

# The Sabbath Recorder



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# The Sabbath Recorder

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WHOLE NO. 3,931

**Many Mistakes In the L. S. K. List** Every day's mail convinces us that we made a mistake in publishing the list of lone Sabbath-keepers as sent us for publication. We felt quite sure there would be some mistakes to be corrected, and, at first we thought to return it to the compilers for corrections and for typewritten copy. Then it seemed to us that the committee had done its best, and would probably have no better data for corrections even if the copy were returned.

So we decided to request our readers to send corrections whenever discovered. These now run up into the hundreds so far as we are able to estimate without counting. We had no idea there were so many errors. Many names appear of persons who have not kept Sabbath for years; of some who belong to other denominations, and of some who are not lone Sabbath-keepers at all.

We do not blame those who have called in question the publication of such an imperfect list. What we should have done was to request the pastor of each church to furnish us a correct list belonging to his church. This we now urge our pastors and church officers to do.

We shall hold the corrections now in hand and any others that may come, until responses from all churches are in if possible; and then publish the corrections. Please take special pains to write proper names correctly and plainly.

**"At Even, When The Sun Did Set"** This is the subject of a "Sabbath Literature Tract," by Robert B. St. Clair, of Detroit, Mich. It is an exposition of Mark 1: 32; Acts 20: 7, and correlated passages, upon the time for the beginning and ending of the days of the week, according to the Bible. It is a strong and convincing plea for the Bible day from sunset to sunset, rather than the Roman day, from midnight to midnight.

We know of no more exhaustive treatise upon this subject. It gives indisputable Bible authority, and adds the testimony

of many Christian scholars who candidly admit the truth of Mr. St. Clair's position. Noted commentaries and cyclopedias, and religious historians are freely quoted. The question is as appropriate to those who conscientiously observe Sunday as it is to the Sabbath-keeper; for the Biblical First Day is not kept holy by those who accept the Roman rule of beginning the day at midnight.

The question is pressed home to all: "Do I follow Rome or the Bible in the division of days?"

This tract of fifteen pages is offered at five cents each, or thirty copies for \$1.00. Its author's address is 1586 Harper Avenue, Detroit, Mich.

**A Good Recreation Creed** Some time ago the *Survey* published a set of rules for a "recreation creed," prepared by a pastor in California, which appeals to us as being especially timely at this season when so many are deciding upon the recreations of the vacation season. We give the ten points as follows:

First—I will never patronize an entertainment that brutalizes man or shames a woman.

Second—I will always do some part of my play in the open air.

Third—I will not be merely a lazy spectator of sport; I will taste for myself its zest and thrill.

Fourth—I will avoid over-amusements as I pray that I may be saved from over-work.

Fifth—I will choose the amusements that my wife can share.

Sixth—I will not spend Sabbath in caring for my bodily pleasure so much that I forget my soul and its relation to God's kingdom.

Seventh—I will never spend on pleasure money that belongs to other aspects of my life.

Eighth—I will remember to enjoy a boy's sports again when my boy needs me as a chum.

Ninth—I will recollect that play should be for the sake of my mind as well as for my body; hence I shall not shun those forms of entertainment that deal with ideas.

Tenth—I will never let play serve as the end of existence, but always it shall be used to make a better workman and a richer soul.

**"The House of Friendship"** In our account of the Eastern Association, by some mistake the entire program for the evening after the Sabbath was omitted. We must have destroyed the wrong notes while re-writing for the RECORDER and our error was not discovered until the paper was published.

That entire evening was in the hands of the Plainfield Women's Society and Junior Endeavorers. The program was prepared by the Women's associational secretary, Mrs. Edwin Shaw.

The House of Friendship was a play by the Juniors, in which was given one of the best illustrations of America as a melting-pot for the world we have ever seen.

The stage was fixed to represent a new home which was to be christened by a party to which all Americans were invited. The young lady who was to entertain was much concerned because her new house seemed so bare and uninviting; but she soon devised ways in which to cover up the bare walls. The words "House of Friendship" were already in place on the wall, and she hung the Stars and Stripes beneath them and was in readiness for her American guests.

Just before the guests began to arrive, in came a boy who represented "Liberty Bell." He bounced in, turned a somersault and cheerily commended "Alice," the hostess, for hanging the flag. Greatly surprised, Alice exclaimed, "Who are you?" The answer came "I am Liberty Bell, and hearing of this American party in the House of Friendship I came along to help." He claimed to have flown out from the old bell when it was cracked, and during the years he has been present wherever boys and girls, men and women have been joining hands to make good Americans, and incidentally remarked that nothing patriotic could happen without him. Of course he was a welcome guest, though uninvited.

As the first knock at the door came, Alice was in a perfect flutter of expectation, and asked Liberty Bell who he thought had come first. His reply was, "It certainly ought to be the first American."

Imagine Alice's surprise and confusion when in walked an American Indian wearing his feathers! He was deeply offended upon being told that only Americans had been invited. When the hostess explained

that only Americans were expected, he said, "This my invitation," and as she hesitated, he turned in disgust, exclaiming, "I good American! I first American!" and seated himself in a corner with back to the company and sulked moodily over his treatment.

The next guest to enter was Priscilla of old New England. She was shocked to find an Indian there before her, and refused to sit near him. Guest after guest now followed in quick succession, and every one seemed to give Priscilla a new shock, until there was no place in the House of Friendship where she was willing to sit. Liberty Bell could not succeed in making her reconciled to the situation.

When all the guests were welcomed, the house was well filled with Poles, Italians, Greeks, Americans, all of whom shouted "Us Americans!" and extolled their new-found homeland. Then there were Japanese and Chinese, who, bowing low, said, "We Melicans!"

Priscilla said she never heard of such a lot of foreigners before and that she thought she was coming to a United States party. Then all together shouted, "We are United States!"

Alice and Liberty Bell did their best to harmonize the guests and to give them a good time. Games were suggested, but each class being suspicious of the others, declined to play.

Finally it was discovered that many packages had been dropped by the roadside, by the guests before arriving at the House of Friendship.

It seems that each one had become fearful that his offering would not be acceptable to the hostess and so he dropped it in the road. Alice thought that if the Americans could not have a happy party in the New House of Friendship, nobody else would ever try it. Liberty Bell suggested that no happy party could be held in that house until the fairy godmother Friendship had been invited. Soon she entered and began to show sympathy with each one, beginning with the Indian. Every annoying thing was carefully attended to, and the world began to look a little brighter.

Then Friendship told of the packages that had been discovered outside, and Alice urged that they be brought in. When the first was opened the Indian aroused from his moodiness and exclaimed, "Here! Bead

work from my people. No one here cares for bead work! Me drop it! No good! Umph!" Whereupon Alice said she thought it beautiful. She had been wishing for something to beautify her walls. The Indian seemed happy and said: "Me give it to the House of Friendship."

As package after package was opened there was found to be lace made by Armenians, a painting from Japan, marble statues carved in America by Italian hands, Polish needlework, Chinese flowers, until at last a little box was left unopened. As the hostess asked, "What is this?" a Greek reluctantly said: "I make shame. I have no gift of beauty, only candies that my papa makes." At this all the guests shouted, "Oh! Good, good!" Then the Greek invited all to eat them for friendship, and all sprang up and began eating the candy.

When Priscilla was called upon, she reluctantly explained that she had nothing to give. Her fathers and mothers came from the old world too, but she had forgotten their arts. Finally she remembered that her forefathers, the older Americans, had made the flag. This brought a shout from all: "The flag! Best gift of all!" Then all came together joyously dancing around the flag and holding each others hands.

All then left the stage, and in just a few minutes they came back a happy band, dressed in American costumes and sang America.

At the close of this play, Mrs. Sarah Wardner told of her work of Americanization in the night schools of Plainfield, N. J. The subject of her address will be found elsewhere in this RECORDER. Mrs. Wardner has for years been a most enthusiastic and efficient teacher of the foreigners who fill these night schools.

**"Help Wanted for Worthy Students"** The following appeal from the friends in Milton College, explains itself, and we trust it will meet with a generous response from many who desire to place some money where it will produce lasting good to the causes we hold dear.

Read it carefully and estimate if you can the income likely to accrue from such an investment. Perhaps you may know of some valuable workers who have for years been strong helpful men in various lines of denominational service, who could never

have been so had not somebody assisted them to remain in our schools until their education was completed. Had such as these been compelled to give up their school work, or to go to state schools out of sympathy with our people, we can hardly estimate the loss we should have sustained.

Again, it is worth while to keep forty or fifty worthy young people in our own colleges, just for the immense good such a thing brings to the school. Thus we not only make it possible for our young people to make the most of themselves, and to stand true to the faith of their fathers; but we also greatly aid and strengthen the colleges we have founded and tried to support.

A personal note from President William C. Daland to the editor, assures us that he never did have such a time over this matter as he is having this year. He says: "I want to keep these people if I can." This he can not do alone. But by your help he can do it. Now read this plea from Milton and go to the rescue if possible:

There are over sixty young people, either already students in Milton College or wishing to attend the college, who will be unable to be in college next year unless their tuition (fifty dollars a year) is paid. Milton College can offer free scholarships (including honor scholarships and scholarships given to special graduates of certain high schools with which the college has maintained such relations for years) to forty young people. This is the limit of the ability of the college to assist worthy young people in this manner.

Last year assistance was given to nearly fifty young people through the generosity of a few friends who paid the tuition of students who could not be placed on endowed scholarships. Some of these friends may continue their help for the coming year. But President Daland would like to have further voluntary assistance of this sort. Unless this assistance is given fifteen young people will remain away from college altogether or else will go to state schools or schools of other denominations which are prepared to offer pecuniary advantages that Milton can not give in view of her limited means.

If you can spare fifty dollars during 1920-1921 write to President Daland and offer to pay the tuition of some student for a year. Please do not make too many specific stipulations, but give President Daland a little freedom in applying the money. He will see that only worthy young people receive the benefit of your gifts. Please do this at once for every day now young people are making decisions for or against our own college. Can a nominal sum like fifty dollars be much more worthily spent?

## Eighty-fourth Commencement of Alfred University

Taken from the "Flat Lux"

Wednesday evening brought to a close the most successful commencement in the history of Alfred. It was Alfred's eighty-fourth commencement and also President Davis' twenty-fifth year as president of Alfred University. The audiences were larger than last year and much interest was shown in all the festivities.

The weather was anything but promising for the class day exercises, but the rain held off until the completion of the program. Commencement day ushered in a downpour which showed little signs of slacking until evening.

The commencement exercises were most inspiring, but the commencement day program, perhaps, is the most prominent. In recognition of President Davis' faithful and earnest work as president of Alfred University for the past twenty-five years, the Board of Trustees conferred upon him the degree of Doctor of Sacred Theology. The degree of Doctor of Literature was also conferred upon the Honorable Horace B. Packer, who delivered the doctor's oration on the subject "The Life Worth While." The senior oration, "Industry's Coming Communion," was delivered by G. Adolph Vossler. Both orations will appear in some later issue of the RECORDER.

### THEOLOGICAL SEMINARY COMMENCEMENT

The commencement exercises of the Alfred Theological Seminary were held at the church on Friday evening, June 11th. John Fitz Randolph, who was the only graduate this year, was given the degree of Bachelor of Divinity. The program was as follows:

Organ Voluntary Professor Ray W. Wingate  
Devotional Service Rev. Ira Lee Cottrell  
Hymn—"Jesus Calls Us O'er the Tumult"  
Graduating Address—"The Religion and Ethics of Paul" Mr. John Fitz Randolph  
Hymn—"Majestic Sweetness Sits Enthroned"  
Address—"Some Essential Aspects of the Christian Ministry"  
Dean Arthur E. Main, D. D.  
Conferring of Diploma  
Doxology  
Benediction Rev. William C. Whitford

### ANNUAL SERMON BEFORE THE CHRISTIAN ASSOCIATIONS

Rev. Samuel H. Davis of Westerly, R. I., delivered the twenty-eighth annual sermon before the Christian Associations Sabbath morning at the church. The theme of his sermon was "Christ's Measure of a Man." The text was taken from the fifth chapter of Matthew, verses four to eight. The complete program of the service was as follows:

Prelude *Guilmont*  
"All Hail the Power"  
Invocation  
Gloria  
Vocal Solo—"O Love Divine" *Scott*  
Miss Florence Bowden  
Responsive Reading  
Hymn 66  
Scripture  
Prayer  
Response—Choir  
Offering—Anthem—"Unfold Ye Portals" *Gounod*  
Sermon—"Christ's Measure of a Man," Text, Matthew 5: 4-8  
Hymn 549  
Benediction  
Postlude *Chadwick*  
Ray Winthrop Wingate, Organist and  
Choir Director

### FOOTLIGHT CLUB PRESENTS "THE MELTING POT"

Israel Zanguill's "The Melting Pot" was given Sabbath night before a large audience in Firemen's Hall by the Footlight Club. The play was one of the best that has been present in Alfred in some time.

"The Melting Pot" portrays a young Jewish musician who has escaped from massacre of his fellow Jews and family by the Russians and immigrated to America. In his adopted country he sees a great crucible where all races from all nations are put and come out a new race—the American. At last his vision of the massacre and his haunting memory is overcome by his love for the daughter of the general who presided at the massacre, and he marries the girl.

Adolph Vossler was the young Jewish musician and splendidly represented the young dreamer who changes from despair to joy and makes his dreams true for himself and others. Hollice Law ably took the part of Vera Revendal, a daughter of Russian nobility, who has become a settlement worker in New York.

Spicer Kenyon brought forth a storm of applause in his interpretation of the somewhat erratic German orchestra leader, Herr Pappelmeister. Jean Baxter played the part of the stooped, crippled Jewish grandmother, with much effect. Beatrice Streeter was the part of the Irish serving girl. Her Irish brogue, which she kept up throughout the play, brought forth much amusement. Special mention should also be made of William Nichols as Baron Revendal, Iola Lanphere as the Baroness and Milton Carter as Quincy Davenport, Jr., the young American, and George Ford as Mendel Quixano. Isabelle Mack, due to illness, was not able to take her part as the settlement servant, and Beatrice Streeter creditably filled her place.

The cast of characters was as follows:

David Quixano	Adolph Vossler
Mendel Quixano	George Ford
Baron Revendal	William Nichols
Quincy Davenport, Jr.	Milton Carter
Herr Pappelmeister	Spicer Kenyon
Vera Revendal	Hollice Law
Baroness Revendal	Iola Lanphere
Frau Quixano	Jean Baxter
Kathleen O'Reilly	Beatrice Streeter
Settlement Servant	Isabella Mack

### THIRTY-EIGHTH COMMENCEMENT CONCERT

The most artistic and enjoyable commencement concert in years was that presented by Miss Helen Davis, contralto, New York City; Mrs. Howard Brasted, reader, Hornell, and Mr. Benjamin M. Volk, violinist, Albany.

Miss Helen Davis possesses a contralto voice of rich, rare, resonant quality. She is an artist of ability and attractive personality. If one of her many numbers demands more praise than another it was the rendition of Di Nogero's "My Love is a Muleteer." Miss Davis was encored each time and responded with a good contrasting lyric of lighter vein. We hope it will be our pleasure to have Miss Davis come to Alfred again.

Mrs. Ethel Middaugh Babcock ably accompanied Miss Davis. Alfred always welcomes and shows its appreciation of the work of Mrs. Babcock, who was at one time director of the Alfred University Department of Music.

It might not be out of place to mention the fact that Miss Davis was a pupil of

Mrs. Babcock's for four years, and Mrs. Babcock has been her adviser while continuing her professional work and study in New York City. Much credit is due Mrs. Babcock for the wonderful development of her artist pupil.

Mrs. Howard Brasted is a reader of much emotion, which was best manifest in her contrasted interpretation of "Rosa." Her diction is clear and her facial expression adds much to her characters. Her readings were thoroughly appreciated and she was recalled for several encores.

Mr. Benjamin M. Volk had an impression that the Alfred students and townspeople had heard his best during the past year, but never has his appearance demanded greater technique than in his "Mazurka de Concert," by Musin. It was the rendition of an artist, with deep feeling and emotion. His many changes of tempo were phased with rhythmical steadiness and freedom from uneasiness. Mr. Volk was recalled several times and responded with his usual freedom of the platform.

Professor Ray W. Wingate, director of music, accompanied Mr. Volk with much feeling and accurate response to the rhythmical desires of the soloist.

The annual commencement concert is managed by the director of music and we congratulate Director Wingate for this most successful program. The audience was large and very enthusiastic. A small amount of money was made, which will be used next year to assist worthy music students.

### CLASS DAY EXERCISES

Featured by the excellent work of Miss Muriel Earley, Harry Smith and Iola Lanphere, "The Haven," a commencement play, staged by the members of the class of 1920, Alfred College, at the class day exercises held on the campus, was an immense success, and elicited much favorable comment from the large assemblage of students and guests.

The Mantle Oration, delivered by Miss Marion Roos, was enthusiastically received, and a commendable response, offered by Miss Doris Wilber, president of the junior class, followed. William Nichols, who presided at the planting of the class ivy, de-

livered the Ivy Oration, and was most impressive in his remarks. At the conclusion of the program the college Alma Mater was rendered.

### MANTLE ORATION

MARION ROOS

CLASSMATES, ALUMNI AND FRIENDS:

There is an old maxim that says, "Make haste for time is flying." I don't believe the first part of that, for wasn't it Benjamin Franklin or some one like him who said, "Haste makes waste?" But there is no doubt about time flying. Days, weeks, months and years speed past us, and we can only stand helplessly by and watch their flight. There is something about time that makes one feel so impotent, so extremely unnecessary and insignificant.

George Eliot once said, "The golden moments in the stream of life run past us and we see only the sand; angels come to visit us and we do not know them till they are gone." We have missed so much in our life due to this awful flight of time. We have seized the little opportunities, while the big opportunities have gone a begging. But now the seniors have completed the first test. They have completed with credit four years of academic training.

Nineteen hundred and twenty? For the senior class the year brings the beginning and end of many things—the end of all foolish strife and class bickering, the end of all school victories and failures, of class contests won and lost, of four years of deepest and freest happiness—the end of all these things; but the beginning of our service in life, the beginning of our struggle in the world, with pushes and knocks from all sides to contend with, new honors to win, new opportunities to grasp—all this, while time speeds on, giving up added knowledge with the years. Dreams are turning to realities for the seniors. The golden moments in the stream of life run past us, but we are not going to see only the sand. We are going to see the gold, and we are going to recognize our visiting angels before they slip away.

It is strange what a sobering influence the years, no, not the years, the year—the senior year—brings. We put aside childish things and are become men. So it is. We lose the pomp and inordinate self-esteem

of a new accession to greatness, especially to the greatness of upper classmen. There comes a general realization that other people have rights, that we ourselves are not always perfect, and that others do not look upon our flowering genius with as delighted a gaze as we ourselves do. Indeed, others are very apt to look down upon, even to pity us for our own enormous vainful pride.

Well, wisdom is the product of the ages. Therein lies some of the value of our college training and experience. We did not attend college to become imbued with millions of miscellaneous facts. We came to get power and wisdom to work, to think, to feel. We came to prepare ourselves for the consummation of our life's aim. After all, the glory of life lies not so much in its achievements, as in its endeavors, in attempts to reach the goal, provided the goal is marked by wisdom, honor and belief. There are so many perplexities and problems in life that it is with trepidation as well as a deep abiding hope that we leave our college mother and the haven of her surrounding arm, to stand alone and face the world. We have this to guide us:

"To man propose this test:  
Thy body at its best  
How far can that project thy soul on its lone way?"

Nineteen hundred and twenty. The time has come for us to fold away in lavender our memories of college life, and to give our most cherished possession, the mantle, to the class of '21. The cap and gown has always been the symbol of intellectual achievement. For hundreds of years the mantle has been the outward sign of distinction and special privilege. It stands for the assumption of responsibilities which are not laid aside after four years, but which increase day by day. The mantle lends a new outlook on life—a broader, higher, less petty note. To seniors, the cap and gown embodies all the endeavors of the past, the successes of the present, the strivings of the future toward a loftier, more honored life. It stands for all the history of erudition and scholarship. It means four of the most perfect years of our life—of research in new and stronger fields, of social and mental development, of tried and loyal friends. The mantle sig-

nifies toleration and understanding for humans, not pedants. It means that now we are citizens of the world, not just members of a small colony of students, and that we realize the great questions of life and are willing to do our part toward their solution.

The cap and gown speak eloquently to us of the men and women who have so diligently assisted us over the stony places in the path of knowledge. The ideals of these men and women have lead us, by their own glory and magnitude, to adopt higher standards of our own—to be ill content with only mediocre glory and attainment.

This cap and gown which we have worn with so much pleasure, we, the class of 1920, bequeath to you, the class of 1921. Our only sorrow is that it is ours, to wear no longer. We are glad to know that we have given it into worthy hands. With the mantle, we bequeath you also all that it signifies, its symbolism, tradition and the loyalty and honor to your Alma Mater which it instills. Count it your most cherished senior possession. May it mean to you all that it has meant to us, and more—we can wish you no deeper joy or greater pleasure than this.

### RESPONSE

DORIS WILBER

We, the class of 1921, accept with a grave sense of responsibility and true realization of its value, this mantle, the symbol of wisdom and all that is worth while in scholastic attainment.

Your work in Alfred is over. You, with whom we shared joys, sorrows and triumphs, are leaving your Alma Mater. Now you are going out into a larger world.

"To thrill with the joy of girded men  
To go on forever, to fail and go on again."

In accepting this symbol of wisdom, we realize that we are taking over also the torch of leadership, here, in Alfred. The torch, which you as the senior class, have kept burning so brightly, and we earnestly hope to hold it aloft and make all glad to follow it.

With all this comes sadness—the sadness we have in our hearts when friends leave

us, and also a sense of loneliness when we think of going from Alfred next year as you are going from here now, but

"Meet it is that changes should control  
Our lives, lest we rust in ease."

We have a greater work to do in the world.

And now we must say good-by! The class of 1921 extends to the class of 1920 heartiest congratulations and very best wishes for a successful future.

### IVY ORATION

WILLIAM G. NICHOLS

Four short years have passed since Alfred University welcomed the class of 1920 to her halls of culture and learning. These years have been colored with varied experiences of our college life, with its joys and its pleasures, its rivalries and its ambitions, its memories and its achievements. It is not without a feeling of sadness that we face the parting. There is, however, one thought that should stand out supremely in our minds. The influence of our college life has made a great impression upon each of us. It has become a guiding principle of our lives. It molds our characters; it shapes our destinies.

We are here today to plant the ivy which will keep alive our memory long after our class has departed. When other days are come and other faces look upon this building this ivy will overlook a scene unchanged. This little plant transplanted here represents the past, the present and the future of our class. For the past it but fulfills the tradition which demands it. It is not unlike in kind to others which have been planted here before. Nor are we different from the hundreds that have gone through similar stages of development in this college. For the present it is symbolic of undying love. With increasing age it will serve as a protection and an ornament to this building to which it clings. Its future, like ours, is uncertain but hopeful. Implanted in this hallowed soil, nourished and supported by the attainments of the past, may the ivy represent the development of our class and of our Alma Mater. May its growth be higher, its associations stronger and its influences deeper.

"Alma Mater,  
As our ivy climbeth upward,  
Strengthening with the lengthening year.  
So our memories cling more firmly,  
Brighter still thy name appears  
To our hearts, which hold thee ever  
With a reverence tender, warm,  
Be the ways that lie between us,  
Bright with sunshine, dark with storm."

### PRESIDENT'S ANNUAL REPORT

The annual report of the president was submitted Wednesday, June 17th, to the trustees of Alfred University. We quote in part, as follows:

The year has been marked with many evidences of the Divine blessing, and we may reasonably feel it has been a prosperous and successful year.

#### REGISTRATION

The total registration of all departments of Alfred University for the past year has been as follows:

College . . . . .	181
Theological Seminary (30 special) regular. . . . .	5
Ceramic School . . . . .	55
State School of Agriculture . . . . .	100
Summer School . . . . .	84
Department of Music . . . . .	101
<hr/>	
Total . . . . .	526

Of this total 146 are duplicates, leaving a registration of 380 different registration for the year.

It is gratifying to note that the enrollment for the college in the past year and also of the freshmen class has reached the maximum in Alfred's history. The senior class this year numbering thirty-five members is larger than formerly, due to the return of a number of men who were out of college for some time in military service.

#### COLLEGE OF LIBERAL ARTS

To fill the vacancy caused by the illness and death of Professor Clarke, Mrs. Helena Pitrowska, A. M., graduate of Cornell University and Columbia, was appointed assistant professor of Philosophy and Education as substitute teacher for the year. In this same department, also, to fill the vacancy caused by the resignation of Miss Minna Cheves Wilkins to accept a position in the Carnegie Institute of Technology, Miss Florence R. Kelly, A. B., was appointed instructor in Philosophy and Education.

Miss Mabel I. Hart, professor of Ancient Languages, was granted leave of absence for graduate study in Columbia University, and Mr. John B. Stearns, A. M., of Dartmouth and Princeton, was appointed instructor as substitute teacher in this department.

In the department of Modern Languages Miss Elsie H. Thrall, A. M., was appointed substitute teacher and head of the department to fill the vacancy caused by the transfer of Professor Paul E. Titsworth from the Modern Language department to the head of the English department; and Mrs. Marie de Liminana was appointed substitute and assistant in Modern Languages to fill the vacancy caused by the resignation of Miss Laura Keegan.

Other members of the teaching staff remain as in the previous year, and have performed with uniform efficiency their work in their several departments.

#### SUMMER SCHOOL

The summer school registration was also the largest in the history of our summer school, and for the first time the income was equal to the expenditures. It is confidently expected that the growth of the school in the immediate future will be such as to make it fully self-supporting and highly efficient.

#### NEW YORK STATE SCHOOL OF CLAY-WORKING AND CERAMICS

The attendance of the State School of Clay-Working and Ceramics has recovered from the loss which it sustained during the period of the war, and has a total enrollment this year almost equal to its maximum attendance at any time in its history. There has been no change in the faculty of the Ceramic School during the year. Miss Elsie Binns has tendered her resignation as professor of Modeling and Pottery in order to take up private studio work in sculpture. Miss Marion L. Fosdick, professor of Drawing and Design, has requested to be transferred to this professorship, and Miss Clara K. Nelson, instructor in Drawing in Carnegie Institute of Technology, Pittsburgh, has been recommended for appointment as professor of Drawing and Design, to take up her work with the beginning of the next college year.

The president is pleased to call the atten-

#### ATHLETICS

During the past two years a physical training instructor for women has been employed. This was due to the war conditions, which reduced the attendance of men in 1917, and since that time military instruction has largely taken the place of physical training for men. During the first term Mr. E. R. Sweetland was employed as coach for football, and during the second and third terms, Captain Winfield R. Randolph has given military instruction.

It is, however, now very desirable to reorganize athletics and to put our intercollegiate athletics on a more approved basis; also to provide a thoroughly competent physical training instructor, who shall also be an experienced and successful coach. We are fortunate in being able to secure the services of Mr. A. A. Wesbecher, a graduate of Washington and Jefferson College, who is an athlete of well-known excellence, with a successful experience as football coach. He is thoroughly recommended as to character and general physical training ability, and can take supervision of physical training work for women as well as the work for men.

#### THE RETIREMENT OF DEAN KENYON

Dean Alpheus B. Kenyon, for twelve years dean of the college, and for forty-six years professor of Mathematics, has tendered his resignation as dean and professor of Mathematics in order that he may accept a retiring allowance offered to him by the Carnegie Foundation. Though still in good health for a man approaching seventy years of age, he desires to relinquish his official connection with the college and to have his remaining years free for other activities and for rest from the strenuous duties of his professorship.

#### INCREASED COMPENSATION FOR TEACHERS

In his annual report in 1919, the president brought to the attention of the trustees the importance of making provision for increasing the salaries of the teaching staff to more nearly a living wage. An increase of \$100 was voted to the salaries last year, but this increase is entirely inadequate to offset the greatly increased costs of living. With the increases in income for the coming year, which have been made possible through the campaign for funds and the generous response of many

of the trustees to the fact that this is the twentieth anniversary of the founding of the School of Clay-Working and Ceramics and to the appointment as director of Professor Charles F. Binns, who during the twenty years of his connection with the institution, as its only director, has given the school a very wide publicity.

#### NEW YORK STATE SCHOOL OF AGRICULTURE

With the opening of the present year, Dr. Carl Edwin Ladd, whose election as director was reported one year ago, began his official duties. Dr. Ladd has shown himself an able and efficient executive.

The attendance in the Agricultural School has not yet recovered from the serious reduction caused by the war. The scarcity of labor upon the farm, together with the urgent demand for food production, makes it difficult for farmers' sons to be spared from the farm while they attend school.

The appropriation for the school for next year includes a salary for a new instructor, who will become head of the department of teacher training which is planned to prepare young people particularly for rural school teachers, trained with the agricultural or country life point of view. It is our hope to develop a training school for rural teachers in connection with the Agricultural School which shall be unique in its character and service to the State.

#### ALFRED THEOLOGICAL SEMINARY

No change has occurred in the faculty of Alfred Theological Seminary during the past year, and its work has been continued as formerly, including instruction to a considerable number of college students who have availed themselves of the opportunity afforded for class instruction in religious education. Five regular and thirty special students have been in attendance.

#### THE LIBRARY

The Library has received during the past year a collection of one hundred and fifty-seven volumes of books contributed by Mrs. Harriet Weed; also a valuable walnut bookcase and three art pieces, one statuery and two pictures; one, a copy of "Juliet" and the other "Ambdoise Pare" by Mancaeu and Testard; and a steel engraving, "Shakespeare and His Friends," by James Faed, given by Mrs. Daniel Lewis.

of the trustees, alumni and friends of the college, it will be possible to make some further increases with the beginning of the next college year.

#### TEACHERS' RETIRING ALLOWANCES

In his last annual report, the president recommended that Alfred University adopt resolutions taking advantage of the retiring allowance plan offered by the Carnegie Foundation for Advancement of Teaching. The trustees referred the recommendations to the autumn meeting. These resolutions appeared in an early issue of the *Fiat*.

By the adoption of these resolutions, Alfred University is committed to the plan of retiring allowances, and the members of the faculty by electing to contribute, are eligible to share the privileges offered by the Foundation. It is not certain that all the members will care to co-operate with the plan, but it is equally certain that for many of them it will be a very great advantage and will add much to the ability of the university to retain their services on its teaching staff, notwithstanding the comparative small salaries which we can pay.

The Foundation has made provision for cheap insurance which may be carried by younger members of the faculty during the period when the guaranteed annuity is not sufficiently large to be an adequate protection for the family of a professor in case of his death.

During the past year no extensive repairs have been required. Improvements have been made on the third floor of Ladies' Hall at a cost of about \$800. These improvements include the finishing up of the south wing of the Ladies' Hall, third floor, and adding six new rooms to those already available on that floor for student use and has increased the revenue from rent of that building about \$275.

The principal improvement planned for the coming year is the installation of an additional boiler in the central heating plant. This boiler has already been contributed to Alfred University by the Babcock & Wilcox Company and is to be delivered and installed during the summer vacation.

During the past year it has been evident that the treasurer must have some clerical assistance. The duties devolving upon him have been rapidly increasing in amount and detail. His duties now include the collec-

tion weekly of the board bills for the students in both Ladies' Hall and Burdick Hall as well as the supervision of rent collections in these halls. His office is the telephone central for the university and the general bureau of information.

About twenty-five years ago some twenty members of the Board of Trustees and citizens of the town gave to the university the present athletic field, which is too remote to be well adapted to its use, but was the best provision that could at that time be made.

Now the old terra cotta site, much nearer to the campus, is available, and at a reasonable price.

Some weeks ago the Executive Committee offered to purchase the brick now remaining on the site for the sum of \$250. The company, however, offers to sell the site, including about four acres of land, with the little office building and all the brick and other material now on the site, for the sum of \$1,250. If the brick is purchased and not the land, it will be necessary to remove whatever is wanted at once, but if it can be removed at our leisure, it is believed that enough material can be salvaged from the field to pay the expense of clearing up the field, grading, filling and putting it in condition for an athletic field. The president is of the opinion that this purchase should be made, and that as rapidly as practicable the field should be put into condition to be used as a substitute for the old field, and would so recommend.

The trustees have received during the past year from the bequest of Oliver Davis and wife, Elizabeth Davis, of Nortonville, Kan., for the college and theological seminary, sums aggregating approximately \$10,000. This generous bequest of philanthropic friends of Alfred emphasizes the importance of securing wherever possible such bequests in favor of the university.

At the autumn meeting of the Board of Trustees the Finance Committee was authorized to proceed with the raising of an Improvement Fund with an ultimate goal of a million dollars. It was also authorized to arrange for the service of Dr. A. S. MacKenzie as leader of the campaign.

The committee undertook the work under the direction of Dr. MacKenzie. His plan was to undertake a campaign, using the trustees and alumni as workers, solicit-

ing funds from new friends. Much effort was made by way of publicity and organization of state and local committees. Much valuable publicity work was done and a good deal of interest created in the problem of increasing the salaries of professors, and providing for retirement allowances. The effort, however, was not largely successful in carrying this interest beyond the alumni and former students of the college. An aggregate sum not to exceed \$8,000 or \$10,000 was realized from these new sources.

From sums within the Board of Trustees and alumni, larger sums were received, and the total cash receipts within the past twelve months aggregate \$86,440.

Soon after the first of January, 1920, finding that the program of Dr. MacKenzie could not be depended upon for large results, the Finance Committee, at the suggestion of the chairman, Mr. Orra S. Rogers, adopted what is known as "The Five-Year Program" for raising \$100,000, which contemplates twenty subscriptions at \$400 a year, or \$2,000 in five years; twenty at \$200 a year, or \$1,000; twenty at \$100 a year, or \$500; twenty at \$50 a year, or \$250; 40 at \$25 a year, or \$125, and 400 at \$10 a year, or \$4,000. Of this proposed \$100,000, subscriptions have been received aggregating to date about \$65,000.

In this twenty-fifth annual report, which marks the completion of twenty-five years of service as president of Alfred University, I can not fail to acknowledge again my profound sense of obligation to the trustees, faculty and alumni of the college for the hearty and cordial co-operation which they have given to the president in his strenuous efforts and often amid trying and sometimes discouraging circumstances, to bring Alfred University to a place of recognized efficiency and approved standard as an educational institution.

Also, I wish to acknowledge with sincere gratitude the blessing of Almighty God which has attended our labors during this quarter of a century. The endowment and property of the institution have nearly quadrupled during this quarter of a century. Our work has been greatly broadened and extended in scope and variety and increased in efficiency.

The successes of the past twenty-five years have been achieved notwithstanding

many mistakes and failures to realize the ideals for which we have all labored and prayed. But these successes make significant prophecy of a still larger development in the years which are before us, and in the hope which that prophecy inspires, this report is gratefully, humbly and respectfully submitted.

#### ALUMNI REUNION

The annual banquet of the Alumni Association of Alfred College was held at Alfred last Tuesday evening, and an exceptionally large gathering of alumni was present.

The toastmaster was Dr. Judson Rosebush, of Wisconsin, who proved very eloquent in that capacity, calling for a number of speeches from Alfred graduates of various classes. Wardner Williams, '80, delivered a very capable address on "Alfred After Many Years," emphasizing the fact that Alfred has proven her loyalty in time of need many times in past years. Ferdinand Titsworth, subscription manager of *Scribners Magazine*, expressed his appreciation of the fact that he was able to be present at the annual gathering of his Alma Mater.

Samuel H. Davis, ex-'91, a speaker of exceptional brilliance, addressed the assemblage on the subject of "Convention Currents," in which he gave a very comprehensive idea as to what the problems of the next administration would be.

Franz Rosebush, brother of the toastmaster, in a short address on "Labor", told of his experiences in dealing with labor in the huge Wisconsin paper mills, of which he is manager.

Muriel Earley, of the class of '20, expressed her happiness at being an alumnus of Alfred, and echoed the sentiment of her class.

Gertrude Saunders, ex-'13, of Akron, Ohio, gave a very interesting, illuminating address on "Making Americans." Miss Saunders has worked with foreigners for a long time, and claims that there are many native-born Americans who really are in need of naturalization.

Orra S. Rogers, of Plainfield, N. J., told of the financial status of the million-dollar drive for Alfred and of Alfred in the future.

President Boothe C. Davis, the final

speaker, took as his topic "Alfred of Today and Tomorrow," emphasizing the progress that Alfred has made in the twenty-five years of his presidency. He is proud of Alfred's achievements during that time, and judges the future by the past in that there are many brilliant things in store for the little institution packed away in the Allegany Hills. The banquet ended by the singing of the Alma Mater. It was a very enjoyable occasion, and alumni from many States were present.

### PRESIDENT AND MRS. DAVIS ENTERTAIN SENIORS

President and Mrs. Davis entertained the senior class as a class breakfast at ten o'clock, Friday, June eleventh. A box or two which Mrs. Davis gave the class upon their arrival afforded them much amusement, as it contained the profiles and sketches that the class had done of themselves and given to Mrs. Davis at the time of the freshman reception at the president's four years ago.

After every one had arrived, the company found their places at the tables in the dining room or living room. The place cards were in the class colors, brown and orange, with the class flower, the black-eyed Susan, for the decoration, in one corner. The tables were tastefully trimmed with smilax. The menu was as follows:

	Grapefruit	
Scalloped Potatoes		Boiled Ham
Asparagus		Rolls
Salad	Olives and Pickles	
Cake	Ice Cream	
	Coffee	

Following the breakfast, there was a discussion of the plans for commencement, and President Davis told the class when to wear the cap and gown, the time to get to various functions and do the little necessary things like that. An exceedingly enjoyable time was experienced by all present.

### CERAMIC EXHIBITION

The exhibition displayed by the students in Art at the State School of Ceramics illustrates more widely and clearly the prevailing interest in the crafts that is sweeping the country. It denotes a finer feeling for design and technique, besides giving many more examples than usual of the varied ways in which art is useful.

The batik work is of foremost interest, inasmuch as it is of current appreciation. The students have cleverly applied dyed designs on articles, such as panels, table covers, smocks and skirts, with hat to match.

The pottery consists of an unusual display of student work, which adds new interests along the lines of workmanship and application. There were many examples of the combination of batik lampshades with lamp bases.

The work of the school this year shows a decided advancement along the path of modern art, and the school is to be commended on not only fulfilling its purpose, but for training its students in the foremost methods.

### BACCALAUREATE SERMON

PRESIDENT BOOTHE C. DAVIS

Text—"The just shall live by faith." Hebrews 10:38.

Not long since, a friend of mine who is much of a scholar and philosopher, while indulging in a fit of the "blues", remarked to me that he could see little ground for optimism in the results accomplished by the modern colleges, and, indeed, that the future of the small college itself is not promising. He added that materialism and commercialism are taking a controlling hold on the minds of men and that money and not ideas, dominates everything—in college as well as out of college. Furthermore, he said, the small college, without great wealth or powerful financial friends, is overlooked by the big boards and foundations, and must eventually be driven to the wall.

My rather fruitless protests against such pessimism produced the remark, "Oh, of course, you can always fall back on your religion. When you are 'up against it' and there is no rational basis for optimism, you can always say, 'God's in his heaven; all's right with the world,' and rest easy at that."

I demurred at the insinuation that religion furnished a shelter for hope when reason offers no defense against despair.

But, on further reflection, I am forced to admit the justice of my friend's assertion. Still further, I am convinced that it is the proper function of religion to furnish just this basis for faith or hope, and that when it fails to do so, religion has lost its most

distinguishing power for human welfare and progress, as well as for happiness and peace of mind.

The unrest of the world today is manifest in every phase of its thought and activity. Society is discontented with present conditions. Labor and capital are both combining and consolidating for the sake of mastery. Competing political organizations and would-be leaders are struggling with each other for control—the demagogue as well as the patriot. The soul of humanity is crying out for some steadying faith; some assurance of a solution that will bring justice and harmony and tranquility. What is the basis for that hope?

Educators see their idealism shattered in the mad plunge of young men and women into commercialism and pleasure. The craze for big salaries—for enjoyment of the dollar or the dance—threatens the elimination of the fine old ideals of classical culture, of the love of literature and science and philosophy which have made men profound in scholarship, gentle and unselfish in spirit and cultivated in manners. Is the idealist type of the educated young man or woman to disappear?

Is the small college—the typical American educational institution—to disappear, either to be transformed into the great university with thousands of students and many millions of dollars—a place of cosmopolitan character and wealth and manners (or lack of manners), or is it to disappear by being crowded off the map and into oblivion?

If men answer these questions negatively, and assert that idealism, unselfishness and spirituality can not die out, however much as they are threatened today; if men say that fine scholarship, philosophy and ethics must live in spite of the corroding influences of a money-getting and a pleasure-loving age; if we assert that gentle manners and spiritual living will still be found notwithstanding jazz music, the shimmy dances, and cigarette smoking men and women; on what basis can such assertions be made and such optimism indulged?

If we believe that the American college is not doomed; that groups of serious-minded young men and women will continue to assemble in plain college halls where earnest teachers, books and laboratories furnish attractions that mere magni-

tude or gorgeous display can not equal; that great-souled men and women will, as in the past, teach and live idealism among appreciative groups of college students; on what basis can such hopes be cherished?

It is my wish in this baccalaureate sermon to answer these questions in favor of religion and to point out with renewed emphasis the old truth that religion is the ultimate ground of faith; and to show that without religion there is no justification for optimism or hope or faith. I present, therefore, the theme, "Religion, the Hope of the World."

I. The essential elements in religion.

Religion is variously defined as regard for some superior power, or "the feeling or expression of human being"; "Conformity in life and conduct with belief in God and his righteous law"; "Conscious harmony with the Infinite"; "The life of God in the soul of man," and many similar expressions. It is represented in the text in the character of justice, "The just shall live by faith." Religion is, therefore, the subjective feeling and conduct of men in respect to God, or in consequence of conscientious obligation to him, which constitutes them righteous.

I have given these definitions of religion to show, first of all, the place which feeling and experience must have in our religious interpretations. Love is not a matter of logic or syllogisms. It is a matter of feeling. Conscious soul-fellowship with God is not a matter of weights and measures, of figures or of philosophies. It is a matter of the emotions. Faith, "the assurance of things hoped for, the evidence of things not seen," is not a matter to be logically reasoned out, or to be seen like an axiom by rational intuition; it is a matter of experience.

Religion, therefore, while never at variance, but always in accord with reason, has a vision deeper and more far-sighted than logic or intuition; and supplies the emotions, the heart, the soul, the spiritual consciousness, with assurance, confidence and faith; indeed, with all power making for righteousness, which no other faculty or resource of the human intellect can supply. This is the essential element in religion.

It is a blessed truth, then, that religion furnishes a cleaner light on duty, a stronger pull toward righteousness, a mightier re-

sistance to evil and to despair, and a more comprehensive cosmic program than the soul can experience from any other source.

My friend was correct, then, when he said that because I can fall back on religion I can not be a pessimist. Because I can feel that the forces making for righteousness in the world are of God, I can not doubt that they will triumph. Because men are the children of God I must believe that his love and care will lead them through the pitfalls of greed, selfish ambition, pleasure and indulgence, and bring them into the larger place of unselfish service. Because I believe that Jesus came to bring peace on earth and good-will among men, I can look forward to the cessation of war and the realization of a sisterhood of states, and to some form of a league of nations. Because I believe that the Christian college is an indispensable means of bringing about democracy in state and church, and of promoting morality and religion, I can expect the Christian college to make new friends and to keep its old ones and to grow steadily in strength and power for service to humanity, even though sometimes overlooked by agencies that are attracted mainly by bigness.

Because the American college was born and nurtured in the lap of the Church, as its most potent means of self-perpetuation, and because Heaven's blessing has given it the breath of life; the things of religion all acclaim its indispensable service, and the perpetuation of its mission.

All these hopes and faiths are cherished in regard to personal morality, civic righteousness and justice, international goodwill and Christian education, not because of any formulas of logic or of any concepts of rational induction, but because of assurances that have their rise in the springs of religion.

If, therefore, the essential nature of religion furnishes a basis, and, indeed, the only unshakable basis for the hope of the world, may I ask you to turn your thoughts to an analysis of the methods by which religion performs its mission in the world.

II. The methods of religion in saving the world.

1. Religion breaks through the wall of doubt.

Unbelief is the enforced pause of reason before an insurmountable barrier. Religion

breaks through the barrier and opens a door to man by which he may come to God. Religion is "Thor's hammer"; it is the weapon of God placed in the hands of man by which he can batter down the obstructions to spiritual faith and fellowship. Through the entrance of faith, at the threshold where reason halts, man takes hold of the hand of God outstretched to him, and knows that he meets God in the thoughts of his soul; that the living God, felt at his heartbeatings, is near him and not afar off. To such a God, whose outstretched hand I feel holds mine, my reason may go out, and my understanding may illuminate and interpret the love he shows me.

As the earth is bound by line of electric influence to supernal forces, so human life is admitted to points of spiritual contact with the Infinite, through the passageways which faith has blasted out of the rocks of doubt.

The points of light in history—the illumination of high prophetic souls—are the points at which the transcendent influences pervading human-like break into visibility. The visible peaks of experience, revealed by religion as it breaks through doubt, are: conscience, choice, faith, love. Here the soul knows it has touched God and has felt the light of his divine life shed upon it. From that vantage point, all the limitless possibilities of human brotherhood, social justice, civic and individual righteousness and community uplift are unfolded to view. They are possible only because of the consciousness of God which religion gives.

It is this breaking through the wall of doubt that constitutes religion, in the first instance, the hope of the world, for all our human ills.

2. Religion sustains the soul in the hard conflicts for a better world.

"The fool hath said in his heart, there is no God. Let us eat and drink, for tomorrow we die." A few men have advocated a Godless altruism, as more satisfying than self-seeking. But the masses of men have grasped at the material prize of today, if they could not look forward to the spiritual prize of tomorrow. No power but religion can make it otherwise.

Pioneers in reform, outstanding heroes in the hard battles for a better world to live in, have all been upheld, as was Jesus

the Christ, by an unflinching trust in the Infinite Father above, whose service they were performing and whose spirit sustained and upheld them.

On every battle-ground of freedom, around every council table where liberty is at stake; on every mission field, on every college campus where culture and character are formed, there the strategic achievements, the heroic endeavors, the self-sacrificing toil, the patient waiting, have all been made possible by the strength that comes from the consciousness, that underneath his servants are the everlasting arms.

3. Religion gives a program.

Religion furnishes humanity with a chart and compass and points to a goal. Religion supplies the great God-lighted facts of life and history. They are the Fatherhood of God, the brotherhood of men, the love of the human heart and the Christ of history. In these God-lighted facts a world program is discernible.

In the face of these illuminated facts there is work to be done. Men are to be taught, to be spiritualized, to be civilized, to be democratized, to be Christianized. Here is the program of the ages. The march of civilization has been built on these high points of the revelations of religion. For four thousand years men have been lifting up their heads from the waves of paganism, and then falling back into the sea. Egypt, Babylonia, Greece, Rome, each had its day followed by its night. But with Christianity dawned a world day and a world program. International brotherhood, world peace, the Christianizing of the social order, and of industrialism, the education of the masses, and the training of leadership, through Christian colleges; this is a world task. This is the program which religion proposes as the hope of the world. It is the only hope of the fulfilment of the prophecy, "The just shall live by faith."

I can not here make application in detail of all the truths which the theme, "Religion, the Hope of the World," and its analysis, implies. A single baccalaureate sermon would not suffice. Such an application would require volumes rather than a sermon were it even then possible. I shall be content if I can establish the fact of the hope for the world and point out some of the processes by which that hope is to be realized.

To foresee fully and outline the task which the program of religion lays upon the world in this crisis and in the days just ahead, would tax the most astute mind.

When the first news of the signing of the Armistice reached this country, a little less than two years ago, a group of publishers were dining together in New York. They asked one of their number, Mr. Henry Holt, seventy-eight years of age, to propose a toast. He rose and proposed the toast, "To the beginning of the Modern World."

If that toast was prophetic, and who shall say that it was not, then the Modern World is new born. It is less than two years old. The confusion and unrest which follow the war are the clearing away of the smoke of battle. The rising sun of the new day must burn away the fog and mist of the night, or the brightness of the new day will be dimmed and obscured.

The type of that Modern World, now so new, and the brightness of its day religion must yet determine. The first word of religion for a new world program is so universal, so comprehensive, that it defies boundaries or limitations. It binds all humanity in a common brotherhood.

We are told that Europe is dying. Economic chaos, hunger, typhus and tuberculosis are emaciating Central Europe until it is sinking backward into the Dark Ages. We are told that if these parasitic diseases are not throttled, they will spill over into western countries of Europe so weakened by war, and then creep in upon our own shores.

Socialism in all its hideous and varied forms is now being tried out by Russia and the Central Powers. It is demanding admission to England and France and also to the United States.

The I. W. W. and "Red" areas in America are our Northern France, our devastated ports. "They are no less real," as Mr. Lorimer has said, "because they can not be toured in sight-seeing cars."

No longer are the mission fields of China and India and of Central Africa the principal challenge of awakened Christianity. Europe holds out pleading hands; and America sounds a new alarm in the ears of a once complacent and respectable self-righteousness. The call is to religion for a new interpretation of human relationships and for protection against the

perils that threaten to engulf civilization. "The world is weary of war, and impatient of autocracy; but a czar or a kaiser is to be preferred to the tyranny of a Christless mob."

Thirty years ago it was said: "Society can be healed in no other way than by a return to Christian life and Christian institutions." If that were felt to be true in the calm and peaceful days of the closing nineteenth century, how much more is it true in the turbulent years which the World War has thrust into the midst of the twentieth century?"

Religion is called upon to teach industry also, how to interpret the Christian view of work and wealth. Religion is the advocate of an honest day's work in return for a fair wage. It is the enemy of the slogan, "A maximum of return for a minimum of service."

It is religion also that holds wealth to be a stewardship and proclaim profit-making a secondary object, and not the basic justification of business.

Religion holds that the laborer is a human being, not merely an instrument of production, and that labor's right to a decent wage is the first moral charge upon industry.

This ethics of industry is the rare fruitage of Christianity. Religion makes men and women act in the spirit of love to their fellows. It teaches them the fear of God, at whose judgment day all shall be held responsible for the acts of this life. It is this unifying, moralizing, spiritualizing power that makes religion the hope of the world in industry as well as in government.

But government and industry, no less than the church, are dependent upon the college. Here are wrought out the scientific principles of production, commerce and government; and here as well is forged the character of men and women of leadership who are to make application of these principles.

Twenty-five years of happy association with college men and women, and in the comradeship of college trained teachers, has convinced me that the American college has a permanent place and mission as an American institution. Temporary neglect, the common craze for gain or pleasure, coarse or vulgar substitutes for good

learning and gentle manners; all these only emphasize the value and worth of the college. My faith is not shaken in the generous, intelligent benevolence of the public to keep the college modern, progressive and efficient; and to make a fair compensation possible for the men and women who are giving it their loyal and devoted service.

But more than all else, I have abounding faith in the young manhood and womanhood that make up the college student body. Underneath any defects of exterior, I am confident of the serious purpose, the high ideals, and the unselfish soul of American college men and women.

Because I believe that at heart they are sound, that religion is revered and cherished, and that it will be held aloft by them as the world's hope and salvation, I can look out upon the future of Alfred University with confidence and assurance as well as with pride and pleasure. That future will be larger and more varied than its past. But if the lamp of religion is kept burning on her altar, its future will be safe.

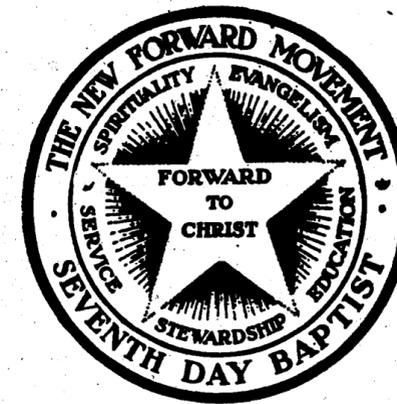
My young friends of this senior class, your four years in college have been years of unusual transition and stress. Since you entered college America entered the World War, and some of you did service in that great conflict.

The world is vastly different today from what it was when you entered college. New problems and stupendous tasks confront you. You have merited the confidence and love of your Alma Mater and of the world by the steadfastness with which you have held to your ideals until this goal of graduation is achieved.

Your Alma Mater will follow you with affection, pride and confidence. We believe we can trust you to carry forth from college halls to the restless, surging, suffering and sinning world the message which college days have taught to you, and with which I have tried to inspire your hearts tonight; that is, that religion, big, broad, genuine, loving, Christlike, is the hope of the world; that "The just shall live by faith."

God bless you and keep you, and bring you through faith to the fullest measure of life in this world, and into eternal life in the world to come.

## THE COMMISSION'S PAGE



EVERY CHURCH IN LINE  
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."  
"Lo, I am with you always, even unto the end of the world."

### ROLL OF HONOR

- + ★ North Loup, Nebraska
- + ★ Battle Creek, Michigan
- + ★ Hammond, Louisiana
- + ★ Second Westerly, Rhode Island.
- + ★ Independence, New York
- + ★ Plainfield, New Jersey
- + ★ New York City, N. Y.
- + ★ Salem, W. Va.
- + ★ Dodge Center, Minnesota
- + ★ Waterford, Conn.
- + ★ Verona, New York
- + ★ Riverside, California
- + ★ Milton Junction, Wis.
- + ★ Pawcatuck Church, Westerly, R. I.
- + ★ Milton, Wisconsin
- + ★ Los Angeles, California
- + ★ Chicago, Illinois
- + ★ Piscataway Church, New Market, N. J.
- + ★ Welton, Iowa
- + ★ Farina, Illinois
- + ★ Boulder, Colorado
- + ★ Lost Creek, West Virginia
- + ★ Nortonville, Kansas
- + ★ First Alfred, Alfred, N. Y.
- + ★ DeRuyter, N. Y.
- + ★ Southampton, West Hallock, Ill.
- + ★ West Edmeston, New York
- + ★ Second Brookfield, New York
- + ★ Little Genesee, New York.

### NOTES FROM THE DIRECTOR GENERAL

#### LITTLE GENESSEE OVER THE TOP

Word is just at hand from the chairman of the Canvassing Committee of the Little Genesee Church to the effect that this church has finished its canvass with a small oversubscription. No details are available but will doubtless be received for next week's issue of the RECORDER.

This makes five of the eight churches which the director general some two weeks ago stated were, with some additional hard work, assured of a successful finish. He sincerely hopes that it may be his pleasure to report by the first of the month that the remaining three have completed their canvass and are registered on the Roll of Honor.

Such a result will be exceedingly gratifying to every interest represented on the budget. Nothing could be more gratifying than to have still three additional churches make a 100 per cent subscription during this month, and thus make the aggregate number thirty-five—just one-half the total church membership of the entire denomination. This surely would be an achievement worth celebrating.

WALTON H. INGHAM,  
Director General.

### MORE ABOUT THE CENTRAL ASSOCIATION

SECRETARY EDWIN SHAW

Yesterday I sent on to Plainfield a few notes written in the church building at DeRuyter. These notes are written in a rowboat moored in a shady quiet nook on the mill pond at Lincklaen. It is a sunny day, but a trifle cool. I am told that a boy from this boat in this pond yesterday caught a bass that weighed three and a half pounds. Such fish seldom bite for me, and if they do bite they are quite likely to get away. But I purpose to try it out later in the day when this task of reporting the association and other work is done.

I was an hour late in arriving at DeRuyter the first day of the association, but from then on I attended every session. The printed programs were put up in a neat attractive form, the Forward Movement emblem being used on the first page. The last page had the names of the Program Committee, and the following and other suggestions:

"Bring your Bible and note book to the Study class."

"Pray earnestly for the Spirit's outpouring on our churches."

"Will your faith claim the promise for conversions at this meeting?"

"Bring a blessing! Be a blessing! Take home a blessing!"

One of the features of the association was a series of Bible Studies on the Kingdom. Three men shared in this work as follows: The Kingdom and Money, by Rev. Jesse E. Hutchins; The Kingdom and Its Laws, by Rev. T. J. Van Horn; and The Kingdom and Its Citizens, by Rev. William Clayton. These studies were instructive and helpful. Brother Van Horn had his outline and Scripture texts printed on charts and displayed them where all could see while he led in the study. This method by which the matter was brought to the eyes as well as the ears was very helpful in bringing the lesson truths closer to our minds and hearts.

On Sabbath afternoon the young people presented a program of music, papers, and the missionary pageant on our China mission which has been prepared by Rev. William Simpson. It may be of interest now, and as a matter of history in the years to come, if I give here the names of the young people who represented the characters in the pageant.

Reader—Mrs. Warner Thayer, Verona.  
Rev. Solomon Carpenter—Orville W. Hyde, Verona.  
Mrs. Solomon Carpenter—Mrs. Orville W. Hyde, Verona.  
Rev. Nathan Wardner—George Maxson, DeRuyter.  
Mrs. Nathan Wardner—Dorothy Jones, DeRuyter.  
Rev. David H. Davis—Clyde Dwight, DeRuyter.  
Mrs. D. H. Davis—Millicent Stukey, Verona.  
A. Eliza Nelson—Jennie Maxson, DeRuyter.  
Dr. Ella Swinney—Zilla M. Thayer, Verona.  
Rev. G. H. F. Randolph—John Williams, Verona.  
Mrs. G. H. F. Randolph—Mrs. Lois N. Stone, Verona.  
Susie M. Burdick—Vera Burdick, DeRuyter.  
Dr. Rosa W. Palmborg—Mrs. H. R. Crandall, DeRuyter.  
Rev. J. W. Crofoot—Galeland Burdick, DeRuyter.  
Mrs. J. W. Crofoot—Hazel Langworthy, Adams Center.  
Rev. H. E. Davis—Gleason Curtis, Leonardsville.  
Mrs. H. E. Davis—Anna Scriven, Adams Center.

Dr. Grace I. Crandall—Bessie Phillips, DeRuyter.

Miss Anna M. West—Joyce Wing, DeRuyter.  
Dr. Bessie Sinclair—Mildred Phillips, DeRuyter.  
Eling—Rena Ameyden, Verona.  
Helen Su—Eula Warner, Verona.  
Mr. Toong—Harold Langworthy, Adams Center.  
Mr. Dzau—Stanley Warner, Verona.  
Mrs. Daung—Mrs. Alice Stillman, DeRuyter.  
Mrs. Zung—Arthur M. Hyde, Verona.  
Mrs. Waung—Margaret Oursler, DeRuyter.  
Holder of American Flag—Mr. Langworthy, Adams Center.  
Holder of Christian Flag—Mr. Craft, DeRuyter.

As these young people stood up, one at a time, as the reader reached their names in the story of our work in China, till they formed a close row all the way across the front of the church, with the two national flags at either end, and the Christian flag held aloft in the center, it formed a beautiful picture, and a hopeful promise for our work as a people.

The business of the association was attended to with promptness and in an orderly manner. There was nothing tiresome or dry about it. There were no discussions over matters of minor importance that sometimes occur, which have a tendency to misplace the emphasis till things of real value are obscured.

As a preparation for the Sabbath, before the sermon of the evening and the testimony meeting, a vesper service was conducted by Rev. Jesse E. Hutchins. There were solos and duets and congregational singing, organ selections, Scripture and prayer, with brief appropriate remarks by the leader, interspersed throughout. The sermon was by Rev. A. Clyde Ehret, and in the conference meeting sixty-seven voices were heard giving testimony to their Christian experience. As is usually the case, this was among the best of the sessions.

The various denominational interests represented by our societies and boards were given places on the program. Two offerings were taken for the New Forward Movement budget, and one special offering for the Woman's Board. The SABBATH RECORDER Exhibit which was prepared for the Eastern Association was displayed here in one corner of the church and was viewed with interest by many. It will be shown also at the Western Association and then at the General Conference. While the pro-

gram took in so many different matters, there was after all, as in the Eastern Association, a unity and oneness of the services as a whole that has not always been secured in these gatherings of our people, showing, as it seems to me, careful thought and labor of preparation on the part of the Program Committee.

There is no attempt in these notes to reproduce the splendid thoughts in the messages which were brought to the association in sermons, papers, addresses and impromptu testimonies. It is hoped that whatever was written out will find its way into the SABBATH RECORDER through its various departments. Some very excellent things were said that must have made a lasting impression upon the lives of the hearers, and I am more than ever convinced that the good which is accomplished by these gatherings of our churches is of inestimable value, with many times the cost in time and labor and money.

The service that was of most interest to us all was the ordination of Brother Harold R. Crandall who has been the pastor here at DeRuyter since the first part of last January. The clerk of the ordination council will give a report of the services, but I may be permitted to make a few comments here. It was a glad and happy day for the DeRuyter Church. The people may be pardoned for the satisfaction and pride which they made no endeavor to conceal. The rest of us were glad and happy for the sake of the DeRuyter people, and because another worker had been added to our forces which are all too few for the fields of opportunity. But I was especially pleased to note that Pastor Crandall and his wife were among the gladdest and happiest of us all. He said, in stating his Christian experience to the council, that the last six months had been the happiest period of all his life. Well may we rejoice when laborers enter the services in such a spirit.

The report of the Committee on Resolutions which was unanimously adopted, puts the association on record as being opposed to intemperance and other associated evils, and urges the churches to use their influence in reference to the enforcement of law, and the regulation of these things. It approved the policy of the Sabbath School

and Young People's boards in sending out a field secretary. It suggested the promotion and practice of wise economy in these days of abnormal inflation of currency and scarcity in production of the necessities of life. It suggested that there is peril of losing sight of the things that are worth while in these times of confusion and unrest, and urged careful thought and believing prayer to steady and keep us well balanced in the stress of present conditions. It stated its belief that denominational loyalty and Christian co-operation are not incompatible, and that great help and good can and does come to us by working in harmony with Christian people of other denominations. It called to mind the materialistic tendencies that exist in all realms of human endeavor, and urged that, while we accept the achievements which have been accomplished, we use every effort to spiritualize the thought and ideals of our times, that they may serve us rather than be our masters. It asked our people to unite their forces in harmony for the work in hand, with greater faith in God, and unfaltering trust and confidence in each other. It gave a hearty vote of thanks to the people of DeRuyter for their beautiful hospitality. This is but a condensed statement and given wholly from memory, and may possibly need additions and corrections.

It is almost time to row back to the landing place and go up to cousin's house for dinner. Please add to these notes the swash of the waves against the boat, a picture of a huge woodchuck meandering along the bank within twenty feet of me, a chipmunk scurrying away and hiding in the brush, a deserted swan's nest beneath a rough roof of boards, and two large eggs that look as though one better keep a safe distance, the occasional croak of bull-frogs, birds singing and flying around, insects whizzing through the air and crawling on the ground, for the boat is close up against the shore under the overhanging trees, the sunlight glimmering on the waves just slightly disturbed by the gentle wind, shadows flitting across the water as clouds sail along overhead; on the paper before me on a board placed across the boat, the sunlight filtering through the foliage falls in wavering ripples, the honk and rumble of passing autos are heard around the curve along the road out of sight, and the fish as yet un-

explored,—add these things, if you can, as seasoning to these notes, and rejoice and be glad with me in the love and power of our God, as we committ ourselves, you and I, as never before to his service, as we promise him to do our best and utmost for the cause we love, for the gospel of Christ and the Sabbath.

### CHILDREN'S DAY AT NORTH LOUP, NEB.

MY DEAR FRIEND:

For fear that some other person will not assume the responsibility, I am going to try to convey to RECORDER readers interested in such things, something of the picture that a church, full to overflowing, witnessed, and the inspiration that many experienced at our annual Children's Day entertainment. In the first place I am always impressed with the cheerfulness with which many hands take up the work, and how in a good natured way the committees vie with each other as to program and decorations.

You will remember possibly that the last time I tried to write up Children's Day I exhausted my descriptive powers, and I now find myself in the same position as the dog who said to the man that had cut off his tail, "You can't do that again." As I viewed the platform I said to a friend close beside me, only Dr. Gardiner's descriptive pen could do the picture justice.

Now, Dr. Gardiner, I contend that when a large company of people sit and express pleasure and are refreshed, comforted and strengthened for service in these times of strife and uncertainty, the feature of the day alone is worth all it costs.

While we were admiring the decorations the pianist began the program with a well played march, and almost one hundred children, gathered for the occasion, began their march down the middle aisle of the church. At the platform they divided and filed back up the side aisles. I tell you that the clean smiling faces were a cheering and inspiring sight.

When they were in position upon our large rostrum, in fact just all that it could hold, I thought: If those boys and girls could just have the same thoughtful Christian care in proportion to the care expended upon several herds of pure bred cattle and hogs in the country, we could have in a few years sufficient workers to supply the

needs of the present Seventh Day Baptist Denomination. If you think that is too strong, Dr. Gardiner, you may cut it out.

The title to the little play was, "God's Flower Land." Different classes representing butterflies and many kinds of flowers, such as daisies, violets, roses and buttercups, did their best to cheer a little girl who had neither parents nor friends. After each song she asked them how they could be so happy. In each case they replied, "We are serving the King." I wonder how many who sat in church that day, or how many who will read this, sense the truth of that statement. How many of us can truthfully say that the greatest pleasure, satisfaction, and joy that ever came into your lives came through service to King Jesus? The more we think of it the more we will see that the answer is, "Yes, through service to the King."

I believe it was service that made Children's Day a success and that is what will make the budget a success. I think that is what will Sabbatize a Sabbathless world. I wonder if that is not what Jesus meant when he said, "I am come that ye might have life, and that ye might have it more abundantly." And now, Dr. Gardiner, if you have a thought you may add it right here. (He who would be greatest of all, let him be servant of all. Service is the slogan of all true followers of the King.—Ed.)

Well, it was surely fine. It was a great day for North Loup, as good to me as Christmas, or Fourth of July, or Decoration Day, or Commencement. Jesus said: Suffer the children; and if it is good for the children of North Loup it is good for children everywhere. So come on, friends, let's remember it is the future of the denomination that we now hold in our churches in our child life.

In closing I wish to ask any other church that can muster one hundred children to let us know for if there is some incentive I feel sure we can do better next year as to numbers.

Wishing for success in every line of work, I remain,

Fraternally yours,

C. L. HILL.

North Loup, Neb.,  
May 13, 1920.

## WOMAN'S WORK

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

### PROGRAM OF PRAYER

Third Week of July

EDUCATION SOCIETY

Pray that the Education Society may be so led by the Divine Spirit that their every effort may be a blessing to those seeking an education.

Pray that they may be given sufficient funds to assist those needing aid to enter the ministry.

"Love much! Earth has enough of bitter in it,  
Cast sweets into its cup when'er you can;  
No heart is so hard, but love at last will win it,  
Love is the grand, chief cause of man,  
All hate is foreign to God's first plan.

"Love much! Your faith will be dethroned and shaken,  
Your trusts betrayed by many a fair, false lure;  
Remount your faith, and let new hopes awaken,  
The clouds obscure them, yet the stars are pure;  
Love is a vital force, and shall endure.

"Love much! Men's souls contract with cold suspicion,  
Shine on them with warm love and they expand,

'Tis love, not creeds, that from a low condition  
Leads mankind up to heights supreme and grand;

Oh! that this world could see and understand!"

### SHE GAVE HER DAUGHTER

One of the most consecrated missionaries in India, herself also the daughter of a missionary, has told with touching simplicity the story of how her delicate little widowed mother, who had already sent two children to the mission field and was looking to her daughter for support, gave this child also to the mission field. The story follows:

What a wayward sprite is memory; childishly preserving valueless trifles as though they were gems of the first water, and carelessly dropping treasures that we never doubted her competence to guard! Yet sometimes the years justify her choice.

One such incident shines for me now with significance and beauty.

It occurred more than twenty years ago. Our little church in Scotland had a name for missionary zeal. But in spite of all this Africa was calling for more women missionaries and calling in vain. Money but not service was obtainable, and the pleadings of the missionaries and the board seemed alike to fall upon deaf ears.

I was with three ladies, mothers, returning from a mission gathering. They were discussing the situation, the pity of it, its causes and effects, and with whom the blame lay. Could it be that the mothers were in any way responsible? Were they hindering their daughters from making the sacrifice?

At last one of them touched a more personal note, her thoughts turning to her own precious circle. "I would keep none of mine back," she said. "I would think it wrong to thwart them if they felt called to such a life-work. But," she admitted ingenuously, "of course I am very grateful that none of them have had any leanings toward foreign mission work."

It was then my mother spoke, little given to uttering her heart's secrets, but utterance surprised from her before her habitual shyness had time to assert itself. "Oh," she exclaimed with a little deprecating laugh, "I pray every day that my children may have that leaning! I want God to use every one of them."

Dear "Somebody," which sort of mother are you? Is the desire of your heart which is your real prayer, however wordless, a golden chain binding your children to hearth and home and the familiar easy ways of life, or a golden chain binding them to God, or rather a breath of the Spirit of Jesus inspiring them to a life of venture for him and invisibly moving them to follow his trail wherever he may lead? It is not only the second kind of mother whose motherhood is distinctively Christian? Surely the Christian mother must bear the family likeness. There must be something in her that reminds one of the Father who so loved the world that he gave his only begotten Son.

My mother's prayer was answered. When she spoke her two oldest were already on the mission field. Three more were to fol-

low later in their turn and how the first of these three came to seize her opportunity is part of my mother's message to you, for it may be that you are meant to do what she did. It happened on this wise.

I had long felt the call that sends one across the seas but the way was not open. There were nearer claims. "In two years or so," I said, and again, "In two years or so," as many are saying in America today, perhaps a daughter of yours among the number. For it happened with me as when one climbs a mountain. At each point reached I found new stretches revealed invisible before, until at last it seemed as though my whole life might pass in looking forward. And strange to say in spite of the many struggles of the early days there was creeping into my spirit a subtle content lulling my regrets to sleep. It was good to feel that the home depended upon me, that I was indispensable!

It was then that my mother woke me to listen to the call renewed. What form it took is not essential to the story. The essential point is this, that I, the one most concerned, recognized no call! I would have passed it by smilingly and without consideration. How could it be otherwise? There was a household of ten to cater for, beside an inefficient servant who often seemed more of a worry than an aid. Surely it would be sheer selfishness to desert one's post for the sake of any external call whatsoever!

But she saw more clearly than that. She looked forward and the path seemed to stretch on for years without a turning. To wait till change was easy meant to wait till opportunity was past; for boards, more distrustful of age than of youth, do not send out missionaries who have waited till the home ties loosen and the way becomes clear. As for the home duties, she believed arrangements could be made for them, not without loss it is true, but we must not count loss for Christ and he would not fail her.

All this she set before me. The time had come, she thought, and she urged that not till I had weighed every consideration should I set aside the call as impossible.

Do you think that was easy for her? No, not though she prayed every day that God would put the longing in our hearts. Memory has not been careless of what I com-

mitted to her keeping in those days of strain nor in the months that followed, but there are some things one can not share, not even to strengthen an appeal. You can ask your own heart if it was easy. One mother's heart should understand another's.

How I longed in those days to comprehend how other daughters, better Christians than I was, could live on placidly at home no matter what calls were ringing in their ears from across the waters, how other mothers certainly not more needy nor more precious and loving than mine could feel so comfortably certain that they had the right to encourage them to remain! If I could only learn their secret and feel likewise I might spare my mother this sacrifice. But the only answer that I got was "If I will . . . What is that to thee? Follow thou me." So we followed.

We have looked back many times and counted our gains. It is a hundred-fold more in this present life according to promise. I am never more sure of it than when walking the street near the house in which we lived, specially toward evening with the reflection of the street lamps glinting from a watery pavement and the wind blowing rain in my face. Some magic of the place and the air seems to bring back the days when a struggle with the elements was a relief from the struggle of a problem unsolved, and I see myself the woman I should have been in the groove that circumstances had made for me if the scales had dipped on the other side, and all that I should have missed of life's best treasures.

How slight a touch might have turned the scales! Had my mother's words been born of anything less than the sweet force that filled them they could not have weighted the scales as they did. Had they sprung merely from a mother's love and care for a daughter's ambitions or from a life-long devotion to duty they would not have moved the balance. What gave them their weight will give weight to your words also. It was that there breathed through them an actual love for the Father's will and a genuine sharing of Christ's feeling as he looked on the multitude hungering to satisfy their hunger for they know not what and in so doing to satisfy the hunger in the heart of the Father.

I have been painfully conscious while

writing that all this is very personal, but I have had a curious feeling that I am writing not for a crowd of unknown readers, but rather for one person whose children's future is at stake, who should set son or daughter free tomorrow but has fancied herself without responsibility in the matter. I do not know her but it is for her I have told my story, and as I turn from its memories that to me have become sacred, I can not but pray for her that God's blessing may go with my little tale and may rest upon her and make her one of those whom Jesus called his mothers.

(This account was written by Miss Hogg as part of a special plea for reinforcements in the Egyptian Missions of the United Presbyterians.)—*Missions*.

### AN INTERESTING BIT OF HISTORY

MARTHA H. WARDNER

If I have been correctly informed, many of our societies have studied during the past year the mission study book, "A Crusade of Compassion for the Healing of Nations," and together with our Battle Creek Ladies' Aid have found it both instructive and interesting.

It fell to my lot to have charge of the lesson on China and we combined a synopsis of the chapter in the book with a synopsis of the history of our own beloved mission in China.

In the paragraph on foot-binding the book states that the Chinese themselves do not know how the custom originated. It has occurred to me that you would be interested in what Dr. Wardner said on this subject. According to his statement many years ago one of China's seers prophesied that the Chinese Empire would be overthrown by a woman, and to prevent this calamity, it was decided that the feet of all girl babies must be bound, thus making it impossible for any woman to lead an army against the Empire.

If the organization of the entire church in each of its local congregations were perfected, so as to relate each family and each member to the work of the kingdom, one and a quarter billion dollars would be a very moderate annual offering from the Protestant Christian churches in the United States.—*World Survey*.

### THE LONE SABBATH-KEEPER, A STORY OF HARDSHIP AND ENDURANCE

REV. HERMAN D. CLARKE

#### CHAPTER XII

The winter had passed away. Washington's birthday was observed as planned and a few more young people were added to the list. They called themselves the "Inner Circle." It was an occasion long to be remembered by these social friends.

It was now early spring. The Lutherans had built a new church about six miles away and there the Ladies' Aid of that church and community held socials usually on Sunday afternoons once a month. Next to the church had been built a small store.

A farm house also was very near-by and so that had become quite a center of activity for the settlers. It was hoped that within the year a post office would be established and perhaps a doctor settle there. On one Sunday the Ladies' Aid was to serve a dinner at ten cents each, or rather a good lunch at one o'clock in the afternoon after a regular service, and then a general good time was expected by the men in a ball game. It was thought nothing by these people to play ball after "religious devotions" and have dinner.

"Mamma," said Frank, "Any harm in my going to the ball game with the young men over there Sunday?"

"No harm in the play itself or in having it on Sunday," she replied, "but how about their having their 'soft drinks' as they call them and their cigars?"

"I do not think they will have any intoxicants, this being a prohibition State; and if they do have beer I hate the nasty stuff; and I promise you that I'll never touch a pipe or cigar."

"To me, the average soft drink has much of the 'appearance of evil,' and the profanity of some men is simply awful. If you are to hear and become accustomed to such language, I'd rather you would not go in their company," said his mother.

"There will be women present and I think they will refrain from bad talk," said Frank, "so I think I'll go."

"Be careful, my boy, you know that 'evil communications corrupt good manners.' I do not want to deprive you of lawful amusements for you have worked faithfully the past year, and always for that matter, but I'd feel so sad if you

caught the irreverent spirit of so many of these foreigners that have settled on these claims all about us. I have no prejudices against foreign-born people only that they have not had the education and influences that we have had on all these matters. Now that you have no associates of your kind and so few means of grace, I somehow fear for you, but go if you will and be praying for grace to withstand all temptations."

Ah! Mrs. Livingston well knew the value of Sabbath school for young people, and for the old too, and the associations of Christian people. The influence of these ranchmen was the opposite of what Frank had had formerly. She would not have Frank grow restive under home government and she would not keep him from many proper amusements. He had been a good boy thus far though he was not strong like Leila nor did he study to give reasons for the hope within him as the Scriptures tell us. Something of a worldly spirit did seem to control him more lately in spite of the family altar and teachings and example of his mother. Then there were other reasons why she would rather have him near at home these days.

On the Sunday morning in question, clouds began to appear and the air was chilly. It was not too late to have a snow storm. However, Frank said he would go and see what might happen.

Mrs. Livingston was not feeling as well as usual and was showing great anxiety. Hazel noticed it and asked her the cause. "I am fearful you will know before the week is over," was the reply.

At noon the storm came and with it increasing depression of spirits and some sickness to Mrs. Livingston.

"James, I am afraid you will have to go after the doctor."

"I wish Frank were here and not chasing after those ball games. Why did you let him go at such a time as this? I don't like to leave you, and he could ride the horse after the doctor. I'll make the venture anyway and stop a moment at Cejka's and tell his wife to hasten over here until I get back."

And so Mr. Livingston mounted his best horse, for as yet he had no buggy or carriage, only the lumber wagon.

"I'll go with all possible speed, Lura.

Keep up courage and if Frank returns before I do, as he will, have him ready for any emergency," and kissing his wife tenderly he was off.

Twelve to fifteen miles is a very great way to go after a doctor in some emergencies. Had it been measles or some light disease, he would have taken some leisure. By the time he reached Williston the storm was almost a blizzard. The doctor was away in the country and would not return until late in the day perhaps. The other doctor had gone to a convention at Monot. He went to see Mr. and Mrs. James who had taken such an interest in them.

She said to her husband, "I just must go to Mrs. Livingston. You hitch up our horse and carriage and put Mr. Livingston's poor tired horse in our barn and let him drive with me right straight back. You first go and tell them to have the doctor rush down as soon as he returns. I think I can help the poor woman almost as well as the doctor."

"But just look out and see this blizzard. How can you ever reach that place in a blinding snow storm?" he said.

"It may be a case of life and death and in such a case my duty is clear. I'll make the attempt. I am ready."

Mr. James put in extra blankets and robes and fastened another blanket on the horse. If they should get lost in the storm they could stand it over one night no doubt. It was very late when they started and darkness overtook them ere they were six miles out of town. It soon became apparent that it was impossible to see their way in such a storm and the horse was not so accustomed to the road as was Mr. Livingston's. They began to look for a light somewhere but none appeared, and after wandering about an hour or more in the dark, Mr. Livingston remembered what his friend had told him in a similar case and so he told Mrs. James that the only thing for her to do was to wrap up in the blankets and crouch down in the carriage; he would unhitch the horse and tie him to the wagon and also put an extra blanket on him. This they did and then waited until morning. It was growing colder and colder all the time and by morning was far below the freezing point. At break of day Mr. Livingston started on to find something that

looked like a road. The storm let up a little and he found that he was about eight miles from home and considerably off the road. Sighting a shack he went to it. After resting a while and getting a warm breakfast and feeding the horse they started on. With great difficulty they slowly wound their way around the buttes and as near the road as possible and by noon reached his home.

In the meantime Mrs. Livingston had grown worse and was in great agony when they arrived. Rushing into the shack Mrs. James went to Mrs. Livingston. "Oh, you dear good woman," cried Mrs. Livingston with joy, "how could you come in such a storm as this to help me? But I am so glad you are here. Heaven is good to me and you are an angel. I'll never forget it."

It was nearly night when the doctor arrived, and none too soon.

"I think I could have done without you, Dr. Bennett. However we are safer with you here and you can not leave this night."

But Frank had not returned and they were alarmed about him. Where could he possibly be? Mr. Livingston could not now leave to look him up, but his absence caused great distress to them all. Had he been frozen in the storm or was he kept by that gang from Europe, Asia, and Africa and the islands of the sea, as Hazel called them. About nine o'clock Monday evening Frank came in, a sad looking boy.

"Oh, Frank, what is the matter and where have you been?" asked his father. Frank began to cry and for a long time could not control his voice to tell them.

"Papa, I nearly died last night. We had a pretty good time Sunday until mid-afternoon, though the ball game was postponed. We had supper at the church and then we went over to the farm house and filled it and had pop corn, and the rest had something else. I did not taste it though they urged me and laughed at me for being a temperance crank. But I saw that fellow I kept from stealing our turkey and somehow he kept watching me and I think he was sure I was the one that pointed the gun at him. When I started to go, I saw him put a couple of bottles in his pocket and whisper to two fellows and they went out before I did. They went down the path I was to take and all at once

disappeared. I was a half mile out when suddenly from a big rock three men, disguised, rushed at me and threw me down and poured the stuff down my throat, laughing while they did it, and then ran away. I saw I was soon to become drunk and tried to return to the store but could not for the storm. I knew I was under the influence of strong drink for I lost all control of myself and had the strangest sights and feelings. I thought I was Buffalo Bill, and then I thought I was an Indian, and then a giant and killed the men who came at me. Then I was sure I was a murderer and ran for my life to escape the law and fell down and that was the last I remember until morning when I awoke to find myself in a snowbank nearly frozen. I think that snow drift saved my life. I crawled to the store and they took me in and after a long sleep I awoke and told them what had been done to me. They gave me warm drinks and something warm to eat and dried my garments, and I managed to get home though I thought at one time I'd have to stay out another night," and again he broke down weeping.

"What a shame," said Leila Maud, "Papa you must have those fellows arrested and put in jail."

"Easier said than done," replied her father, "Frank does not know who they are yet, and there may be more in the plot than we know who will sometime do us great harm if we push the matter. They probably think they are even now with Frank, and will not molest him further. The thing for him to do is to keep away from the gang after this unless he has safe company with him. We can not wholly ignore some of our good neighbors."

"Where is mamma?" inquired Frank as he saw Mrs. James and the doctor pass in and out of the room.

"Your mother is sick, Frank, and I have been to Williston after the doctor and Mrs. James. We had a fearful time over night in the storm, as bad as you had. But you go to bed now after you eat something."

The next morning came at last and with it a new soul born for eternity.

"Fine little girl, Mr. Livingston," said the doctor as he was about to go. "The mother will be all right soon. Keep her from worry and from work a month at least."

"I'll stay out of school, auntie," said Hazel to Mrs. Livingston, "and do the work. You will not have to hire a girl. I know what is to be done and so you just keep quiet and be happy. I wish you'd name the baby after me. Hazel Livingston. What a fine name that is, isn't it?"

"That is jolly, let's do it, mamma, what do you say?" said Leila.

"That would be all right, but I was thinking of some of the names of our loved ones far away—Pearl and Elizabeth and others."

"But I think if Hazel feels honored we might call her Hazel," said Frank.

"What shall it be, James?" said his wife.

"It's up to you, Lura. Have your way about it."

"Hazel it is then."

In a few days Mrs. James returned home, receiving the gratitude of the Livingstons. Hazel proved an expert in pioneer house-keeping. Her father wrote often about his work and loneliness, and also gladness that she was so well cared for and otherwise happy. He was planning now to come back to Dakota and enter into some business, perhaps where she was.

"I hope he will settle near here," she said to Frank. "I want to be near your folks, you seem like my own people. Say, what is the difference between Seventh Day Baptists and Seventh Day Adventists?"

"Really, I do not know," replied Frank. "We will ask mamma, she knows all these things. I hope I'll be near where you and I can visit occasionally—I mean you and Leila and myself," and he blushed a little.

"That would be nice, wouldn't it? What are you going to do about attending high school somewhere?"

"Nothing. Papa needs me here on the ranch, and really I do not care much for any more school," he replied.

"But, Frank, don't you know that your chances for business are many more if you have a better school education, more efficiency and salary?"

"Not very good for a Sabbath-keeper," he replied. "I have begun to ask myself if it pays to lose all these positions, for the sake of keeping a certain day."

"It pays to obey God at all cost my mother taught me and I believe it. Mother used to say that the time was soon at hand when we must suffer greatly for the Sabbath and that we must be faithful if we

would inherit the promises. I can't help but dread the time when persecution will break out and my father and yours will have to suffer so much," said Hazel.

"Do you really believe that, Hazel?" asked Frank. "I hardly think so, for see how good the people of other faiths have been to us at Monot and Williston and our neighbors about us."

"Those people would not do us harm, but the leaders in the Sunday movement and the great anti-Christian power that seeks to obtain control of this country will be relentless. Some of them like Saul of Tarsus, think they are doing God service in compelling us to observe their Sunday, and church days. The Bible says something about a 'Man of sin' that will arise and do all this."

"Well, I am skeptical about it. But then, I do not pretend to study such questions. It is time enough to cross bridges when you come to them," said Frank.

"We may not be able to cross the bridge then unless we keep ourselves in the faith and strengthen ourselves for the trial. Many let these matters slip by without study; without a well-grounded hope, as mother used to say and when the hour of temptation comes they are not able to withstand the evil day."

"I wish I knew about it and how to avoid it if true."

"You can know about it," Hazel replied, "and you can be ready for it by praying and keeping the heart right with God. Don't fail, Frank."

(To be continued)

I hope it (peace) will come soon and come to stay; and so come to be worth keeping in all future time.—Abraham Lincoln.

#### THE BATTLE CREEK SANITARIUM Wants At Once

Fifty young women between eighteen and thirty-five years of age to take a six-months' course in Hydrotherapy with practical experience in the Hydrotherapy Department of the Sanitarium.

Requirements: Good character; physically able to work; at least a grammar school education.

Permanent positions guaranteed to those who prove a success.

Those interested in this course of training are requested to make application to the Battle Creek Sanitarium, c/o the Nurses' Training School Office, Battle Creek, Mich.

## YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA.  
Contributing Editor

### WHY PEOPLE ARE UNHAPPY; THE CURE

RUBY C. BABCOCK

Christian Endeavor Topic for Sabbath Day,  
July 17, 1920

DAILY READINGS

Sunday—Sorrows of sin (Deut. 28: 58, 65-68)

Monday—Sorrow from bereavement (Job. 1: 13-22)

Tuesday—Sorrow from riches (1 Tim. 6: 9, 10)

Wednesday—The joy of faith (Isa. 12: 1-6)

Thursday—The joy of knowledge (1 Thess. 4: 13-18)

Friday—The joy of hope (Heb. 13: 13-21)

Sabbath Day, Topic, Why people are unhappy; the cure (Psa. 32: 10, 11; John 15: 9-14)

"If it be my lot to crawl, I will crawl contentedly, if to fly, I will fly with alacrity; but so long as I can help it I will never be unhappy."

The above quotation from Sydney Smith seems to make happiness or unhappiness largely a matter of our own will. If that is true, we should do our utmost to find the cure for our attacks of unhappiness, for the unhappy person not only is miserable himself, but also has a depressing effect upon every one with whom he comes in contact.

Pollyanna says, "If God took the trouble to tell us eight hundred times to be glad and rejoice, he must want us to do it some." He must indeed want us to be happy for we find in the Bible recommendations of cures for so many of our causes of unhappiness.

Much of our unhappiness comes from selfishness. Sin and its results are responsible for a large part of the misery of the world. The transgression of any of God's laws is really selfishness; we are thinking more of ourselves and of having our own way than we are of keeping God's commandments.

With the condemnation for sin we find also the remedy. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." "If we confess our sins, he is faithful and just to

forgive us our sins and to cleanse us from all unrighteousness."

Death causes much unhappiness. Job gives us a good example of the spirit in which we should meet our sorrows. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." I wonder if even our unhappiness from this cause is not a little selfish? Perhaps Christ's words in John 14: 28 have a message we have not fully comprehended. "If ye love me, ye would rejoice, because I said I go unto the Father."

Faith and hope are great aids to happiness. In Psalms 42 and 43 this statement is frequently repeated. "Why are thou cast down, O my soul and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the help of my countenance and my God." Even though there may seem to be no immediate relief for our trouble, we may be happy if our trust in God is strong enough.

It would be a good plan for all of us to follow Samuel's example and erect our "Ebenezers" as we go through life. If we can point to some definite experience and say, "Hitherto hath the Lord helped us," we can with equal confidence meet the future with a faith which says, "Henceforth the Lord will help us."

"If you and I—just you and I—  
Should laugh instead of worry;  
If we should grow—just you and I  
Kinder and sweeter hearted,  
Perhaps in some near by and by  
A good time might get started;  
Then what a happy world 't would be  
For you and me—for you and me!"

"They tell a story of a man  
Who roamed the wide world over,  
And spent his whole life trying  
To find a four-leaved clover,  
For this once found would bring him peace  
And happiness forever,  
And so he roamed and sought in vain,  
He found the treasure never.  
Till coming home a tired old man,  
Discouraged and down-hearted,  
He threw himself upon the ground  
But quick again upstarted.  
For there before his own house door,  
And spread the whole field over,  
Were growing fragrant bunches of  
The long sought four-leaved clover.  
Dear heart, there comes the truest joy  
To those who seek it never;  
And happiness, in duty's field,  
Rewards the doer, ever."

## THE STRANGER WITHIN OUR GATES

MRS. SARAH SUMMERBELL WARDNER

History looks ever backward. The present is founded on the past with its lessons of failures and its outgrowths of success. The stride of a century leaves at its close its distinguishing imprint as a guide for the centuries to come.

In 1520, four hundred years ago, Magellan, by the completed circuit of the globe, had proved to an unbelieving world the theory of Columbus that the earth was round, and a New World—a Gate of Opportunity, was opened.

1620—A Century Stride.

With Spain in the lead, cloaking her desire for gold under the guise of gathering a harvest of converts for the Church, came cautious England, shrewd Holland, and France with her spirit of exploration and trade; each and all eager to establish claims, found colonies, and open ports through which they might carry on their commerce.

Meantime a cargo of blacks from Africa was the seed of that institution which should later bring strife and sorrow to a young republic.

1720—Already the contents of the Melting Pot were beginning to seethe. Puritans, Episcopalians, Dutch Reformed, Baptists, Quakers, Catholics, Methodists, crowded and jostled in their struggle for pre-eminence of religious creed. Yet in two of the colonies the spirit of tolerance which later became a feature of the Constitution of our land, manifested itself.

1820—The period of upheaval and displacement of England's monarchy which had gained main control of the New World; and the tottering beginning of the new-born Republic of the United States of America.

The steamship and the locomotive were opening new fields of enterprise and labor, and as the facilities for travel increased, the tide of immigration set in. The South, with her slaves had no need of workers, but the North with open doors welcomed the sturdy sons of Ireland with pick and shovel and her warm hearted women to toil in our homes; while westward the cool-headed, thrifty Northern Europeans took their way to cultivate the rich wheat lands that were to furnish grain for hungry multitudes in years to come.

1920—Stretching her hands across the Mississippi, the Republic had acquired vast territory which became a bone of contention between the North and the South, and ere long began the Civil War, the outgrowth of slavery planted long before the Republic was formed, rent the cords of brotherhood, and strife and disunion severed the land. Side by side with our Boys in Blue fought the soldiers of the Irish 69th, the Germans under Siegel, and the fiery impetuous Zouaves, to save the Union, to carry to victory the Stars and Stripes which they had learned to honor and to love.

The war closed. New fields of development—forests with their wealth of timber; mines of gold, silver, iron, coal, veins of petroleum and gas, industries and manufactures demanding laborers called to the Old World—"Come over and help us."

With a leap the number of new comers sprang to millions; not alone from Northern and Western Europe, but from sunny Italy, Spain and Greece, while from Russia and Austria came the persecuted Jews, the oppressed and downtrodden Poles and Slavs; and from Armenia the refugees fleeing to escape the terrors of the blood thirsty and fanatical Turk.

Liberty with her beacon, seemed their guiding star. Blind, unreasoning, despairing, longing for a freedom which they knew not how to use nor to value aright, they flooded our ports; some thinking only of rest from oppression, others bent on acquiring sudden wealth. The gates of the New World were open wide. They entered.

Did we realize what that surge of incoming multitudes meant to us? That the very gates which had admitted them were indeed Doors of Opportunity for us?

We pray for the heathen in foreign lands; we send missionaries to convert them to Christianity, and here in our very midst are the Orientals with their worship, older and more fixed than the religion which we cherish and propagate. While we stand appalled at the incoming tide of responsibility they segregate and settle in communities fostering their peculiar languages, customs, and beliefs.

As we draw aside and shun the localities which they have chosen, do we realize the mistaken inhospitality on our part; the homesick loneliness of these strangers in a strange land longing for a hand of wel-

come, a grasp of brotherhood? What have they met as they set foot upon our shores filled with exaggerated ideas of high wages, cheap living, liberty and even license which have been the propaganda sent back to the homeland by their fore-runners to lure them to America?

The unprincipled labor contractor; the extortioner on every side; the anarchist, who fleeing from the turmoil and strife which he has helped to create in his native land, brings hither distrust and hatred of law and order. To him comes another opportunity of scattering seeds of disorder, dissension, and strife through the agency of these helpless sheep without a shepherd.

What have we done? What shall we do to counteract this foment of suspicion and unrest that threatens our dear land? We cry, as did the disciples of old, "Master, the harvest is great, but the laborers are few!" and faint hearted we stretch forth the hand.

Even our small beginnings show results that warm the heart and encourage us to stronger effort.

The chapel—the outstretched arm of the church, with its home missionaries, the settlement workers, teaching by association the ideas of cleanliness and sanitary homes; the public schools, training the young generation for citizenship and right living,—all have been our aids.

But a still more powerful and efficient agent may help the men and women who constitute the brawn and sinew of our land, to comprehend the principles of equity, law, order, and true liberty which are the fundamentals of our Constitution.

Evening schools in many cities of the United States are inviting these toilers to enter and receive such knowledge, and preparation for citizenship without money and without price; and those who do accept this invitation, denying themselves of hours of rest and pleasure, outstrip their former comrades and attain positions of power and influence.

In 1912, our city opened such a school with one teacher. The attendance increased until there was an enrolment of over three hundred students with eleven teachers.

Then came the World War, the cessation of immigration; the departure of our young men for the scene of action—and with them the Americanized aliens who

had learned to love and honor the flag which led them.

If you could read some of the letters sent back to us who could only help in the great conflict with our prayers and our money, you would realize how dear this land of their adoption had become to these men.

The teachers in these Evening schools are aglow with interest in and love for their work; their hearts go out in sympathy to these yearners for that which is to them priceless beyond measure, and in return they receive the respect and warmest gratitude of those whom they have aided.

Had I the "pen of a ready writer" I might fill pages with stories of touching events that testify of what these evenings meant to those who could in no other way have been brought to realize what our country really stands for.

Yes, the Gate to the Land of the Free is open; but see to it that you watch well your own Door of Opportunity; that you extend the hand of helpful welcome, not the grasp of greed; that before you censure you study conditions; that in sifting out those to be rejected you select carefully and justly, lest you incur enmity and hatred where you would win loyalty and love; and remember that more often than you may realize, the kindly word, the touch of sympathy, bring comfort and healing to a sore and discouraged heart.

So, in the day to which we all must come we may say, "Lord, when we saw thee a stranger and took thee in?"

And the King shall answer: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

### Sabbath School. Lesson II—July 10, 1920

JONATHAN BEFRIENDS DAVID. I Sam. 20

*Golden Text.*—"A friend loveth at all times; And a brother is born for adversity." Prov. 17: 17.

#### DAILY READINGS

July 4—I Sam. 18: 1-4; 19: 1-7. Jonathan Intercedes for David

July 5—I Sam. 20: 1-11. The Friends Confer

July 6—I Sam. 20: 12-23. A Plan of Action

July 7—I Sam. 20: 20: 24-32. A King's Enmity

July 8—I Sam. 20: 35-42. The Prince's Friendship

July 9—Prov. 17: 1-17. The Value of a Friend

July 10—John 15: 1-15. The Friendship of Jesus  
(For Lesson Notes, see *Helping Hand*)

"The reward of one duty is the power which it gives to fulfill another."

REPORT OF THE THEOLOGICAL SEMINARY 1919-1920

TEACHERS

Rev. Arthur E. Main, Dean, professor of Theology.

Rev. William C. Whitford, Secretary, professor of Biblical Language and Literature.

As we reported a year ago, under existing and fortunate co-operation between the seminary and the college and the Agricultural school, the departments named below are open to students for the ministry, for both required and elective work; while many subjects in the seminary are offered to college and agricultural students in the Department of Religious Education. This mutual arrangement greatly increases the opportunity to help students obtain a broad preparation for the Christian ministry; for they may receive instruction and inspiration from six or eight university professors.

COLLEGE AND AGRICULTURAL SUBJECTS AVAILABLE FOR SEMINARY STUDENTS

Agricultural and Domestic Science, Biology, Economics, Psychology, Philosophy and Education, Child Study, Community Recreation, English, Ethics, Greek, History, Music, Physical Training, Political Science, Public Speaking, Contemporary Social Problems, and Principles of Sociology.

REGISTRATION AND ATTENDANCE

Theological students: John F. Randolph, Elizabeth F. Randolph, Wardner F. Randolph, John B. Stevens, William B. Simpson.

While we deeply regret that the number of students for the ministry is so small, in view of the Church's great needs in this respect, we have real and great satisfaction in reporting that fifty-two persons have attended lectures by us, this year, in subjects that could be grouped under the head of "Religious Education."

SUBJECTS TAUGHT DURING THE YEAR

General Church History, The Theology of the New Testament, Old Testament History and Religion, New Testament History and Religion, The Ancient Catholic Church, Social and Ethical Teachings of the Bible, Psychology, Greek, Spanish, Hebrew, Old Testament Exegesis (Kings, Isaiah, and Job), Development of Judaism, New Testament Exegesis (John, Acts, Romans), Life and Teachings of Jesus, The Apostolic Age.

The Christian Church, Home and School are the spiritual builders of individuals and society. No soul can live an abundant life without religion; and young men and women, trained in heart, mind and body, and possessing an intelligent and vital faith in the whole of existence, in God, in man, and in the eternity of truth, beauty, purity, and goodness, will be able to see the big problems and the great tasks of our day, and be ready to answer the call for competent leaders of clear social vision and of spiritual power, to help make the world a Democracy of God.

Respectfully submitted, ARTHUR E. MAIN, Dean. WILLIAM C. WHITFORD, Secretary.

Alfred, N. Y., June 11, 1920.

BIBLE PICTURES

DEAR SIRs:

I am writing to ask where I can buy the best Bible pictures. I should like them to be colored and as near works of art as my pocketbook would allow me to buy and large enough to be seen all over a school room. I should like for them to begin with Genesis and represent the most interesting events all through the Bible that would most appeal to little children. Now I will explain what I have done and what I want to do and you will understand better what I want.

Years ago a woman who had been the teacher of the primary class of the Sunday school held in the schoolhouse where I was teaching, showed me a number of picture rolls of past Sunday school lessons. She said they seemed too good to throw away but she did not know what to do with them. I asked her to give them to me if she had no better use for them and I would use the blank backs to make charts for my primary reading class, and they could look at the pretty pictures. I did not at that time think of telling the stories as I did not consider myself a good enough story-teller to do it. When school started the children asked about the different pictures and after awhile I made them the subject of our morning exercises. The children are always interested in the stories. I have had large sixteen-year-old boys who would ride hard to

(Continued on page 32)

ALFRED UNIVERSITY ALFRED, N. Y.

Progress in Raising \$100,000

Table with 3 columns: Description of subscription, Amount raised, Amount still needed. Total amount raised: \$55,750. Amount needed: \$44,250. Total: \$100,000.

Fill out and detach the pledge below indicating which one of the above pledges, paid in five year installments, you will be responsible for, and forward to Alfred University before Commencement, June 16, 1920.

In consideration of the efforts of the Trustees of Alfred University to raise an Endowment and Improvement Fund for the College of Liberal Arts at Alfred University, and in consideration of the subscriptions of others, I hereby agree to pay to ALFRED UNIVERSITY, of Alfred, N. Y.,

the sum of ..... Dollars to be applied toward said fund.

Payable in not more than ..... equal ..... annual payments of ..... Dollars, beginning .....; or as follows.....

Dated.....

Signed.....

Address.....

**DEATHS**

VAN HORN—Myrtle Stewart, daughter of William and Mary Stewart, was born May 3, 1873, at Welton, Ia., and died at her home in Boulder, Colo., May 4, 1920.

She was converted and joined the Seventh Day Baptist church at Tainey, Idaho, when about twelve years of age. There being no resident pastor at the time, she, together with her elder sister and two schoolmates, was baptized by Deacon Hills, father of Rev. George Hills.

She was married December 16, 1890, to Leon Van Horn. She is survived by her husband and two children: De Alton, who, with his wife and baby daughter Myrtle, live near Boulder; and Doris, a student in the Boulder high school. Two children died in infancy. She leaves two sisters, Mrs. Abbie Tweedy, of Idaho, and Mrs. Lois Hills, of Delta, Colo.; two half-sisters, Mrs. Maud Johnson, of North Loup, Neb.; and Mrs. Ida Comstock, of Idaho; and a half-brother, E. L. Stewart.

Mrs. Van Horn united with the Boulder Seventh Day Baptist Church November 25, 1893, and when her health permitted, was always a regular attendant. She had been failing gradually for the past two years. Although confined to her bed for weeks at a time, she was always patient, hopeful and cheerful—an inspiration to all with whom she was associated. She received the most devoted care from her husband, his mother and his sister, Mrs. A. T. Wheeler. For weeks they gave their entire time and strength in an effort to relieve her suffering. The home nest is empty indeed, but her loving spirit and influence continues to surround those who loved her so dearly.

Funeral services were conducted by her pastor, L. A. Wing, May 6. Loving hands arranged the flowers, loving friends sang the hymns and bore her frail body to its resting place in beautiful Green Mountain Cemetery.

w.

IN MEMORIAM

In loving memory of Myrtle S. Van Horn, who has recently passed on to her heavenly home.

She was a member of the Woman's Missionary and Aid Society almost from the time of its organization and during all the years was its loyal supporter.

She was a loving mother, a devoted wife and a loyal friend. She was quiet and unassuming by nature, always ready to sacrifice for others. Her life was a beautiful one and her trust in her Savior was sure and abiding.

She leaves a memory of Christian living and service which may well be an inspiration to those of us who are left behind.

Written in behalf of the Woman's Missionary and Aid Society.

SECRETARY.

Boulder, Colo.,  
June 15, 1920.

**THE SABBATH RECORDER**

Theodore L. Gardiner, D. D., Editor

Lucius P. Burch, Business Manager

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**RECORDER WANT ADVERTISEMENTS**

For Sale, Help Wanted and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

WANTED—A first-class sheet metal worker. Should be able to lay out patterns. Only men of good habits need apply. Open shop; Sabbath privileges, good wages. Battle Creek Sanitarium, Battle Creek, Mich. 3-8tf

INVESTIGATE—Good homes for Seventh Day Baptist families, at \$40 to \$60 per acre. If interested, send us your address. Branch Brothers, White Cloud, Mich. 7-5-400

(Continued from page 30)

get to school in time for the stories, and large girls who would ask me to tell some of the stories over if they were absent and did not hear them.

Last winter I taught a school of small children where there is no Sunday or Sabbath school privileges. I told them the stories on all my picture rolls and also gave them some Sunday school papers I had saved from being wasted in other districts. They were very appreciative. I am hoping to teach there again the coming winter so I want to prepare for more stories,

My pictures are pretty tattered now after so many years of use and I will have to find some way of replacing them. I hope you can help me to find where I can buy a set that would be a continued story through the Bible and would go through two years of my work. It would take from two to three hundred perhaps.

Hoping to hear from you soon, I remain,  
Very respectfully,

ELSIE L. ESTEE.

Camargo, Dewey Co., Okla.,  
June 5, 1920.

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