years of active, enthusiastic and efficient service for the university will give his name an important place in the history of Alfred. He was born and reared in Alfred and received his education here. He entered into business as a young man and continued during his life in active connection with many of the business interests of the town. He was an optimist and idealist, and was continually striving to promote the progress and well-being of the community and of the college. During his thirty years of service as treasurer, he interested many friends in making contributions to the college, and was him-

self a frequent contributor to its funds. The president considers it fitting that this mention be made of his long and notable service and that some minute should be placed upon the record of the Board of Trustees expressing the appreciation of the board for Mr. Crandall's services on the board and as an officer of the board.

REGISTRATION

The registration of Alfred University for the past year has been reduced in all its departments as has that of all the colleges of the country except medical colleges and colleges for women only. The draft has called many of the older men in college into the service, and many men under draft age or not yet drafted have volunteered, so that while Alfred is rendering a creditable patriotic service to the country, to which further reference will be made, its enrollment has been seriously depleted, and as a result, its income from tuitions has been much reduced. The total registration has been as follows:

| | |
|-----------------------------------|-----|
| College | 148 |
| Theological Seminary (22 special) | |
| regular | 4 |
| Ceramic School | 47 |
| Agricultural School | 142 |
| Summer School | 59 |
| Music Department | 83 |
| Total | 483 |

Of this total 137 are duplicates, leaving a registration of 34 different individuals for the year.

For the first time probably since the Civil War the percentage of women students is greater than the percentage of men.

LIBRARY

The most notable addition to the university library made in many years has been made this year in the acquisition of the Dr. Daniel Lewis collection of about 800 volumes, mostly of English and French history and literature, published in volumes of rare beauty and excellence, and bound in choice bindings. This collection has been made available through the generosity of Dr. Lewis in contributing \$1,000 of its value to the university to be applied on the Improvement Fund, the university paying him the difference of \$1,000, a part of which is credited on subscriptions which Dr. Lewis had made at previous times to the funds of the university.

MILITARY DRILL

The state requirement for military drill for all students between 16 and 19 years of age, together with the general demand for military instruction in colleges, has been met by an arrangement for the instructor in physical training to give the required military drill to all freshmen and sophomore men.

Mr. Fiske is equipped for this work through a summer training camp course in Plattsburg taken in 1916. During the past year he has been given official approval by the state military authorities as instructor in military drill. The Teaching Force Committee recommends that he be designated captain of the Alfred University New York State Military Cadet Corps. The faculty has recommended to the trustees that the members of this company be required to purchase and wear on all drill occasions the regulation uniform of the New York State Military Cadet Corps, and the president would recommend that the trustees approve this action of the faculty.

HEATING PLANT

The new central heating plant which was authorized and begun one year ago is now completed and the several buildings of the college are equipped and connected with this plant except the Steinheim, the old Chapel Hall and the Gothic. In Kanakadea Hall the radiation is not yet installed though the work is under way. It is believed that in the milder weather the 125 HP boiler already installed in the central plant will provide heat for Ladies Hall, Burdick Hall, Kenyon Hall, Babcock Hall, Kanakadea Hall and the library. If it is found that in extreme weather all these buildings will overtax the boiler, the library and Babcock Hall can be cut off from the system and be heated with their individual plants for such time as may be found necessary.

This plant is so installed as to permit the use of either a low grade of anthracite coal or bituminous coal. With the scarcity and the high cost of fuel, it is believed to be advisable to use soft coal. While it is necessary to determine by actual experience the amount of fuel required for a year it is estimated that four hundred tons of soft coal should be sufficient to heat the buildings during the year, and that this coal can

be purchased and delivered at from \$6 to \$6.50 per ton.

I am very hopeful, however, that with the use of soft coal, we shall be able to provide adequate heat for the coming year at a considerable reduction in cost from that of the past year. The total outlay on the heating plant up to the present time is \$34,288 which includes installation of conduits connecting the buildings and installation of radiation of Ladies Hall and Burdick Hall, and alteration of radiation connections in Memorial Hall, Babcock Hall and the Carnegie Library.

INFIRMARY

For many years Alfred has seriously felt the need of infirmary or hospital accommodations where students, members of the faculty or citizens of the village could receive medical care and treatment in case of emergency. The dormitories are not convenient or appropriate places for caring for the sick, and private homes can not be made convenient to serve this purpose, and provision should be made at the earliest possible date for more satisfactory care of the sick.

There is at present available a very desirable property for such purpose. The homestead of the late William H. Crandall is now on the market and will be sold in the near future. If some friend of the university or group of friends could be interested to purchase this property as a memorial hospital or infirmary and make some provision for its endowment, it would be a most valuable addition to the equipment and efficiency of the university.

IMPROVEMENT FUND

The Improvement Fund upon which we have been working for the past two years now aggregates \$50,000 including funds and subscriptions for the heating plant, the gymnasium and endowment. Seven new \$1,000 scholarships and credit to Dr. Daniel Lewis on the gift of his library are included in this summary.

The General Education Board sent a representative to Alfred who spent a day with us looking over the plant and the books of the university and who expressed himself as surprised and pleased with the plant and equipment as he found it. He reported to the General Education Board recommending an appropriation of \$25,000 toward the \$100,000 Alfred University is

raising, but the board voted that at this time it could not see its way clear to make this appropriation because of the many urgent demands that war conditions are making upon the funds of the board. The failure to secure this assistance from the Education Board at this time is a real disappointment, but notwithstanding the fact, the campaign has been pushed as consistently as seemed practicable with the large number of patriotic and philanthropic appeals which have been presented to the public during the year.

Rev. G. Chapman Jones, of Hornell, has been employed for about four months' time distributed over the past eight months; and Professor Paul E. Titsworth has devoted his entire time to the work since the first of September. Both of these men have proven efficient and successful solicitors for the college, and considering the many other public appeals, I think they have made a very creditable showing in that work. The subscriptions added since September aggregate \$18,500.

In addition to the funds raised, there has been a very widespread interest in Alfred created in Allegany and Steuben counties. Many citizens of these counties feel a new and growing interest in Alfred as a local institution. Also many high schools have been visited and much publicity work has been done looking toward the securing of new students. The president has given his constant co-operation and help to the special solicitors and has frequently worked with them on the various fields.

ALFRED AND ITS WAR SERVICE

If there has ever been any question as to the value of our educational institutions as a patriotic asset to the country that question has been fully and nobly answered by the response which the colleges have made to the call of the country for patriotic service. Alfred's showing in this respect is most creditable. At the present time approximately 180 men have entered the service of the country through enlistment or the draft. This includes members of the faculty, alumni, former students and members of the undergraduate student body.

Seven members of the present senior class are now in the service, three of whom are already in France. The seven now in the service are Blumenthal, George Crawford, Hildebrand, Nash, Poole, Potter and

Winfield Randolph. Four members of the faculty are in military service namely, Barnhart from the Agricultural School, Milligan, Nash and Robert Coon from the college.

Three of Alfred's noble patriots have already given their lives in their country's service—Franklin Fitz Randolph, ex-'20, died at Camp Greene, January 13, 1918. Robert D. Garwood, Ph. B., '14, was killed in a fall in aeroplane service at Fort Worth, Tex., on March 28, 1918. Elmer Bass, ex-'19, died at Camp Wadsworth, April 29.

In addition to the distinctly military service Alfred is rendering, many other patriotic services have been rendered, including the following: the president served as the local chairman for the Second Liberty Loan, in which the sum of \$40,000 was raised in Alfred. He also served as the local chairman for the Third Liberty Loan, in which \$30,000 was raised in Alfred. In addition to this he accepted appointment as chairman of the County Liberty Loan organization and was ex-officio a member of the committee for the First District of New York State in the Second Federal Reserve District. In this county campaign Allegany County raised over \$1,000,000 for the Third Liberty Loan.

The total subscriptions to Liberty Bonds from the university, the staff and student body, aggregate approximately \$38,000. A number of other members of the faculty have served on the local Liberty Loan Committee and on the War Savings Stamps Committee.

Director W. J. Wright of the Agricultural School has been designated by the United States Government authorities to make a study, together with fourteen other men from other states of the Union, of the problem of the re-education and the habilitation of wounded and disabled soldiers, and is at the present time making a tour of Canada in the interest of this investigation. It is expected that the United States will organize in many schools of the country special schools and courses for rendering a similar service to the disabled men of the U. S. Army. It is more than probable that Alfred will have opportunity to render special service to the country in this work.

Humbly acknowledging the blessing of

Almighty God upon the labors of Alfred University for the past year, and with grateful appreciation of the loyalty and co-operation of the Board of Trustees, the faculty and students during its 82nd year, this report is respectfully submitted.

COMMENCEMENT DAY

The eighty-second commencement of Alfred College, which closed with the president's reception Wednesday evening, was a most successful one. It is true that it was a war-time commencement, but despite this fact the meetings and exercises were most inspiring, and there was no lack of interest in any of the festivities. The audiences were perhaps smaller than last year, but this only added to the unity of feeling and interest.

In fact, as a whole, the exercises were fine. Undoubtedly those of Wednesday morning held first place. The commencement oration, which was delivered by Mr. Judson G. Rosebush, of Appleton, Wis., was one of the finest and most scholarly addresses that the students and other Alfred people have had the privilege of hearing. The address, "The Philosophy of the War," was eloquently delivered and Mr. Rosebush has had it printed in booklet form, each member of the graduating class being presented with one of the booklets.

The senior oration, given by Miss Marian Enid White, whose topic was "A Scrap of Paper," is deserving of special comment. The subject dealt with the war from the literature point of view, and the oration was delivered in a most pleasing manner.

EIGHTEEN MEMBERS IN GRADUATING CLASS

The procession made up of the trustees of the college, the faculty and the members of the graduating class, entered the Academy Hall to the strains of the Processional which was played by Professor Ray W. Wingate. Rev. G. Chapman Jones, LL. D., of Hornell, gave the invocation which was most inspiring. Following the invocation, Miss Luella Doster rendered a piano solo, "Zephyr," by Moszkowski, which was much appreciated. Following this, Miss Marian Enid White delivered the senior class oration.

After the senior oration a delightful

vocal solo was rendered by Miss Anna Fisher, which was followed by the doctor's oration. The entire assemblage then joined in singing the Star-Spangled Banner, and then President Davis delivered the President's Annual Address; after which the degrees were conferred.

Eighteen members received degrees. Of this number, one member, Clifford M. Potter, is now in service, and his degree was given in absentia. Six other members of the class are now in service, who could not remain in college long enough that their degree could be granted. Following is the class roll.

| | |
|----------------------------------|-------|
| Babcock, Pauline Marie | Clas. |
| Baker, Alice Marie | Phil. |
| Bartoo, Eli Roe | Sci. |
| †Blumenthal, George Jr. | *Eng. |
| Brown, Ruth Lydia | Phil. |
| Cottrell, Cella | Clas. |
| Cranston, Alice Augusta | *Art. |
| †Crawford, George Eugene | *Eng. |
| Gaiss, Aloysius Joseph | Phil. |
| Harer, Ruth Charlotte | Clas. |
| †Hildebrand, Emmet Fritjof | Sci. |
| Keegan, Laura Marguerite | Clas. |
| Maxson, Lawrence Meredith | Clas. |
| †Nash, Harold Siegrist | *Art. |
| Palmer, Phyllis | Phil. |
| Place, Mildred Frederica | *Art. |
| †Poole, Clesson Orlando | Sci. |
| Potter, Clifford Miller | Sci. |
| †Randolph, Winfield Wells | Sci. |
| Robison, Lucile Belle | *Art. |
| Savage, Anne Cregan | Clas. |
| Smith, Ethel Mae | Phil. |
| Wahl, Julia Agnes | Phil. |
| White, Marian Enid | Phil. |

†Left for U. S. service before completing course.
*Ceramics

ENTHUSIASTIC ALUMNI MEETING

The public session of the alumni was held Wednesday afternoon at 3 o'clock at Academy Chapel Hall. After the offering of the invocation, the assemblage joined in singing America. Following this came the reports of the officers and the committees. After this a most excellent and interesting address was given by Mrs. Sophie Reynolds Wakeman, '92, of Hornell, who spoke on "Woman and the Ballot." Mrs. Wakeman's address was followed by a vocal solo, "War," by Mrs. Ethel Middaugh Babcock. Another excellent address was given by Professor Fred C. White, '95, of the Morris High School, New York City. Professor White's address, "Our Schools in the National Crisis," showed a broad grasp of the subject and was most interesting. Following this, Miss Ruth L. Phillips, '11, charmingly rendered a vocal solo.

Next on the program was an address by Professor Paul E. Titsworth, '04, whose topic was "Wanderings Afield." After

Professor Titsworth's address, a business meeting was called. The Alumni Association officers were elected for next year.

PRESIDENT'S RECEPTION

The festivities of commencement week were brought to a close Wednesday evening by the president's reception which was held at the library. The Reception Committee was made up of President and Mrs. Davis, Judson G. Rosebush, Mr. and Mrs. Sheffield Bassett, Prof. and Mrs. James D. Bennehoff, and the members of the graduating class.

The members of the 1919 class acted as ushers, and the class of 1920 served refreshments.

Although there were fewer guests at the reception than usual, the event was a most enjoyable one.

CERAMIC EXHIBITION

The annual exhibition, during commencement week, of the work of the students of the State School of Ceramics, was without question one of the finest exhibitions of art work and pottery that has ever been exhibited in Alfred. The entire exhibit was evidence of high attainment, not only in the art of pottery, but in water color paintings and other original pieces of art work. The exhibit this year was unusually large, and the admiration expressed by commencement guests was ample evidence as to the high quality of the work. This year's exhibit has set a high standard for the future work of the students of the Ceramic School. The faculty and students are to be commended for arranging such a splendid display of the work, which was much appreciated by the townspeople and commencement guests.

ALFRED UNIVERSITY ITEMS

Dr. J. N. Norwood, of the department of history and political science of Alfred College and a popular speaker in several local Liberty Loan campaigns, has been secured by the management of the summer school of Cornell University to teach history in that school during the six weeks beginning July 8, 1918.

Professor L. B. Crandall, of the department of industrial mechanics of Alfred College, has obtained leave of absence from

his duties during the coming year to enter the government ship-building industry.

Professor Ford S. Clarke, of the department of philosophy and education of Alfred College, will teach education during this coming summer session in the Summer School of Beloit College, Beloit, Wis.

Alfred College came down to the end of its fiscal year just passed without a penny of deficit in its running expenses. This is a prime cause for jubilation among the many friends of the school. Notwithstanding a considerable falling off in the attendance at the last session and the consequent reduction of income from tuitions, the strict economy and the administrative wisdom of the college trustees warded off any impending deficit. Since the year 1910 the school has been enabled to live entirely within its income.

Alfred College reports a net addition to its property and endowment of more than \$15,000 during the past fiscal year.

The subscriptions and pledges made to the Improvement Fund of Alfred University now foot up to \$50,000. The stakes have been set to raise at least \$25,000 more during the next twelve months. Already gifts amounting to more than \$6,000 have been pledged conditional upon the raising of the other \$10,000. The Improvement Fund campaign during the coming year will be prosecuted as vigorously as circumstances will permit.

Alfred College is now able to announce that beginning with the next college year it will be in position to meet in every respect the requirements suggested by the Association of American Colleges for the "standardized" colleges.

The management of the Summer School at Alfred University is looking forward with anticipation to the fifth session of the school which begins July 9 and closes August 21. In spite of the somewhat small attendance of last season due to war conditions, this branch of the work of Alfred University is increasing in popularity and significance each year. The courses which this year are to be emphasized are ceramics, rural education and physical education.

PAUL E. TITSWORTH,
Publicity Agent, Alfred University.

EDITORIAL

Pleasant Memories Of Old Alfred

Fifty-two years ago, at the opening of the winter term, I first entered school at Alfred, expecting to remain only one term. It was a cold winter day when I drove over the hills from Nile to Alfred, but there was no coldness in the welcome received from the dwellers in the little village in the vale. The evening shadows were gathering as I entered the town, but friendly hands soon helped to place the few things intended for house-keeping and self-boarding in the comfortable room engaged for me adjoining the place where now stands the town hall. Every student knew where "Aunt Avis" Satterlee lived, so we were "right in town" domiciled in her house. Orlando Burdick and "Montie" Cottrell were my roommates, and we three spent a pleasant winter together. Our readers may not recognize "Montie" as the Rev. G. M. Cottrell who is now so well known to them as the Lone Sabbath Keepers' secretary.

It is almost startling to think over the years and find how many of the splendid boys and girls of 1866 have gone from earth; and when we turn to the names of teachers we then knew, not one of them, so far as I remember, is now living. President Allen, Anderson R. Wightman, George E. Tomlinson, Reuben A. Waterbury, Gurdon Evans, Mark Sheppard, Jarius Stillman, Mrs. Abigail Allen, and Mrs. Ida F. Kenyon have served their Master well in the work of education and have gone to their reward. The pastor of both church and school, Rev. Nathan V. Hull, always comes to mind in connection with the names of Alfred's worthy teachers of fifty-two years ago.

In those days Alfred had some rather strict rules for her students to sign upon entering. Among these was the "unpermitted association" law forbidding gentlemen and ladies to meet and visit without special permission. The use of tobacco in any form was forbidden, and strict rules regarding study hours, bedtime, attendance upon chapel services and class recitations were enforced. Every Monday morning at roll

call we were required to report, "upon honor," just the number of times each, if any, of these rules had been violated during the week. A certain discount from our standing was the penalty for each violation, and the sum of these discounts taken from the figure indicating "perfect" fixed the standing week by week. When a student had a certain number of discounts he was called to settle his score with the faculty. A year or two later this system was done away with, but while in vogue it was the source of some amusement with a few and a cause of worry to many.

Memory retains pictures of the faculty, seated in chapel with President Allen in the center; of the student body waiting in expectancy whenever the president arose to speak; and of the graceful gesture by which he dismissed them when he was done. Among the mental pictures of the old campus remain several in which the president is seen walking with head bowed, in thoughtful mood, to or from his home, or working on some improvement of the grounds about the buildings.

The Alfred we first knew had but few of the buildings now covering the campus. The old chapel, the "Brick," President Allen's house, the observatory, and North Hall where now stands the Steinheim, made up the group. All the others have been built since. The library was kept in an attic room over the bellroom of the chapel. The Gothic—now the home of the Seminary—was a private residence. I helped gather the hay crop one summer on the field now occupied by Memorial Hall, and the other buildings on the lower part of the campus. We stacked the hay where is now the athletic field. That summer North Hall was given a slide down the hill to the creek bank for a public school building. It was afterward run across the creek for a dormitory. Marked indeed is the difference between the old Alfred and the new, and we all rejoice over its growth.

Seven years of my life were spent with schoolmates and friends in Alfred—years filled with rich experiences pleasant to recall. During those years new teachers came, among them Dr. Thomas R. Williams and Dr. A. H. Lewis of the Seminary, and Edward M. Tomlinson of the Greek department.

Of the seventeen who were graduated on July 1, 1874, only a few are left. One of them, Alpheus B. Kenyon, has always remained as a teacher in the university and for years has been its honored dean. Of the eight theological students who bade farewell to Alfred that commencement, only two are still alive. One of the eight spent some thirty-five years in China, and others served as pastors in various churches.

On the program of that day, now before me, I find the following "Parting Hymn." I am not sure, but I think Brother O. D. Sherman was its author.

School days are dead—a last farewell,
We meet—we part; 'tis hail—adieu!
Come bale or bliss—who can foretell?
Dim stretch life's vistas on our view.

Dear Alma Mater, may thy care
Return in blessing from above!
In grateful hearts we all will bear
Thy gifts of wisdom and of love.

Father, to us this thought make known
Who sow the seeds of truth for thee,
All strength we have in thee alone;
The pure in heart thy face shall see!

May we in age, or we in youth,
May we who go—we who remain,
Be bearers of the light of truth,
Thy glory be our end and aim!

Under the shadow of thy wing
Our years of pilgrimage are spent,
With trusting hearts thy praise we sing
In restful peace and sweet content.

O Lord, grant to us all thy grace.
By faith, hope, love, the world to o'ercome,
Our lives in lines of light to trace
Till thou shalt bid us welcome home!

The Morning Cometh And Also the Night

The call from Edom came from one who, no longer able to bear the darkness, and longing for the day, cried, "Watchman, how much off the night?" This is said to be the real question rather than "What of the night?" i. e., Is it fair weather or foul? The questioner was anxious to know how much of the night had passed. This gives a pathos to the question not found in the King James' Version. The prophet's answer, "The morning cometh, and also the night," is regarded by some as an assurance of morning for Israel, quickly to be followed by night upon Israel's foes.

History shows that God's promise of the morning was fulfilled when his people, after forsaking their sins, were led out of captivity with songs of peace.

Jehovah has many times proved to the world that his plans for progress among the nations have not been reversed, but out of the night into which their sins have brought them he has ever led to the light of a better day. This has usually been through great tribulation, but time and again has the morning come to the hosts of justice and right, while the night of doom has settled down upon the oppressors.

Owing to the madness with which men have given themselves up to sinful excesses the light has at times been deferred until nations have been deluged with blood and some of them entirely wiped out. Sometimes multitudes have almost despaired of seeing the better day, fearing lest God had given up the world to eternal night.

Many today are anxiously asking, "What of the night?" and looking for some signs of promise. Bewildered by the apparent failure of Christianity and horrified by the agonies of war, we greatly need a renewal of faith in Him who has sworn by himself that the whole earth shall be given to Christ, and who assures us that the Sun of Righteousness shall yet bring the glorious morning.

If we trust human feelings or depend upon philosophy alone, the night is indeed dark; but abiding confidence in the God who has brought good out of every conflict since history began enables us to believe that out of this night a brighter day will dawn. Men intoxicated with pride and ambition may close their eyes to the truth and forget the claims of God and man, until in their madness they ruin their own prospects and destroy the institutions they have cherished, but the everlasting plans of God must succeed. The Ruler of the universe can not be defeated; his purposes shall prevail and his promise of peace on earth will be realized.

Christians must not despair. It is heathenish philosophy, an infidelic theory, that places the best ages all in the past and predicts only darkness and ruin for the future. Out of this fearful struggle, out of scourgings made inevitable by human madness and transgression, the nations, purged and humbled, shall come into a truer, nobler life, a higher conception of brotherhood, and a deeper loyalty to God.

Signs of Promise "Watchman, tell us of the night, what the signs of promise are," is by no means a fruitless quest in these times. Men of vision are seeing evidences of a return to God on the part of warring nations. This world cataclysm of blood would never have come had the nations been true to God and heeded the teachings of Christ, and people are coming to realize that the only way to enduring peace is the way of the Cross, a return to the Prince of Peace.

Awakened by a world power utterly selfish and relentlessly cruel, a power assuming partnership with Deity and claiming the right to crush the weak and murder the innocent, the nations have already aroused themselves from their sleep, their luxurious ease; and millions, surrendering what they had regarded as the prizes of life, have taken up anew the services of sacrificial suffering.

All over our land, and in other lands as well, the war that threatens the highest principles of our religion and promises to ruin Christian civilization has revived the spirit of the Cross and led to the dedication of all that men hold dear to the work of vicarious suffering for the good of the race. Millions have reached a sublime height in spiritual life, in trustful resignation, in a truer knowledge of the crucified Christ, through the sacrifices they are making for the transformation of the world.

The war has brought nations to see the evils that have long threatened their ruin as they have never seen them before, and wonderful efforts are being made to correct them.

Churches begin to realize the cold-hearted selfishness that has robbed them of power, and with an energy hitherto unknown in the history of Christianity they are uniting and co-operating for efficient work against their common foes. Who can witness the humanitarian, Christlike work of the Red Cross, Y. M. C. A., and many other societies brought about by the necessities of war, without seeing signs of promise for a better world as the outcome of it all?

Again, what peace has not done to fuse the various elements of American life, the war is now doing. With astonishing persistence multitudes of the foreign-born

have resisted every effort to make of them true Americans, even refusing to learn our language. America has been called the melting pot of nations, but the unpleasant and dangerous fact remains that in many sections thousands have retained their loyalty to other lands and resisted every effort at fusion. Now, at last, the fires of war are bringing about the proper fusion which must Americanize the hyphenated foreigner until this country is to him no longer merely the place where he gets his living, but the land of his adoption, for which he, too, is willing to sacrifice.

A CORRECTION

REV. EDWIN SHAW

There was a mistake in the SABBATH RECORDER of August 20, 1917, on page 242. Paragraph "8" of the Report of the Commission on Sunday Observance was not a part of the report and should not have been printed. The mistake was made by the printer who followed copy taken from "Christian Co-operation and World Redemption," Vol. V., page 151, where the same mistake had occurred. Paragraph "8" was not a part of the report as adopted by the Federal Council at St. Louis in December, 1916. That people may not be put to the trouble of looking up the paragraph which was *not* adopted it is here given.

"8. That, while we concede the right of all who conscientiously choose to do so to observe the seventh day of the week as a day of worship, yet, believing as we do that the growth and permanency of our civil and religious institutions demand the legal sanction and protection of one day as the Christian Sabbath, and believing that, speaking for the great majority of American Christians, the first day of the week has divine sanction and approval; and further, in view of the fact that the Supreme Court of the United States has given its approval to Sunday laws as a part of the common law of the land; therefore, we pledge ourselves to seek the enactment and enforcement of both state and federal laws for the preservation of the Christian Sabbath."

The above paragraph, which was *not* a part of the report when adopted by the Federal Council, had been a part when the report was submitted by the Commission on Sunday Observance. It had prevailed, in the committee room of the commission, by a vote of 5 to 2, the negative votes being cast by Arthur E. Main and Edwin Shaw. When the report was read to the Federal

Council it was referred to the Business Committee. This committee brought back the report later for recommendation, *with paragraph "8" left out*, and the report was thus adopted by the Federal Council. Then some one from the floor introduced the identical paragraph as a "supplemental" report. This caused a little discussion, and the following words were eliminated, "*and believing that, speaking for the great majority of American Christians, the first day of the week has divine sanction and approval.*" After this change it was adopted, and would therefore read as follows:

"That while we concede the right of all who conscientiously choose to do so to observe the seventh day of the week as a day of worship, yet, believing as we do that the growth and permanency of our civil and religious institutions demand the legal sanction and protection of one day as the Christian Sabbath, and further, in view of the fact that the Supreme Court of the United States has given its approval to Sunday laws as a part of the common law of the land; therefore, we pledge ourselves to seek the enactment of both state and federal laws for the preservation of the Christian Sabbath."

This was adopted by the Federal Council as a "supplemental" report, as may be found in "The Churches of Christ in Council," Vol. 1, page 47.

People who may be interested will find the report of this matter in the SABBATH RECORDER of January 8, 1917, page 38.

It would seem evident that if paragraph "8," as above, had been a part of the report when adopted, it would have been sheer nonsense to introduce, as a "supplemental" report, the very identical paragraph.

As official evidence that paragraph "8" was not a part of the report the following letter is given: Mr. Lawson is the chairman of the Administration Committee of the Federal Council.

Rev. Edwin Shaw,
Plainfield, N. J.

MY DEAR BROTHER:

Miss Chase has asked me to answer your kind letter of the 25th, and I deeply regret that you have been disturbed by apparent contradictions in our recent reports.

You are entirely right as to the supplemental report on page 47 of Vol. 1, and its adoption by the Council vacates the item 8 on page 151. May I also call your attention to the fact that on page 93 of Vol. 1 it is clearly stated that the Federal Council can not have authority over any constituent body, and even if we had adopted item 8 we could not bind it upon your good people; note also on page 95 the last para-

graph; we could not require co-operation in any plan not acceptable to yourselves. And again on page 37 item 5 showing that no commission can bind the Council by its policies until the Council itself has adopted that policy. And please note on the same page that we have changed the title of the commission so as to omit the term "Sunday."

The latest word is to be found in "The Progress of Church Federation," by Dr. Macfarland, where on pages 100-102, under the form of Religious Rest day, you will see the rightful recognition of the position of the beloved body which you represent.

In the hope that this may enable you to reassure the friends who may have been troubled I am only too glad to send this forward in the absence of our general secretary.

With kindest personal regards, I am,

Yours in Truth,

ALBERT G. LAWSON.

510 W. 113th St.,
New York City,
June 27, 1918.

When we ask, "Are you a Christian?" we get three answers: "I think I am"; "I hope I am"; "I know I am." There are thinkers, hoppers and knowers. I belong to the third class. I don't ask you to go right back to the very minute when you were born again, but if you have been born you will know it, and the exact time it happened is not so important. There was uncertainty as to the precise time I was born of the flesh, and it troubled me, and I asked my old Gypsy father to tell me the very minute I was born, for if I don't know this, people will say I was never born at all. With a twinkle in his eye he answered: "Well, you know you were born, don't you? Let that do you."—*Gypsy Smith.*

Oh, the world is filled with daddies—
Not a place but has its share;
And they're loved by the little laddies,
Here and there and everywhere;
And each little laddy's daddy
Thinks him better than the rest,
And each daddy's little laddie
Loves his own dear daddy best.

And there are so many daddies,
Plain and handsome, poor and rich,
'Tis a wonder little laddies
Can distinguish which is which;
But at picking out his daddy
Every laddy stands the test,
For each daddy's little laddie
Loves his own dear daddy best.

—*Youth's Companion.*

The world we're passing through is
God's world as much as any we're going
to.—*Edmund Garrett.*

MISSIONS

LETTER FROM JAVA

DEAR FRIENDS:

Although the times are hard and difficult, yet there is much to thank God for. These last months we have lived partly on tapioca roots (cassave), but within a few weeks we shall get our rice crop, I hope. It is spoiled for a part through the heavy rains; but God will help us through, I am sure. He knows I have to provide for about 150 people, and his love and mercy have never before failed me. Hallelujah! He will be the same yesterday and forever. The clouds that hide the sun will go away. All those clouds of war and misery, once they will be gone for good, and our King of Peace will reign with unclouded sunshine of bliss. And as long as we are "under the cloud," and perhaps in the fiery furnace of severe trial, our Savior and Friend will be with us, and his unfailing love will help us through.

It is a hard thing for me, that no more mails going to or coming from Russia are going through now; so I can not get any more news from my poor sister and her family in South Russia. I can only commit them in the mighty and faithful Hands, that were once nailed on the cross, for our salvation.

I say, there is much to thank God for. I with my big family here every day have enough to eat; and we prove God's help and kindness in all things. There are always difficulties and disappointments, and plenty of ill luck; but in all that our heavenly Father is showing his kindness and wonderful help. A few weeks ago a good cow died; it was going to have a calf next month. I found out that the man who watched the cows in the pasture ground had beaten the poor animal severely with a big stick. In general the Javanese are very cruel to animals. But most of the people who have been with me for some time get different by and by. Only this one man has a terrible temper; he is often very cruel to his own son, too, his only child, a poor crippled boy. You see how I need your prayers for these poor people who are in

the devil's power. God's mighty Spirit can change their hearts.

I think he is changing that boy's heart, who once stole my postoffice orders, and after having been in jail and brought home by me, when his time was up, ran away again. You will remember how I wrote a few months ago, that his friend brought him back here, and how glad we all were. A few days ago he spoke to me as never he has done before: "I have been a very naughty boy," he said, "I have given you so much trouble and heartache; I have stolen your things, and yet you have been so good to me; you have been a mother to me ever since I was a little lad, when my mother died. Now I do long to be a good boy, and to follow the Lord with all my heart. Please, will you pray for me that I never may go back to the devil?" Is not that a great victory through our dear Savior's power? The boy is a real help to me now. Even when his own work is finished, he goes out of his own free will to see that the cows are fed; and I can see that he is trying to lighten my heavy burden.

I really entreat you, dear friends, to wrestle with me in prayer for this boy and for the others. It is a continual fight we have here with the terrible powers of darkness. There may be more disappointments and heartaches, as the enemy is always busy; but I believe when we keep praying, keeping our hearts open to God's power, we shall see more victories in the future. Did not our Lord say: "Said I not unto thee that if thou wouldest believe, thou shouldest see the glory of God?"

I am fully convinced that we shall see the glory of God also in this part of dark Java.

With a heart full of gratitude I received \$37.50 sent by the Seventh Day Baptist Missionary Society, and a check sent by Brother F. J. Hubbard to the amount of \$10.50. May our God bless all the generous hearts who do what they can to help forward this work with its great needs.

Yours in our Master's service,

M. JANSZ.

Pangoengsen, p. o., Tajoe, Java.
March 29, 1918.

"Next to trying and winning the best thing is trying and failing."

A SOLDIER'S LETTER

MY DEAREST MOTHER:

Today is Mothers' Day in the Navy as well as in civil life, and our chaplain, Mr. Carpenter, delivered a very fine sermon. In the poem at the close of this letter are the thoughts he sent his own mother.

I have been thinking a great deal about you today and have found out how much I love you, and I want you to know I am going to conduct myself in the Navy just as you would have me. We all have a great many temptations to overcome but I know I can overcome them. Tomorrow we leave the camp, and our company divides itself. The seamen go in one direction, the hospital men in another, and the radio men in still another.

I sure have made two or three good friends. That fellow by the name of Lee I wrote you about, we are going to correspond and see just how each turns out. He is certainly one of the best friends I have ever had. Yesterday they called up all fellows who had experience in gas engines, etc., and they took my name with others. We will take an examination. I may not change my present ratings as I want to know what I am going into before I make any change.

I'm glad Grandma is feeling better and I trust the rest of you are all right. Another thing, Mother, I asked Lutie to send the Testament I sent home in the suit case if it did not get lost. If it is not there let me know and the chaplain will give me another one.

We certainly have some washings to do. We are obliged to have everything in our sea bags clean and rolled neatly. Those white uniforms get dirty easily, especially on mess duty, and it is some job to get them clean and free from stains again. I have sure found out a woman does not have life as easy as it looks, although I don't mind the washings as you might expect, if I can have them looking good when I get through.

It is nearly time for "chow" and I am certainly hungry.

With love to all,

SIDNEY C. GREEN.

U. S. Naval Training Station,
Hospital Corps,
San Francisco, Cal.

TO MY MOTHER

I sit alone on the deck tonight
Dreaming of you in the waning light,
You who ever pointed me right,
Of you, my Mother.

You have ever sacrificed for me,
Even risked your life that I might be;
And so this night I pledge to thee
My love, O Mother.

You blessed me when I went away,
Saying for me you would always pray;
So tonight with all my heart I say,
God bless you, Mother.

I fight for liberty, humanity and right
Because you ever taught me so to fight;
I shall oppose oppression with all my might
Because of you, my Mother.

Your love shall teach me how to be
True to myself, to God and to thee,
And this my pledge through all eternity
To thee, my Mother.

I may not come back from this strife,
The price of peace may be my life,
But my dreams shall be, in death or life,
Of thee, my Mother.

THE RED CROSS—UNIT OF HUMANITY

In all this welter and confusion, wars and rumors of war, through all the hate and slaughter and accusation and denial and misunderstanding, runs one deep, low tone of harmony.

Beneath the painful discord is one healing tone, a broad, unifying diapason.

It is the Red Cross.

Among our strident inhumanities this is the one thing human.

We may quarrel in traffic, strive in politics and party, envy in learning, contend over possessions, and wound and slay in angry pride, but in a gesture of mercy we all, friend and foe, suddenly fuse and blend.

One touch of mercy makes the whole world kin.

The Red Cross is the inarticulate protest of humanity against the doings of nations.

It is the assurance of the Christ that he has not wholly abandoned his world.—*Dr. Frank Crane, in the Red Cross Magazine.*

Faith is an act of the will; and if we suppose that we shall come to believe in God and in Christ as the result of external forces which compel belief, we shall not believe at all.—*R. W. Dale.*

WOMAN'S WORK

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

THE GOOD TEACHER

The Lord is my teacher,
I shall not lose the way.

He leadeth me in the lowly path of learning,
He prepareth a lesson for me every day;
He bringeth me to the clear fountains of in-
struction,
Little by little he showeth me the beauty of
truth.

The world is a great book that he hath written,
He turneth the leaves for me slowly;
They are all inscribed with images and letters,
He poureth light on the pictures and the words.

He taketh me by the hand to the hill-top of
vision,
And my soul is glad when I perceive his mean-
ing;

In the valley also he walketh beside me,
In the dark places he whispereth to my heart.

Even though my lesson be hard it is not hopeless,
For the Lord is patient with his slow scholar;
He will wait awhile for my weakness,
And help me to read the truth through tears.
Henry van Dyke.

A MESSAGE FROM THE EASTERN ASSOCIATIONAL SECRETARY

"The Woman's Board of the Seventh Day Baptist General Conference was organized for the promotion of church and denominational enterprises, and for carrying out of plans for benevolent and missionary work among our women of the local organizations."

These words are quoted from Mrs. Babcock's report to our General Conference in 1914. It is truly gratifying to know that the spirit of this great purpose has been evidenced in our women's societies throughout the denomination. But active as every society was before the war, in this time of national and world stress, the current of thoughts and lives has been changed, and much of the busy-ness, that formerly was called worth-while work, seems nonessential and futile now.

Perhaps the thought that is uppermost in the minds of patriotic citizens is, "How can I best serve my country?" and the Christian adds, "and my God?"

Patriotism can find expression in count-

less ways, and no one need lack information. We can all give of our time and money, and many have made the supreme sacrifice and have given sons and brothers into the service of their country, and many more are anticipating such sacrifices. We are well aware of the pressing need of buying Liberty Bonds, supporting the Red Cross, and in every way aiding and sustaining the Government.

The service we can render our country is real and tangible. God's kingdom is a spiritual kingdom, and it is not always so clear how we can serve in that. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4: 24). The need for workers in our denomination, local churches and home mission fields is vital and pressing. In a forecast of the changes that will follow the termination of this great war, it is safe to say that it will be largely the "survival of the fittest," in church and denominational life. In as much as we feel that we, as Seventh Day Baptists, have a mission in observing the Sabbath of the Bible and in helping to extend the kingdom of Christ here upon earth, we should be careful to possess the Spirit of our Savior. In these changing times denominational lines are being broken down, and if we would live as a denomination, we must unify our aims and purposes. God's truth will live though we perish. Strength is gained in union and lost in division of purpose and aim. As the shrewd, crafty general seeks to divide the enemy forces, so is Satan constantly trying to weaken the forces for righteousness by causing differences and dissensions among the workers.

A denominational home is unquestionably needed by our people. But a greater need is the unifying purpose that would come, if we, as a people, could unite and erect it, by our toil and sacrifice, in these times when toil and sacrifice are becoming fixed habits of life.

I devoutly hope that every woman's society of the Eastern Association, and of the entire denomination, will contribute something, this year, toward the proposed new building. Let it be a U. S. Government Liberty Bond if possible or failing of that War Saving Stamps or one War Saving Stamp. I hope that no society will lose the reactionary blessing from such a contribution.

Every patriotic citizen is now cheerfully doing his or her best. We have passed the stage of calling it our "bit" and are courageously trying to do our might, to help win victory for the allies.

War work that is pre-eminently fitted for women is found in the Red Cross, and everywhere they are working abreast of the men in this work of mercy. The work is standardized, and what is done in one locality can be duplicated in another.

Unfortunately I have reports of only a few of the women's societies of the Eastern Association as to their connection with Red Cross work. The New York City Woman's Auxiliary, and the Piscataway Ladies' Aid, the Pawcatuck Woman's Aid, and the Ladies' Society at Ashaway are all actively engaged in Red Cross work. So indeed are they in far-off China, as a letter from Miss Anna West informs us. The Plainfield Woman's Society for Christian Work is doing Red Cross work, too, as the following paper by Mrs. A. W. Vars, chairman of the Sewing Committee, interestingly tells us.

In this society, it was voted to make a budget, covering the needs of the society in meeting its denominational pledges and running expenses, that their usual activities might not be curtailed. A committee was appointed to canvass the membership for funds, with the gratifying result that more than the necessary and expected amount has been cheerfully and generously contributed. So this society is doing double work this year in helping to sustain the denominational interests and in its patriotic work for the Government.

RED CROSS WORK IN EASTERN ASSOCIATION

Nothing so conduces to sustained interest in an organization as a definite object for which to work. Like numerous other organizations many women's societies have received new life and enthusiasm through the acquisition of such an object. Insistent demands for aid in the work of the Red Cross is furnishing an excellent opportunity for women's societies to help in the prosecution of the war through efforts along lines to which they are more or less accustomed. It is easy to understand how interest in a society may be renewed when each member knows that the work of her hands will be

immediately and actively employed in the service of her country. In this association, at least one society is devoting practically all its efforts to Red Cross work, as an auxiliary to the local headquarters. At the opening of the winter meetings, several members felt strongly that they could not devote the regular meeting day to work that seemed to some degree nonessential while the call for war work was so insistent. Accordingly it was decided to form an auxiliary to meet weekly in the church parlors, where the various branches of Red Cross work might be done. Not only were the members of the society urged to give some time each week, but non-members living in the vicinity of the church were cordially welcomed.

The reports of the work done far exceed anything anticipated when the auxiliary was formed. One good result obtained is that many of the most faithful workers are those who probably would never have gone so regularly to the headquarters to help; thus their work is clear gain, one might say. In the surgical dressing room more than 35,000 dressings have been made. About 350 knitted articles have been handed in, while the sewers have made two hundred hospital garments, one hundred sheets and pillow cases, and fifty "khaki kit bags." Several dozen cretonne "personal belonging" bags and domino bags have been donated to the cause by interested members, and a few small pillows, for which the children have cut the snips.

It seems certain that the habits of earnest and systematic work established through this society's efforts in behalf of the Red Cross will continue to inspire its membership long after the urgent necessities of the present time have passed.

MRS. A. W. VARS.

A LETTER FROM MISS ANNA WEST

DEAR PROFESSOR AND MRS. SHAW:

About three weeks ago I wrote you a letter but after it had "grown cold" I decided it wasn't worth sending so I am going to try again. I did so enjoy Mrs. Shaw's lovely Christmas letter and I'd been going to write for so long. It was good to hear all about the family. A letter from Marjorie Burdick the other day spoke of Leonard, Hannah, and Helen.

I was interested to hear your testimony

of the good effort the war is having on the society women. There are certainly many "by-products" of the war which can give encouragement to all Christian workers.

The Red Cross work here seems to be increasing all the time. We have just recently received circulars asking what we are doing and what more we will do. They are making a systematic canvass of all the American women in Shanghai. The circulars are evidently being sent out alphabetically and I was No. 449 so you see there must be close to 500 women to whom they are appealing. They have rooms at one place where bandages are prepared and at another place there are a large number of sewing machines at the disposal of workers for making hospital garments. Then there is knitting going on all the time. Miss Burdick and I have been doing socks and sweaters. Our schoolgirls and teachers have helped some and we have turned in 18 sweaters and I don't know how many pairs of socks:

Besides the work rooms a shop and tea room has been opened. They call it the Woman's Exchange and everybody is urged to send in cakes, bread, beans, candies, etc., to it. The proceeds go for the purchase of materials for the other work.

I noticed by the morning's paper a meeting was to be held this afternoon for the launching of the Third Liberty Loan over here.

Some time ago Mr. Davis sent you a schedule of the dates when we were to write for the RECORDER. When I saw that Miss Burdick's turn came before mine I suggested that we exchange for she had written more recently than I. I have now written but you see I was late about doing it. At the time when I should have written, Miss Dodds—a dear friend in the Woman's Union Mission—was ill and died, after five days' illness, of spinal meningitis. That left no leisure of mind or heart for much letter writing except what was necessary. There were of course many letters to write about her death. There seems to have been a few other cases of the disease here in Shanghai—one, at least, other foreigner and a few natives. They have been having a great deal of it in Hongkong and Hankow, so much that for a while at least ships from Hongkong had to go into quarantine here.

We had our worst scare though here about three weeks ago over the pneumonic plague. You know it broke out in Nanking and before train service between the two places was broken many people came down here. All the cities near by prepared for it and took every precaution, it seemed, to keep it out and it spread no further than Nanking. They say that place is now clear of it. It seems very wonderful that it did not spread.

There has been much sickness about Shanghai this winter, very much smallpox (we see children nearly every day with their heads done up in red cloth and their faces scarcely rid of the scabs), and scarlet fever has continued since last summer. Miss Burdick came home last night reporting that one of our old girls who is now a nurse in the Isolation Hospital has it.

We saw a most imposing funeral last Sunday, that of the "eighth man of the nation," so our girls informed us. In the procession were two or three companies of sailors, and two or three of regular troops, each with its band. Then there were about forty of the gay funeral umbrellas and half a dozen sedan chairs carrying coat and hat, pictures, etc. Then there was a group of gold-braided, epulated men who were most imposing with their cocked hats. The man had been a naval officer and these men were naval men, too. The coffin was carried on a gun carriage, on top of the gun, with many floral decorations.

But I must say good night to you two. Hoping to see you before many months, I am

Lovingly yours,

ANNA WEST.

West Gate, Shanghai,

April 11, 1918.

Sabbath School.—Lesson III, July 20, 1918

PRAYING TO GOD. Luke 11: 1-13. Psa. 145: 18, 19

Golden Text.—"Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need." Heb. 4: 16.

DAILY READINGS

July 14—Luke 11: 1-13. Praying to God
 July 15—Ps. 145: 8-19. The Nearness of God
 July 16—Matt. 7: 7-14. Ask, Seek, Knock
 July 17—Acts 12: 1-12. Peter's Deliverance
 July 18—Isa. 55: 1-9. God's Gracious Invitation
 July 19—Phil. 4: 4-9. The Spirit of Prayer
 July 20—Ps. 46: 1-11. Our Refuge and Strength
 (For Lesson Notes see *Helping Hand*)

COMMENCEMENT WEEK AT FOUKE

FRED I. BABCOCK

Commencement week of the Fouke School was much enjoyed by a large number of people. The baccalaureate sermon was preached on Sunday night by the Rev. Mr. Gatling, pastor of the Methodist church. The speaker took as his theme "True Education." He showed that education is worthless if we leave God out. This excellent sermon was enjoyed by a good-sized audience.

On Wednesday night the eighth grade had their commencement. After an interesting program which included a short play, diplomas were presented to ten graduates. Most of these graduates will enter the academy next fall. That people were interested in this event was shown by the fact that not all were able to get into the church where the exercises were held.

On Thursday night came the academy commencement. We were disappointed in not being able to hold these exercises in the new school building but as this was impossible we made use of the Universalist church for this purpose. The church was decorated with ferns and flowers. The class chose as its motto: "Give the world the best you have and the best will come back to you." I think that the choice of this motto shows something of the spirit of the Fouke School. The program which was given before a large audience was as follows:

Song, We are Tenting Tonight—Girls' Chorus
 Invocation
 Salutory and Oration, "Heroes"—Elva L. Scouten
 Address—Rev. C. H. H. Branch, Texarkana, Ark.
 Song, Arkansas—Girls' Chorus
 Oration, "Altruism", with Valedictory—Nelle C. Goodson
 Presentation of Diplomas by Principal Fred I. Babcock
 Benediction

We were very fortunate indeed in having Rev. Mr. Branch, who is pastor of the Presbyterian church in Texarkana, for our commencement speaker. I have heard a great many commencement addresses and I never heard a better one than this. Mr. Branch gave the address for us free of charge. Diplomas were presented to the two graduates who took part in the program.

Thus ended another school year at Fouke. The past year has in many ways been a trying one owing to the burning of the new school building and the necessity

of holding the sessions of the school in crowded quarters, but pupils and teachers have shown a fine spirit in the midst of it all and the work done has been very good.

The outlook for the future is very bright indeed. Next fall the new building will be ready and equipped with everything necessary for an up-to-date school. Miss Minne Godfrey, who has done excellent work as an assistant this year, is to come back as principal next year. The prospect now is that the attendance in the academy will be larger than ever before and there is no reason why the school year of 1918-19 should not be the best year in the history of the Fouke School. We however

NEED TWO NEW TEACHERS FOR THE PRIMARY AND INTERMEDIATE ROOMS

Are there not two consecrated young people who are willing to volunteer for this work? There is no salary, just expenses are paid. But the work is certainly worth while and there are rewards which are worth more than money. Any young people who are willing to offer themselves for this work should write to either Mrs. W. J. S. Smith, Fouke, Ark., or to Miss Minnie Godfrey, Walworth, Wis.

"REMEMBER ME"

It is a heart-plea, rather than a head-plea. Nobody wants to be forgotten. We can bear almost anything when we know that we are being remembered in affection or solicitude or prayer—or all three. "Will my countrymen remember me?" whispered Garfield just as he died. So speaks the heart instinctively and constantly. To "remember" means literally to "member again." It means, "Count me in with your circle." It means, "Answer with my name when I am not present, or can not speak for myself." It means, "Keep my face in the album of the heart." "Member me again."—George Clarke Peck.

Come forth from the fields, come forth from the hills
 Come forth from the farm, the mines and the mills,
 From pleasure or slumber, from work or from play.
 Come forth in your armor, to aid her today;
 There's a thing to be told, and a deed to be done,
 A truth to be uttered, a war to be won—
 Come forth in your armor, come forth every one.
 —M. M. Campbell, Jr., in *Journal of Education*.

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, HOMER, N. Y.
Contributing Editor

ENDEAVORERS, WILL WE MAKE IT?

Our budget for 1918, I mean. It is \$1,200.00 for this year. Only \$525.37 has as yet been received, leaving a balance of \$674.63 yet to be raised. So far this year money has been coming into the treasury more slowly than usual. It is, however, with feeling of apology rather than of criticism that I bring the matter before you. This has been a hard year. The high cost of living, together with the many calls for money connected with what seems of more vital importance to us just now—the war—is taxing some of our pocketbooks to the utmost. The Young People's Board fully realizes this. Yet we have our obligations to meet. Our pledges to the Fouke School, Dr. Palmberg's salary, the Missionary and Tract boards, etc., must be met.

We are therefore asking that you will make a real effort to raise and send in your apportionment to the budget as soon as possible, if you have not already done so. Some societies have done splendidly while others have not been heard from. The Milton Junction Christian Endeavor Society had a "drive" all of its own. Each member pledged to give, on a certain Sabbath, an amount equal to half a day's wages. A collection of \$20.00 was the result. It might be worth while for other societies to try this plan.

CARRIE E. NELSON,

Treasurer Young People's Board.

Milton, Wis.

FAVORITE PSALMS

MARY DAVIS

Christian Endeavor Topic for Sabbath Day,
July 20, 1918

DAILY READINGS

Sunday—The Cross Psalm (Ps. 22: 1-18)

Monday—The crook (Ps. 23: 1-6)

Tuesday—The crown (Ps. 24: 1-10)

Wednesday—When in doubt (Ps. 73: 1-28)

Thursday—Rejoice (Ps. 98: 1-9)

Friday—A Psalm of providence (Ps. 105)

Sabbath Day—Topic, Lessons from favorite
Psalms (Ps. 103: 1-13)

If we begin with the first Psalm and read them all we will think them all so good

we can scarcely call any a favorite. Some appeal to us at one time and others at another. Some are full of comfort in sorrow; some give courage when the faith is tried sorely; some are full of praise for God's goodness and protection; others reveal his Word to us and urge explicit obedience; while still others are prayers for forgiveness or guidance. Without a doubt in this one book of the Bible we can find some word to fit every need.

The First Psalm is a perfect assurance that the righteous will receive a sure reward. And again in the Twenty-fourth Psalm is the same assurance that those whose hands are clean and whose hearts are pure will be given a crown.

Many times David prayed in his distress and failures that the Lord would restore him. In Psalm Twenty-five, his prayer begins with the telling of his trials, how his strength is gone and how his enemies torment him. But before the end of the prayer, he sees afresh the glory of God's kingdom, and the success that will be his some day. Why can not we, like David, have faith that if we trust we will surely prevail?

What comfort there is in the Twenty-third Psalm! The Lord, the Good Shepherd, is watching over each of us just as carefully as he watched over David, and if we will we may say with the Psalmist, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

Quite a number of the Psalms are exhortations to praise God, to sing and rejoice. Psalm 98 is one of the best of these. Here are mentioned God's power and justice, as being deserving of great praise. Psalms 100, 101 and 103 are also full of praise.

If we will study carefully Psalm 121 we will find much to encourage us in our upward path. "He will not suffer thy foot to be moved." God is ever watchful that we shall not be shaken from our good purposes. "The Lord is thy keeper." "The Lord shall preserve thee." Surely, if we know this, we should not falter. With Christ to back us, we need not hesitate to go ahead. "If God be for us, who can be against us?"

One of the most important lessons I have learned from the Psalms is to praise God

for what he has done. Too often we take it for granted that we should have our desires, and neglect to thank the Giver.

A deaf-mute, who had been learning lip-reading and articulation, came to her teacher one morning greatly excited. "Last night," she said, "I prayed to God for the first time with my voice."

"Did you never pray before?"

"Yes, I thought my prayer, but now I can praise him with my lips."

Why are we not all as anxious to praise him as was this girl?

TRACT AND MISSIONARY SOCIETY NOTES

SECRETARY EDWIN SHAW

The current copy of the *Gospel Herald* is just at hand from Georgetown, South America. Among other selections it contains a reprint of the little gospel tract "God's Love" by Rev. William C. Daland.

A brotherly letter expressing a fine spirit of loyalty to truth and right has arrived from Edward W. Perera, a lone Sabbath-keeper on the island of Ceylon. He has the *SABBATH RECORDER* and other literature from the Tract Society.

Rev. G. Velthuysen has sent a full account of the situation among Seventh Day Baptists in Holland, trusting the secretary to condense and arrange the data thus given for the annual reports to the coming General Conference.

One of the interesting features of the Plainfield Conference last year was the department of "Exhibits." This matter for the Nortonville Conference has been put in the general charge of Rev. A. L. Davis, of North Loup, and we may confidently expect that it will be one of the best and most helpful departments of the Conference.

At the present time we do not know whether Miss Anna M. West will be home in time for the Conference or not. She will not be able to reach here in time unless she fortunately secures a reservation that someone else can not use at the last moment before the ship sails. In that case she will hardly be able to let us know by letter, but will announce her coming in person.

Arrangements have been made for Rev. S. S. Powell, pastor of the church at Hammond, La., to spend a few weeks during the summer on the field at Little Prairie, Ark., where evangelists D. Burdett Coon and T. J. Van Horn held such successful meetings a few weeks ago.

Rev. C. B. Clark, president of Salem College, has a striking way of saying things. Notice the following taken from his recent Baccalaureate Sermon: "No intelligent being can exercise true faith in that which the judgment honestly condemns." "Faith is the mother of progress; reason the basis of understanding." "Faith gives us our ideals and reason must put them to the test." "Faith is the first dimension of human experience,—length, reach; but reason functions as the second dimension,—breadth, meaning, sense, wisdom. Discipline is the third dimension of experience,—restraint, duration, mental solidity. An experience that has length, breadth and thickness, faith, reasonable and certainty, is not soon shaken, does not soon topple."

Here are a few other sentences: "No law can have been correctly interpreted, if it can be broken." "We have consulted our neighbors and the newspapers until we have few convictions of our own." "We have often scrutinized names and reputations without molesting the facts." "The religion that stands aside as a mere observer and spectator, and can do nothing to prevent war or heal the sores and diseases of the social body, will by this very fact be condemned as nothing else can condemn it." "Traditional Christianity now stands at the parting of the ways. It is either expansion or extinction, expansion, thus solving the world need for an international and inter-human system of practical ethics, or extinction because nothing short of that is going to meet the demand of the new life that will follow the present war."

No direct word has as yet come, but it is expected that Evangelist D. Burdett Coon and Pastor Loyal F. Hurley have commenced special meetings at White Cloud, Mich.

A Sabbath tract entitled "Why we are Seventh Day Baptists," consisting of two

pages, printed on a card suitable to enclose in an envelope with a letter, is ready for distribution to those who wish them for that purpose.

Reports from church clerks have commenced to arrive regarding the work of the Forward Movement as it relates to the Missionary Society. It is hoped that the blank will be carefully filled out and returned promptly from every church, in order that the report, when made, will be a true account of the situation. Church clerks, please do your part.

The reports as thus far received indicate that Sabbath Rally Day was quite generally observed by the churches, and especially by the Sabbath schools. A letter states that the day was observed at Georgetown by the people of that missionary church and Sabbath school.

In these times of terrific strain upon our hearts and lives it is well to go often to the secret place of His presence. We need the quieting influence of a sense of being with Him. We are disturbed on all sides. So many people are losing a sense of the reasonableness and sanity of things. The Bible is made the authority for all sorts of schemes and theories, till it becomes the most misused book in the world, a jewel in a swine's snout.

Shailer Mathews in a recent editorial well says:

"The expected has happened. Every champion of reaction and obscurantism declares that the war is the outcome of German higher criticism. Germans, they say, first undertook to break down faith in the Bible in order that they might break down the peace of the world. The only hope that is left to the church of Christ is a return to the theories of verbal inspiration, to belief in the end of the world and the speedy coming of Christ.

"Nothing could be more absurd. The theology of the Kaiser is not the theology of the modern theological world. It is the theology of orthodoxy and of confessionism. The God he sets forth is the same God that the theological reactionary presents. He is not the God of Jesus; he is not the God of the prophets. He is the God of the persecutor."

"The effort to identify the historical study of the Bible with German *Kultur* elevates a theory of inspiration above a faith in the God of law and love, and limits the moral power of Jesus to the rescue of individuals from vulgar sins.

"Such religious teaching as is now organizing prophetic conferences and damning an honest and intelligent use of the Scripture is ruining the church and hindering the spread of a genuinely Christian civilization.

"Such propaganda so misuses the Bible as to make it a menace to genuinely religious faith. . . . Literalism threatens the very heart, not only of the Christian religion but of civilization. A theology under which the present war was possible holds out no promise of lasting peace.

"Only he who approaches the Scripture in sympathy with the historical method is capable of intelligently applying its revelation of God to the world in which we live."

ARE YOU COMING TO CONFERENCE?

Nortonville is hoping you will but is not content with simply hoping. They want to *know* what you really *plan* to do.

These are not normal times. All must conserve. We want to for the denomination and nation. We are just as hospitable here as ever, but we feel that it is a denominational and patriotic duty for you to let us know *early*, if you plan to come. We want to plan wisely and provide for your needs and comfort in every possible way, and you are aware that we can do that much better, if we could know immediately the approximate number that will be here.

The pastor, or church clerk where there is no pastor, will be expected to respond immediately and as often as necessary to keep us informed as to delegates.

Send all communications to Mrs. Herbert Cadwell, Nortonville, Kan.

MRS. HERBERT CADWELL,

MRS. CALVIN SNAY,

MRS. HENRY RING,

Entertainment Committee.

An average of 41 per cent of the pastors of but one denomination in the nation's chief city engaged in active war work and about 42 per cent of these in service abroad is the record of which any community might well be proud.—*Federal Council Bulletin.*

CHILDREN'S PAGE

ICANS AND AMER

THIS discourse about I cans and Amer is a true story of two ants. It was in the summer of 1916. The scene was along what is known as "The back road," leading up between the villages of Hillburn and Suffern, N. Y. I was in company with a visiting friend from the "Sunny South." We were enjoying an afternoon stroll. Beautiful mountain scenery decorated our left, and, on the right, the Ramapo River was lazily winding its way through the tree-lined banks that enclosed it.

We paused when we discovered that we had nearly stepped into a moving army of ants. They were migrating by the millions, crossing the road, traveling eastward from the mountain side towards the river. We noticed, also, a smaller company of ants traveling in another path about four or five inches removed from the main line. Their line of march ran about parallel with that of the larger caravan. They carried loads which, we thought were food or building material. Possibly they had sidetracked themselves because they could make better headway in company with a few than among the millions in the main line.

Our attention was mainly attracted by the actions of two particular ants that we discovered among the laborers. These we have named I cans and Amer. I cans carried a larger load than that carried by any other ant we saw. He moved along slowly and cautiously with it. His task seemed hard, but he stuck to it.

While thus "inching along," I cans was met by the ant, Amer, that was leisurely coming down the bypath. Amer crawled directly up in front of I cans and they both halted. I cans dropped his load and he and Amer drew so near to each other that their heads seemed to touch.

"Watch'em; they're going to fight," said my friend. My interest increased, for I had never seen ants fight. But we were disappointed for, instead of fighting, they simply kept their heads together as though they were whispering.

I really believe that ants possess some

power by which they communicate with, and understand, each other. Judging from what followed, I feel sure that I cans and Amer were talking with each other about that heavy load. For, when they stopped talking, they both took the load, one on either side of it, and walked rapidly away with it.

My friend, watching them with keenest interest, exclaimed: "Just look at that! Isn't it wonderful?"

"Yes," said I, "they've talked the matter over, and agreed on terms upon which Amer was to help I cans carry his load."

"Probably I cans offered to share his stuff with Amer for his assistance," responded my friend.

"Or Amer, maybe, simply offered I cans his friendly aid without any thought of reward for it," said I.

My friend replied, "Well, if that be true, Amer is certainly a true Scout."

We continued watching the two little creatures until they had crossed the road, crawled under a fence, and were lost to view in the nearby meadow. Resuming our stroll up "the back road," we talked nearly an hour about what wonderful little creatures ants are.

"They have regular folk-sense," said my escort. "Yes," I replied, "you know the Bible says, 'Ants are a people,' and that 'they are exceedingly wise.'"

If you wish to know just what the Scriptures say about ants, get your Bibles and read Proverbs 6: 6-8 and 30: 24-25.

Referring again to I cans and Amer, we notice in them some splendid qualities that children, and grown-ups, too, would do well to imitate. I shall mention only a few of them.

1. I cans, the industrious ant, with his large undertaking, trudging across the dusty and dangerous road, brings to us the lesson of earnest endeavor, of courage, of patient perseverance, and of dogged stick-to-it-iveness. Boys and girls possessing and exercising these noble qualities will find needed assistance and will succeed in right undertakings.

2. Amer, the scout ant, possibly seeking an opportunity to do "a good turn" by lending a helping hand to I cans, presents a beautiful example of helpfulness to others. There are many ways in which children can lighten the labors of their par-

ents in the home, of their teachers at school, of their neighbors and of each other. Children, thoughtlessly, and often maliciously, do things that hinder, instead of helping, those who are already overburdened.

Do nothing, by word or deed, that will add anything to the burdens of others, but "Bear ye one another's burdens."

Amer and Icans, possessing such noble traits, were they boys or girls, instead of being only little ants, what splendid Americans they would be. Well, in name, they are Amer—Icans—Americans!—*Rev. Byron Gummer, in Christian Work.*

PALESTINE'S INVISIBLE BOND OF THE HEART

Palestine gave me a psychological experience that I shall never forget. I had not been very desirous to travel there because I knew that most of the sacred places such as Adam's Tomb, David's Tower, the Upper Chamber, even Calvary itself, were merely places tagged by fifteenth century pilgrims with no regard to truth; I knew that Christians had quarreled scandalously over the city, and that many superstitions had usurped the name of religion, and I expected dirt and disillusion. But gradually I came to recognize in the land the setting for the wonderful life of Jesus and the background for the Hebrew Scriptures. As we steamed past Sidon and Tyre, one beautiful summer Sunday, I felt a distinct atmosphere quite different from that of Syria. It became intensified in Jerusalem, where I was never unconscious of it. And when I entered the Church of the Sepulchre, although I knew that Christ did *not* lie there, I was struck by it as by a wind. This emotional atmosphere hung over the whole country, from Jaffa to Nazareth, and only when our train left the Sea of Galilee did it suddenly drop away.

I explained it to myself as the atmosphere of tears and prayers and aspirations that had gushed forth in this land of holy memories. It seemed to me, especially as I stood before the spurious tomb of Christ, that I was bathed in the emotion of past pilgrims. It is this that makes little, poor, insignificant Palestine the greatest country of the world. Men have so deeply loved

her. No city in the world has known such abandonment of sorrow and of ecstasy and of prayer as has Jerusalem.—*From "Palestine, Land of Ecstasy and Sorrow," by Hester Donaldson Jenkins in February "Asia."*

"LIMITING GOD"

God gives his best always. Else would he be less than a good God. He bestows health and bounty and spiritual grace just as generously as we are prepared to receive them. In reality God has no "second-best" gifts. If we receive such a gift, depend upon it we must have in some way declined the "first best." God can do a multitude of wonderful things: more than we have ever dreamed. But I do not think that God can ever put a quart of blessing into a pint cup. Doubtless it is his business to help us grow larger souls. However, we must co-operate in all such improvements. And the extent to which we willingly go in increasing our capacity determines the size of the blessing we shall receive. He cannot give love to a loveless heart. He can not send peace to a haggling spirit. He can not shine the glory of his countenance into closed eyes and averted faces. He can not make us good except with our full consent. We become "wisdom and righteousness and sanctification and redemption" only as we furnish him the chance.—*George Clarke Peck.*

IN MEMORY OF MRS. FLORENCE VAN HORN

In the death of our sister, Mrs. Florence Van Horn, the Young Women's Missionary Society of the North Loup Seventh Day Baptist Church has sustained a great loss. While we mourn the loss of our president and shall miss her in the work of the society, we are comforted by the memory of her beautiful life, her fidelity to her Master's service, and her sweet and gentle spirit.

We are glad to have known her as a Christian and a friend, and to have been associated with her in the society which she dearly loved and freely served. Our lives shall be the richer and better because she lived among us.

We tender our heartfelt sympathy to the bereaved husband and children, and we pray the heavenly Father to comfort them in their loss and loneliness.

In behalf of the Young Women's Missionary Society.

MRS. R. O. BABCOCK,
MRS. A. L. DAVIS.

North Loup, Neb., June 24, 1918.

OUR WEEKLY SERMON

A SERMON, FROM OTHER CREEDS AND CHURCHES

REV. GEORGE M. COTTRELL

The editor dropped me a card, asking for a gospel sermon for this paper, adding that he had difficulty in getting sermons enough of late.

Oughtn't the preachers to be ashamed not to be able or willing to furnish one or two of their sermons a year? As to me I have not answered the editor's card, because so busy I did not know whether I could accept his invitation. I do not know whether this can pass as a sermon, and especially a gospel sermon. If not it can be put in as a letter, under the head of Lessons, instead of Sermon.

I may try to write a real sermon, or gospel sermon, later, but this I really picked up, so to speak, off the streets last night, and then as I woke toward morning and could not get to sleep, I began making a sermon of it. You see even preachers make sermons often along the line of least resistance, or where they can get them easiest.

About 8 o'clock I motored over to the east side near the railroad tracks, on a little matter of business. That over, I heard loud preaching in the little church on the corner of Third and Jefferson.

The Wesleyan church, for this it was, had quite a fair audience for such hot weather, 100 degrees during the day. Probably about 50 present.

The preacher was a large, fleshy man preaching in his shirt sleeves, and pounding out the gospel in rather a vociferous manner, and wiping the perspiration from his face. I wondered just a little why he didn't conserve his strength more, especially under this torrid temperature; but I checked that tendency to criticism, remembering that I probably used to do more or less the same way. Anyway he kept his audience awake and attentive. The essence of his talk that I heard was to attain perfection. Everybody is seeking this in other things, he said. The farmer is trying to introduce and develop perfect live stock on his farm. His hogs, his dairy, his

horses, his crops, he is trying to improve all the time, to make as near perfect as possible. Everybody commends this, but when we come to ask men to be perfect, they ridicule us, saying it is nonsense and impossible. And yet God's Word exhorts us to be perfect, to forsake our sins, put off the old man and put on the new. Come out from among the ungodly and partake not of their ways. And God promises that his eyes are upon us, we are in his hands. He will sustain and help and keep, and no man shall be able to pluck us out of his hands. This I believe is in the line of Wesleyan doctrine, as the church makes much of holiness.

My next stop was at Fourth and Monroe. This was a Spiritualist church. They were standing, and as I noticed on the bulletin board that some one was to lecture on "The Home of the Soul" at 8 o'clock, and it was now 9, I thought I was in time to hear the benediction. There was an audience of perhaps 25 or more. On the stage was a man, an old woman, and a handsome younger or middle-aged woman. The elder woman was praying. I should say she was between 70 and 80. After the prayer, there was singing led by a man who, years ago, I remember, was an active Sunday-school worker in the city and county from one of the orthodox churches.

After the song the lecture was announced to be given by the man on the stage. He commenced in an easy conversational tone, first calling attention to the home of our childhood, how memory tenderly entwines around it; how sacred these memories of the dear ones are, and of the places, the rooms of the house, the flowers and trees, the brook. Then he spoke of our present homes. These should be just as dear and precious to us. We should keep them pure and true and filled with love. Then he told the story of Eden, the first home of the human race, which he called a story of Hebrew mythology. He told how Eve and Adam were tempted and fell: how thus, through sin, serious trouble was brought into the first home; yet how, in spite of this, Adam and Eve went on and made the best of it and succeeded pretty well in keeping the home together. So we, notwithstanding troubles, disappointments and trials, should always try to make the best of everything. Then, more particularly, he described the

home of the soul. He asked what is the soul, and defined it as the spiritual part of man, a part of the great oversoul. As a drop of water may be a part of the ocean, though not the ocean, so the soul he thought a part of the great spirit or soul force in the world, even of Deity itself. And the home of this soul is when and where it is fulfilling the conditions and carrying out the designs for which it was made, in other words when it is living in harmony with divine law. It is not so much a place as a condition, and yet it has a place in this world that through experience and opportunity it may develop itself and be a blessing to others. What, then, can we do to bring the soul into this condition? We can help by doing no evil, thinking no evil, and speaking no evil. Hard, you say, when your neighbor has talked about you, or done this or that? You say you'll have nothing to do with her any more. You will not speak to her. But she has done perhaps the best she could or the best she knew, or, if not, you should not let her shortcomings cause you to do or go wrong.

And then the future home of the soul. We all have friends there, a mother, father, sister, wife or husband, friends beckoning us there. And there we shall go on from one plane of glory to another unto perfection. And the meeting closed by singing "The Home of the Soul."

It was now nearly 10 o'clock, and I drove away by the Lutheran church, the First Methodist, the First Christian, and the First United Presbyterian. These were all dark. In approaching Tennessee Town, the Nazarene church was just closing and the people going. They have persisted until they have quite a little church with a little board tabernacle, and devoutly proclaim the gospel according to their bent of vision and understanding. Up at the next corner was a colored church, with apparently quite a good congregation, and the people still at worship. I heard some loud talking or preaching and was almost tempted to stop and enjoy the service, but there were lights at another and larger church on the next corner, and I hastened along to stop there. I crept up to the door and the preacher was in the closing services, urging decisions for Christ. Some of their singing was very sweet.

Farther up was the Central Congrega-

tional church, Rev. C. M. Sheldon's, which was dark, though some people were on the outside. In the morning this church had, as guests, a whole congregation of some 150 from Berryton, a town 25 miles away, these coming in automobiles, bringing their dinners with them, which they ate in the basement after church services.

I failed to mention that, in going downtown, I passed the First United Presbyterian church. There were only three conveyances in front of this. Here is a case not uncommon, where the first church seems to suffer at the expense of the daughter that has left her. The Second United Presbyterian church, out toward the newer part of the city, is a vigorous, strong church. So the Central Congregational seems now much stronger than the old First Congregational downtown.

In the next block the First Christian church had a half dozen autos in front of it. Down on Fourth and Kansas Avenue was a group of workers with a little melodeon, conducting a street meeting.

The Christian Science church I did not pass on this trip, but do almost every day going to and from business. They have remodeled their building and made a very pretty house of it in stucco. They have some good points. Let me mention some. They seem to attract brainy people. They are what we might call high grade, folks with strong mentality, so that a congregation of them will make a specially good appearance. Further, they mostly seem strongly devoted to their creed, to believe so assuredly that they have no room for anything else. They are optimistic, and preach an optimistic gospel. They imbue their members with faith in themselves and their ability to conquer. They hitch their car not to a star, but to the sun itself. They hitch up with Deity—somewhat like the Kaiser himself in this, that they sort of go partnership with God. No wonder they are invincible. They will heal all your sicknesses, or persuade you that you have none. They will get out a larger crowd to their Wednesday night testimony meeting than the orthodox churches get out to the prayer meeting. Much of this seems worthy of imitation, and I think others are benefiting in some ways from their influence. Then, you ask, what have I against this so-called science?

Really Deity is dethroned to exalt hu-

manity. To me much of it seems both unscientific and unchristian. I do not object so much to their healings, if they do them, and I think they probably do, as I do to their doctrines. Much of these, it seems to me, is not only unchristian but positively antichristian and antiscriptural. In fact they allow Mrs. Eddy a very wide liberty in making the Bible mean almost anything to suit her ideas. And she and her interpretations are the final arbiters in the matter. The great doctrine of sin in the Bible practically has no place in their system. Therefore, also, they feel no great need of the Savior and Redeemer. Hence, to them, there is no salvation in the sense we usually understand it. So it becomes a grief to me when any of my friends are deluded by these teachings into their acceptance.

But back to the other Christian or non-Christian bodies. What lessons does our sermon draw?

1. I found good in all these places of preaching. Error, as I thought, in some. If we can discern the meat from the shell, we can eat the meat, and discard the shell, accept the truth and reject the error.

2. Isn't the world better off for these varied attempts to help it? If it waited for you or me, or our denomination, to save it, a great many would have to go unsaved; for we are not getting there very fast. Should we not thank God that there are other people interested in saving this old world besides us?

3. And may we not give more credit to some of the minor peoples, who are working away with all of their energy to bring the good tidings to the sin-stricken, and who are finding some stratas of humanity that would otherwise be overlooked?

4. Can we not have a growing admiration even for our colored race? This conviction is growing with me. Brawny and stout of form and muscle, happy and hopeful of disposition, strong in faith and religious fervor, patriotic in fighting for and defending their country, they are stretching out their hands, and their hopes to the future toward the tie of their becoming a great people. And like Israel coming out of Egypt, so is not the Lord leading them into a bounteous land and a great inheritance?

And now this morning I got my final paragraph for my sermon. It was in the

morning *Capital*—in a letter from a leading pastor of a Swedish or Norwegian church here. He asked the question: Are the Topeka preachers falling from grace? He says they were very patriotic last winter when the President asked that they conserve coal by doing without their Sunday-night meetings. This they did. But lately when the President asked that they have a day of prayer for the success of our armies in the field they failed to have it. And now the other day one pastor advocated that the churches give up their Sunday services that their men might go to the harvest field and help save the wheat harvest. This may give a chance for some Sabbath-keeper to get in a word for the true Sabbath.

And thus the world goes on. And may it be ours to avoid the errors of others, imitate their virtues, and do our part in preaching a whole gospel, an un mutilated Bible, and in bearing the glad tidings of great joy to all people, until the knowledge of God shall fill the earth as the waters cover the deep. Amen.

MARRIAGES

ROGERS-WHITFORD.—At the Seventh Day Baptist parsonage, in Alfred, N. Y., June 9, 1918, by Pastor William L. Burdick, Mr. Daniel Herbert Rogers and Mrs. Elizabeth West Whitford, both of Alfred.

HAYNES-POTTER.—At the home of the bride's parents, Mr. and Mrs. A. H. Potter, near Alfred, N. Y., June 26, 1918, Mr. Clarence Alonzo Haynes, of Arkport, N. Y., and Miss Odessa Mae Potter, of Alfred, N. Y.

DEATH

RANDOLPH.—Charles H., son of Phineas and Sara Davidson Randolph, was born June 27, 1842, at Plainfield, N. J. He died in the same city June 2, 1918.

He was married in 1864 to Jennie Randall. To them was born one son, Frank D., who lives with his mother in the family home.

Mr. Randolph served in the Union army in the Civil War, and has been a member of the Grand Army of the Republic during succeeding years. He became a member of the Plainfield Seventh Day Baptist Church in 1880.

The funeral was conducted from the Higgins Undertaking Parlors by Pastor James L. Skaggs. Interment was made in Hillside Cemetery.

J. L. S.

But for the mirroring waters which cross our pathway, many of us would never see the stars.—*Pell*.

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.
FRANK J. HUBBARD, Treasurer.
Plainfield, N. J.

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1810 Midland Ave., Syracuse. O. H. Perry, church clerk, 1031 Euclid Ave.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue every Sabbath afternoon. Sabbath school at 2 o'clock. Preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry Street.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

I never willingly planted a thorn in any human breast, but I have always sought to pluck a thorn and plant a flower wherever a flower would grow.—Abraham Lincoln.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager

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—CONTENTS—

| | | | |
|---|-------|---|-------|
| Editorial.—Great Problems in Reconstruction.—How Make the Nation Truly Christian?—Good Words From Rev. Simeon H. Babcock.—The Building Fund Keeps Growing.—The Grandeur of Prophecy | 33-35 | The Far Look, or "Kon of Salem" | 46 |
| Semiannual Meeting at New Auburn, Minn. | 35 | Young People's Work.—Bible Proverbs.—A Letter.—Christian Endeavor News From the Western Association.—Love Thy Neighbor.—Strength of Unity | 50-53 |
| Sabbath Reform.—A Protest Against the Adoption of a Sunday Closing Ordinance | 37-39 | Thistle and Self-heal (poetry) | 53 |
| The Tiny War Garden (poetry) | 39 | Children's Page.—Plum or Puff-ball? —Boys We Like | 54 |
| Homesteading in the Seventies | 40 | L. S. K. at Conference | 54 |
| Woman's Work.—He Is Counting on You (poetry).—Soul Winning.—Woman's Hour of the Central Association.—Women of the Denomination | 42-45 | Home News | 55 |
| Rev. D. Burdett Coon.—An Appreciation | 45 | Sabbath School.—Stories and Storytelling in Religious Education.—Lesson for July 27, 1918 | 56 |
| | | Tract Society.—Treasurer's Report | 57 |
| | | Our Weekly Sermon.—Fruitfulness Through Self-sacrifice | 59 |
| | | Men in the Service | 61 |
| | | Marriages | 63 |
| | | Deaths | 63 |