The second essential for democracy is education for leisure. . . .

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

—President B. C. Davis.
THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session to be held at Nortonsville, Kansas.

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SABBATH DAY BAPTIST DIRECTORY, 1918

AUGUST 22-27, 1918

The August issue of the Sabbath Recorder is sponsored by the American Sabbath Tract Society. The society's mission is to distribute religious literature and promote the Sabbath. The directory includes information about the society, its leaders, and its activities. The text highlights the organization's efforts to uphold religious and moral values during a time of war and stress the importance of spiritual and moral education. The text also touches on the theme of democracy, emphasizing the need for freedom of speech and the protection of religious freedom. The theme of the issue is democracy as a means of promoting peace and unity.
SEVENTH DAY BAPTIST DIRECTORY

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The eighty-second commencement of Alfred University was held, as in former years, in old Academy Hall, a place made sacred by many precious memories. One could not help comparing the spirit of Alfred today in the face of war problems with that of '61 when every member of the senior class answered the call of his country.

Alfred’s service flag with its one hundred and eighty stars is a silent reminder of the loyalty and patriotism of Alfred today. Seven out of twenty-three members of this year’s graduating class are with the colors, and of the sixteen remaining members three only are men. Owing to war conditions there were not so many visitors present as in former years but the exercises of the week were all expressive of loyalty, enthusiasm and patriotism.

ANNUAL SERMON TO CHRISTIAN ASSOCIATIONS

The commencement of Alfred College opened on Sabbath morning with the annual sermon before the Christian Associations, by Rev. Rudolph C. Stoll, A. M., of Buffalo. The text of the sermon was taken from Mark 9:23, “All things are possible to him that believeth,” and the theme was, “How to Believe in Ourselves.”

Rev. Mr. Stoll is a deep thinker and a sermonizer of rare ability, and his presentation of the subject was a treat to the large concourse of people in attendance. During the singing of the song, “Ope Thou Mine Eyes,” which was pleasantly given.

The speaker of the morning was presented by the president of the Y. M. C. A. Vincent M. Stoll, who told of some of the things accomplished during the year by the

*B.W. are indebted to the Plat Lux for most of the material in this issue.

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BACCALAUREATE SERMON
PRESIDENT BOOTH C. DAVIS

Text: “For ye received not the spirit of bondage again unto fear.” Romans 8:15.
Theme: Democracy and Education.

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

A baccalaureate occasion is the expression of a world-wide struggle for the principles of democracy, it is a fitting time to apply the tests of educational values.

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

“Ye received not the spirit of bondage again unto fear.” implies the process of a new birth, a birth of freedom in the soul that was once in bondage.

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

1. GREEK DEMOCRACY

The earliest scientific statement regarding democracy which classical literature affords, are found in Plato’s Republic. Here society was divided into three classes.
First those who have capacity to grasp universal truth—philosophy. Such persons, because of their natural superiority, may obtain education and become legislators, and statesmen. Because they have capacity to see truth, they are philosophers, and they have souls. Unfortunately Plato did not include women in that class.

Plato’s next division of society was the middle class. All those who have generous, courageous, and assertive natures, belonged to this class. They may be citizens of the state. They are brave soldiers. They are tradesmen and professional men, but not statesmen. The third class are those who manifest chiefly appetites. They are the majority of humanity. They are the common people, laborers, servants and slaves. Ninety-five per cent of the people were slaves, even in the cultivated city of Athens and in its most illustrious period.

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

II. DUTCH DEMOCRACY

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

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

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

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

Inch by inch they won their freedom, and on repeated occasions they celebrated the great victories by which important towns were won, by founding in them seats of learning, colleges and universities. Thus this first democracy of Christendom made education its ally in its great fight for freedom.

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

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

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

III. EARLY AMERICAN DEMOCRACY

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

The necessity for popular education and college training for leadership, was always a matter of practical democracy. The gymnasium or the university. With their many successors, were the natural outgrowth and the guarantee of democracy. State systems of popular education were promptly and systematically established.

IV. MODERN AMERICAN DEMOCRACY

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

1. The equitable distribution of wealth.

Democracy depends not so much upon the general diffusion of knowledge, as upon the kind of knowledge that is taught. The knowledge of production alone makes the individual a machine, a peasant, a slave; and deprives him of just participation in the rewards of his toil.

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

Education must now prepare the citizens of a democracy to participate alike in the production, in the equitable distribution, and the consumption of wealth. All these are alike essential for a democracy in order that class distinction such as are found in Plato’s Republic, and in all autocratic new democracies, may be downed.

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

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

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

2. Socialized living.

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

A democracy contemplates the widening of the area of shared concerns. It includes also the liberation of a great diversity of personal capabilities, which may be placed in the service of the community.

Equal opportunities must be made accessible to all eligible individuals. An adequate educational program for a democracy must take these facts into consideration, and make provision for an effective realization of their demands.

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

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

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

There is nothing ahead of the boy or girl in the “Volkschule” except to be a member of a future generation of wage earners. They may never enter the civil positions or the university. He can not enter the civil positions or the university. He can not enter the civil positions or the university.

He knows from the day he enters that he will never attain social position. He knows that the middle years of this elementary school are over he will be conscripted in the army for two or three years of service in some part of the empire remote from his home, in order to avoid the distractions incident to a military training near his own home.

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

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

In the “Volkschule” there is no foreign language. Why should the common people know any other than their own vernacular? There are no advanced subjects. Pupils are taught chiefly by the oral method. Few textbooks bring them knowledge from the independent collections of information. There is much regular training in the coordination of the common people need a great deal of dogmatic religious instruction for their narrow prescribed lives.
Furthermore, and this is most important, the teachers of the "Volkschule" are from the same strata of society as their pupils. They are in no case liberally trained men and could not teach elsewhere. They are taken from among the pupils of the "Volkschule," and are given a short teacher training course, similar to our teachers' training class course, for the district school, and then they are sent back into their own strata of society, to teach their own kind, none of whom can ever have a liberally trained teacher, or one from the aristocratic class of society. The cleavage is absolute and the gulf impassable.

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

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

The "Gymnasium" is mainly a boys' school, though there are a few such schools for girls of the aristocracy. Its course is twelve years in length. The pupils of these schools are taught Latin, English, and German.

The division in the American schools is perpetual, based on at least age progress, and not laterally, based on caste, as in Germany.

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

V. NEXT STEP IN EDUCATION FOR DEMOCRACY

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

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

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

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

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

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

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

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

The "eight-hour day" is giving an equal time of eight hours per day for leisure. The saloon, which has been a resort for laborers, is being successfully driven out of society. Economy, conservation and a higher moral and spiritual efficiency are pushing forward this reform with tremendous momentum. But democracy must make sure that for the saloon, there is a place for the public dance-hall, and the low and immoral theater. The popular "movie" is a rational or adequate substitute.

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

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

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

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

In the United States five and one-half per cent of the children graduate from the high schools. In New York State about ten per cent. This is far too small a percentage to be obtaining the benefit of our enormous equipment for high school training.

There is no justification for so great a waste as this in the use of our schools and in the child life that should benefit by them.

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

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

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

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

Three hundred thousand infants under five years of age, die annually; most of them from want and want is as much a care, rather than for lack of mother love.

American women spend annually in purchasing household supplies $10,000,000,000—more than three times the last Liberty Loan. Yet the majority of these wom-
en have had no training for such a vast economic responsibility.

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

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

This country is now to face similar conditions; and our chief defense against increased juvenile delinquency is a more perfectly adapted and efficient education. Forty thousand illiterate men have been brought into the United States military service through the first general draft. They are men who can not read their orders, or their manual of arms. They can not write home or read the letters from their friends.

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

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

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

What would it mean to democracy if it could be said that this war had awakened our people to the necessity of exterminating the saloon and stamping out the social vices with their pestilential diseases! There is no more important suggestion in the adaptation of education for the efficiency of democracy than this.

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

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

My friends of the Senior Class: your educational achievements have, I trust, effectively promoted your emancipation from the spirit of bondage. Seven of your classmates are now in the country's service in defense of the principles and liberties of free government. You will all join in that struggle, I know, if not on the battlefield, yet well as the spirit of the part of the coming and witty but impertinent servant was very well played by Miss Celia Cotrell, whose laughter proved to be much contagious.

The role of Dorimene, a marquise—in love with a nobleman—was well taken by Miss Mary Hunting, whose affection for Dorante met a warm and ready response from the count, a character convincingly interpreted by Mr. Norman Whitney. Special mention should be made of Covielle, a valet to Cleonte, a very difficult part taken by Mr. Milton Carter. In playing the part of the old man in the clever ruse to mislead M. Jourdain, Mr. Carter exhibited much more of the spirit of a designing and ardent wooer. The character of Master of Philosophy by Meredith Maxson, Fencing Master by Ivan Fiske, Master of Music by Vincent Axford and Dancing Master by Louden MacPadyen were all worthy of special mention, as were also the parts of Tailor and Tailor's apprentice, humorously impersonated by Aloysius Gais and Burdette Crofoot. Indeed a single character could not be named whose part was not played with extraordinary skill.

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

The parts of characters follow:

FOOTLIGHT CLUB PRESENTS "THE MERCHANT GENTLEMAN"

Seldom in the past has an Alfred audience been so fortunate as to be able to witness an amateur play equal in polish and fineness to the production which was presented last Monday night by the Footlight Club. From the beginning to the end, the audience was carried away from to-day, away to the time of Louis XIV, when it was the great ambition of the merchant-men to attain the title of gentlemen. It was this ambition with which M. Jourdain was carried away. Surely a more real M. Jourdain than Mr. Morton Mix could not be wished. There was no detail in which Mr. Mix did not carry out to perfection the French, Mousier Jourdain, a character as skilfully portrayed by Moliere in "Le Bourgeois Gentilhomme." From the time the curtain rose until the end of the play, it was Mousier Jourdain who held the center of the stage.

For the past year, M. Jourdain, who was throughout the entire play disgusted with the crude pomp of his husband, was well taken by Miss Laura Keeghan, who at all times was obliged to be unsympathetic with M. Jourdain. The part of the cunning and witty but impertinent servant was very well played by Miss Celia Cotrell, whose laughter proved to be much contagious.

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The parts of characters follow:

M. Jourdain, a Parisian Merchant, Morton Mix, Jourdain, his wife—Laura Keeghan
Ladies—Hilda Ward
Dorimene, a Marquise—Marie Hunting
Durante, a Count in love with Dorimene—Norman Whitney

THE IVY ORATION

MISS MILBER P. PLACE

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

Even in war times there is need for the esthetic as well as the military, so we are planting this ivy, that our seven coming classes may have a ceremony.
this building literally overgrown with beautiful memories, may know that those of us who could not be doers in the sense that they are, have at least tried to carry on the old for them. May the 1918 gow and add to the beauty of Alfred as her soldiers and sailors are adding to her glory and fame.

THE MANTLE ORATION
MISS PHYLLIS PALMER

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

The American flag is perhaps the most glorious emblem of the American people. It is only a bit of red, white and blue cloth, set together in a certain design—but what a wealth of meaning it holds! In its silken folds are woven all the hopes, and dreams of the accomplishments of the generations of the past of which we are proud. We, the class of 1918, were helping to do our bit in the making of this flag when we sent out the majority of our young men to join the thousands who are fighting for the ideals which are true, and which our flag represents. Those who are living up to the tradition of their high school days and the ideals which our flag symbolizes, have done the very best in our lives. Here we have tried to realize the higher end of work, to keep alive the larger vision of the true meaning of life and of the purpose for which we are here. We have striven to do well that which lay before us, and that which only could be prepared for the harder tasks of life, and attain to that which our Maker has wished for us. And now as a fitting climax of our four years in college we have donned this cap and gown, a symbol of the dignity which comes with a fuller realization of the aims of life, and of the honor which we feel now in representing our alma mater. As freshmen this senior cap and gown typified us until this moment, during which we were not allowed. As seniors it represents four years of healthful physical attainment. As juniors it stood as a badge of the solemn dignity with which we must deport ourselves as seniors. And now, as seniors it represents four of the happiest years in our lives; four years of close associations with our professors and with our classmates, friendships which will last for years, if not for a lifetime. It stands for four years of determination, for surely we have developed during this period, not only socially, but intellectually and spiritually we have broaden our vision. Life means more to us now than merely a time for making and breaking friendships, for our classmates, for our teachers and professors. Unlimited opportunities are opening up to us; we should feel an incentive to increase these opportunities and to increase our ability to meet them; to create for ourselves higher ideals which will make our lives better and more efficient.

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

PRESIDENT'S ANNUAL REPORT

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

Two serious illnesses have been experienced among members of the faculty, that of Professor George A. Bole and of Dean Crandall. Professor Bole had sufficiently recovered to be able to go on with his work toward the end of the year. Dean Crandall's official connection with the university to be applied for the past year has been reduced in all its departments as has that of all the colleges of the country except medical colleges and colleges for women only. The draft has called many of the older men in college into the service, and many men under draft age or not yet drafted have volunteered, so that while Alfred is rendering a creditable patriotic service to the country, to which further reference will be made, its enrollment has been seriously depleted, and as a result, its income from tuition has been much reduced. The total registration has been as follows:

<table>
<thead>
<tr>
<th>Department</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>College</td>
<td>463</td>
</tr>
<tr>
<td>Theological Seminary (22) regular</td>
<td>168</td>
</tr>
<tr>
<td>Ceramic School</td>
<td>4</td>
</tr>
<tr>
<td>Agricultural School</td>
<td>47</td>
</tr>
<tr>
<td>Summer School</td>
<td>142</td>
</tr>
<tr>
<td>Music Department</td>
<td>59</td>
</tr>
<tr>
<td>Total</td>
<td>483</td>
</tr>
</tbody>
</table>

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

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

NECROLOGY

The death of a former member of the Board of Trustees should be noted here. William H. Crandall, for thirty years treasurer of the university and most of that time a trustee, died at his home at Alfred, March 29, aged 60 years of age. Although Mr. Crandall's official connection with the university closed in 1909, his many years of active, enthusiastic and efficient service for the university will give his name an important place in the history of Alfred. He was born and reared in Alfred and received his education here. He entered into business as a young man and continued during his life in active connection with many of the business interests of the town. He was an optimist and idealist, and was continually striving to promote the progress and well-being of the community and of the college. During his thirty years of service as treasurer, he interested many friends in making contributions to the college, and was himself a frequent contributor to its funds. The president considers it fitting that this mention be made of his long and notable service and that some minute should be placed upon the record of the Board of Trustees expressing the appreciation of the board for Mr. Crandall's services on the board and as an officer of the board.

LIBRARY

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

MILITARY DRILL

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

Mr. Fisk is equipped for this work through a summer training camp course in Plattsburg taken in 1916. During the past year he has been given official approval by the state military authorities as instructor in military drill. The Teaching Force Committee recommends that he be designated for military instruction in colleges, has been recommended to the faculty by an arrangement for the instructor for military instruction in colleges, has been recommended to the president. The Improvement Fund upon which we are to purchase and wear on all drill duties connecting the buildings and installation of radiation of Memorial Hall, Babcock Hall, and alteration of radiation connections in Memorial Hall, Babcock Hall and the Carnegie Library.

INFIRMARY

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

An improvement Fund upon which we have been working for the past two years now aggregates $50,000 including funds and subscriptions for the heating plant, the gymnasium and endowment. Seven new $1,000 scholarships and credit to Dr. Dan Lewis are included in this summary.

The General Education Board sent a representative to Alfred who spent a day with us looking over the plant and the books of the university and who expressed himself as surprised and pleased with the plant and equipment as he found it. He reported to the General Education Board recommending an appropriation of $25,000 toward the $100,000 Alfred University is raising, but the board voted that at this time it could not see its way clear to make this appropriation because of the many urgent demands that war conditions are making upon the funds of the board. The failure to secure this assistance from the Education Board at this time is a real disappointment, but notwithstanding the fact, the campaign has been pushed as consistently as seemed practicable with the large number of patriotic and philanthropic appeals which have been presented to the public during the year.

Rev. G. Chapman Jones, of Hornell, has been employed for about four months' time distributed over the past eight months; and Dr. E. T. Travers has devoted his entire time to the work since the first of September. Both of these men have proven efficient and successful solicitors for the college, and considering the many other public appeals, I think they have made a very creditable showing in that line. The subscriptions added since September aggregate $18,500.

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

ALFRED AND ITS WAR SERVICE

If there has ever been any question as to the educational institutions of Alfred as a patriotic asset to the country that question has been fully and nobly answered by the response which the colleges have made to the call of the country for patriotic service. The records of the campaigns in which men from Alfred have served during the past two years are showing in this respect as most creditable. The present time approximately 180 men have entered the service of the country through enlistment or the draft. This includes members of the faculty, alumni, former students and members of the undergraduate student body.

Seven members of the present senior class are now in the service, three of whom are already in France. The seven now in the service are: Blumenthal, George Crawford, Hildebrand, Nash, Poole, Potter and Winfield Randolph. Four members of the faculty are in military service: namely, Barnhart from the Agricultural School, Milligan and Robert Coon from the college.

Three of Alfred's noble patrons have already given their lives in their country's service—Franklin Fitz Randolph, ex-20, died at Camp Greene, January 13, 1918. Robert D. Garwood, ex-19, killed in a fall in aeroplane service at Fort Worth, Tex., on March 28, 1918. Elmer Bass, ex-19, died at Camp Wadsworth, April 22.

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

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

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

Humbly acknowledging the blessing of...
RECORD OF ALFRED UNIVERSITY EVENTS FOR THE YEAR 1917-1918

12

THE SABBATH RECORDER

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

COMMENCEMENT DAY

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

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

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

EIGHTEEN MEMBERS IN GRADUATING CLASS

The procession made up of the trustees of the college, the faculty and the members of the graduating class, entered the Academy Hall to the strains of the Processional. The enthusiasm with which was plated by Professor Ray W. Wingate, Rev. G. Chapman Jones, L.L. D., of Cornell, gave the invocation which was most inspiring. Following the invocation, Miss Luella Doster rendered a piano solo, "Zephyr," by Moszkowski, which was much appreciated. Following this, Miss Marian Enid White delivered the senior oration. After the senior oration a delightful vocal solo was rendered by Miss Anna Fisher, which was followed by the doctor's oration. The entire assemblage then joined in singing the Star-Spangled Banner, and then President Davis delivered the President's Annual Address; after which the degrees were conferred.

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

3. Hartso, Ethel Rae................ Class of 1917, Eng.
6. Croft, Mary......................... Class of 1918, Eng.
7. Cranston, Alice Augusta........... Class of 1918, Eng.
11. Hildebrand, Emett Frizzel......... Class of 1918, Eng.
15. Plaster, Francis Frederick...... Class of 1918, Eng.
20. Smith, Ethel Mae................ Class of 1918, Eng.
22. White, Marian Enid.............. Class of 1918, Eng.

23. Left for U. S. service before completing course.

CERAMIC EXHIBITION

The public session of the alumni was held Wednesday afternoon at 3 o'clock at the Academy Chapel Hall. After the offering of the invocation, the assemblage joined in singing America. Following this came the reports of the officers and the committees. After this a most excellent and interesting address was given by Mrs. Sophie Reynolds Wakenen, '02, of Hornell, who spoke on "Woman and the Ballot." Mrs. Wakenen's address was followed by a vocal solo, "War," by Mrs. Ethel Middaugh Babcock. Another excellent address was given by Professor J. H. White, of the Morris High School, New York City. Professor White's address, "Our Schools in the National Crisis," showed a broad grasp of the subject and was most interesting. Following this, Mr. Ruth L. Phillips, '17, charmingly delivered a solo.

Next on the program was an address by Professor Paul E. Tinsworth, '04, whose topic was "Wanderings Afield." After Professor Tinsworth's address, a business meeting was called. The Alumni Association officers were elected for next year.

PRESIDENT'S RECEPTION

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

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

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

THE SABBATH RECORDER

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CERAMIC EXHIBITION

The annual exhibition, during commencement week, of the work of the students of the Ceramic Art Class, was one of the features, was wired question one of the finest exhibitions of art work and pottery that has ever been exhibited in Alfred. The entire exhibit was evidence of high attainment, not only in the art of pottery, but in water color paintings and other original pieces of art work. The exhibit this year was unusually large, and the admiration expressed by commencement guests was ample evidence as to the high quality of the work. This year's exhibit has set a high standard for the future work of the students of the Ceramic School. The faculty and students are to be commended for arranging such a splendid display of the work, which was much appreciated by the townspeople and commencement guests.

ALFRED UNIVERSITY ITEMS

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

Professor L. B. Crandall, of the department of industrial mechanics of Alfred College, has obtained leave of absence from his duties during the coming year in order to enter the government ship-building industry.

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

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

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

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

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

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

Paul E. Tinsworth,
Publicity Agent, Alfred University.
Pleasant Memories

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

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

In those days Alfred had some rather strict rules for her students to sign upon entering. Among these was the "unpermitted association" law forbidding gentlemen and ladies to meet and visit without special permission. The use of tobacco in any form was forbidden, and strict rules regarding study hours, bedtime, attendance upon chapel services and class recitations were enforced. Every Monday morning at roll call we were required to report, "upon honor," just the number of times each, if any, of these rules had been violated during the week. A certain discount from our standing was the penalty for each violation, and the sum of these discounts taken from the figure indicated in the grade each student had attained by week. When a student had a certain number of discounts he was called to settle his score with the faculty. A year or two later this system was done away with, but while in vogue it was the source of some amusement with a few and a cause of worry to many.

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

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

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

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

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

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

Dear Alma Mater, may thy care
In grateful hearts we all will bear
Thy gifts of wisdom and of love;
Father, to us this thought make true
Who sæd the truth for thee.
All strength we have in thee alone;
The pure in heart thy face shall see!
May we, or we in youth,
Who are we, who remain,
Be bearers of the light of truth,
Thy glory be our end and aim.

Unsought and unadmired,
Our years of pilgrimage are spent,
With trusting hearts thy praise we sing
In rest and sweet content.
O Lord, grant to us all thy grace.
By faith, hope, love, the world to over come,
Our lives in lines of light to trace,
Till thou shalt bid us welcome home!

The Morning Cometh

The call from Edom
And Also the Night

The call from one who,
In no longer able to
bear the darkness, and
of the campus. We stacked the hay where
is now the athletic field. That summer North Hall was given a slide down the hill
to the creek bank for a public school building.
It was afterward run across the creek for a dormitory. Marked indeed is the difference
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The call from Edom
And Also the Night
Signs of Promise. "Watchman, tell us of the night, what the signs of promise are," is by no means a fruitless quest in these times. Men of vision are seeing evidences of a return to God on the part of warring nations. This world cataclysm of blood would never have come had the nations been true to God and been suffering under His and people are coming to realize that the only way to enduring peace is the way of the Cross, a return to the Prince of Peace.

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

All over our land, and in other lands as well, the war that threatens the highest principles of our religion and promises to ruin Christian civilization has revived the spirit of the Cross and led to the dedication of all that men hold dear to the work of vicarious suffering for the good of the race.

Millions have reached a sublime height in spiritual life, in trustful resignation, in a truer knowledge of the crucified Christ, through the sacrifices they are making for the transformation of the world.

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

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

Again, what peace has not done to fuse the various elements of American life, the war is now doing. With astonishing persistence multitudes of the foreign-born have resisted every effort to make of them true Americans, even refusing to learn our language. America has been called the melting pot of nations, but the unpleasant and dangerous fact remains that in many sections thousands have retained their loyalty to other lands and resisted every effort at fusion. Now, at last, the fires of consciousness and devotion are burning, and people are coming to realize that the only way to enduring peace is the way of the Cross, a return to the Prince of Peace.

THE SABBATH RECORDER

A CORRECTION

REV. EDWIN SHAW

There was a mistake in the SABBATH RECORDER of August 20, 1917, on page 242. Paragraph "8" of the Report of the Commission on Sunday Observance was not a part of the report and should not have been printed. The mistake was made by the printer, who failed the Sabbath.

"Christian Co-operation and World Redemption," Vol. V., page 151, where the same mistake had occurred. Paragraph "8" was not a part of the report as adopted by the Federal Council of December 1916. That people may not be put to the trouble of looking up the paragraph which was not adopted it is here given.

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

As official evidence that paragraph "8," as above, had been a part of the report when adopted, it would have been sheer nonsense to introduce, as a "supplemental" report, the very identical paragraph.

The above paragraph, which was not a part of the report when adopted by the Federal Council, had been a part when the report was submitted by the Commission on Sunday Observance. It had prevailed, in the committee room of the commission, by a vote of 9 to 2, the being cast by Arthur E. Main and Edwin Shaw. When the report was read to the Federal Council it was referred to the Business Committee. This committee brought back the report later for recommendation, with paragraph "8" left out, and the report was thus adopted by the Federal Council. Then some one from the floor introduced the identical paragraph as a 'supplemental' report. This caused a little discussion, and the paragraph was then eliminated on which must Americanize the hyphenated foreigner until this country is to him no longer merely the place where he gets his living, but the land of his adoption, for which he, too, is willing to sacrifice.

When we ask, "Are you a Christian?" we get three answers: "I think I am"; "I hope I am"; "I know I am." There are thinkers, hoppers and knowers. I belong to the group that is conscious of not knowing and I am only too glad to send this forward in the absence of our general secretary.

With kindest regards, I am, Yours in Truth,
ALBERT G. LAWSON.

510 W. 131st St.,
New York City,
June 27, 1918.

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510 W. 131st St.,
New York City,
June 27, 1918.
MISSIONS

LETTER FROM JAVA

DEAR FRIENDS:

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

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

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

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

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

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

With a heart full of gratitude I received $37.50 sent by the Seventh Day Baptist Missionary Society, and a check sent by Brother F. J. Hubbard to the amount of $10.00. May our God bless all the generous hearts who do what they can to help forward this work with its great needs.

Yours in our Master's service,

M. JANS.

Panggonjen, P. O., Tajoe, Java.
March 29, 1918.

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

THE SABBATH RECORDER

A SOLDIER'S LETTER

MY DEAREST MOTHER:

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

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

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

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

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

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

With love to all,

SIDDNEY C. GREEN.

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

TO MY MOTHER

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

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

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

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

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

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

THE RED CROSS—UNIT OF HUMANITY

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

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

Among our strident inhumanities this is the one thing human.

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

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

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

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

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

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

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

He taketh me by the hand to the hill-top of vision,
And my soul is glad when I perceive his meaning;
In the valley also he walketh beside me,
In the dark places he whispereth to my heart.

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

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

War work that is pre-eminently fitted for women is the Red Cross, and members felt that they could not devote the regular meeting day to work that seemed to do some other work nonessential while the call for war work was so insistent. Accordingly it was decided to form an auxiliary to meet weekly in the church parlor, where the various branches of Red Cross work might be done.

The reports of the work done far exceed anything anticipated when the auxiliary was formed. One good result obtained is that many of the most faithful workers are those who probably work established early and so regularly to the headquarters to help; thus their work is clear gain, one might say.

In the surgical dressing room more than 35,000 dressings have been made. About 350 knitted articles have been made while the sewers have made two hundred hospital garments, one hundred sheets and pillow cases, and fifty "khabi kit bags."

Several dozen cretonne "personal belonging" bags have been contributed to the cause by interested members, and a few small pillows, for which the children have cut the slips.

It seems certain that the habits of earnest and sympathetic men and women have been influenced by this society's efforts in behalf of the Red Cross which continue to inspire its membership long after the urgent necessities of the present time have passed.

THE SABBATH RECORDER

A LETTER FROM MISS ANNA WEST

DEAR PROFESSOR AND MRS. SHAW:

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

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

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

Besides the work rooms a shop and tea room has been opened. They call it the Woman’s Exchange and everybody is urged to send in cakes, bread, beans, can­

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

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

We saw a most imposing funeral last Sunday, that of the “eighth man of the nation,” so our girls informed us. In the pro­

There are more than two or three companies of sailors, and two or three of regular troops, each with its band. Then there were about forty of the guest uniformed and half a dozen sedan chairs carrying coat and hat, pictures, etc. Then there was a group of gold-braided, epaulet men who were most imposing with their cocked hats. The man had been a naval officer and the rest were naval men, too. The coffin was carried on a gun carriage, on top of the gun, with many floral decorations.

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

Lovingly yours,

Anna West.

West Gate, Shanghai,
April 11, 1918.

SABBATH SCHOOL—Lesson III, July 20, 1918

PRAYING TO GOD.

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

DAILY READINGS

(For Lesson Notes see Helping Hand)

COMMENCEMENT WEEK AT FOUCHE

FRED I. BARCOCK

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

On Wednesday night the eighth grade had their commencement. After an interesting program which included a short play, delivered by our schoolgirls, most of the graduating classes went to the yard for the exercises held.

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


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

Thus ended another school year at Fouke. The past year has in many ways been a trying one owing to the burning of the new school building and the necessity of holding the sessions of the school in crowded quarters, but pupils and teachers have shown a fine spirit in the midst of it all and the work done has been very good.

The outlook for the future is very bright indeed. It is hoped that the school will be ready and equipped with everything necessary for an up-to-date school. Miss Minnie Godfrey, who has done excellent work as an assistant this year, is to come back as principal next year. The prospect now is that the attendance in the academy will be larger than ever before and there is no reason why the school-year of 1919-20 should not be the best year in the history of the institution.

NEED TWO NEW TEACHERS FOR THE PRIMARY AND INTERMEDIATE ROOMS

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

“REMEMBER ME”

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

Come forth from the fields, come forth from the mills, from pleasure or slumber, from work or play.

Come forth in your armor, to aid her today; and let him whose name is written in the book, take a deed to be done, a truth to be uttered, a war to be won.

Come forth in your armor, come forth every one. —M. M. Campbell, Jr., in Journal of Education.
for what he has done. Too often we take it for granted that we should have our desires, and neglect to thank the Giver.

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

“Did you ever pray before?”

“Yes, I thought you meant my prayer, but now I can praise him with my lips.”

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

TRACT AND MISSIONARY SOCIETY NOTES

SECRETARY EDWIN SHAW

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

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

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

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

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

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

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

Here are a few other sentences: “No law can have been correctly interpreted, if it can be broken.” “We have consulted our neighbors and the newspapers until we have few convictions of our own.” “We have not seen a character that has been scrutinized names and reputations without molesting the facts.” “The religion that stands aside as a mere observer and spectator, and can do nothing to prevent war or heal the sorrows of the social body, will by this very fact be condemned as nothing else can condemn it.” “Traditional Christianity now stands at the parting of the ways. It is either expansion or extinction, expansion thus solving the world need for an international and inter-human system of practical ethics, or extinction because nothing short of that is going to meet the demand of the new life that will follow the present war.”

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

A Sabbath tract entitled “Why we are Seventh Day Baptists,” consisting of two
The Sabbath Recorder

CHILDREN'S PAGE

ICANS AND AMER

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

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

Our attention was mainly attracted by the actions of two particular ants that we discovered among the laborers. These two were, whispering, "Yes," and "No." They were, whispering, "Are ants a people," and that "they are exceedingly wise." "If you wish to know just what the Scripture says about ants, get your Bibles and read Proverbs 6: 6-8 and 30: 24-25." Referring again to Icans and Amer, we notice in them some splendid qualities that children, and grown-ups, too, would do well to imitate. I shall mention only a few of them.

1. Icans, the industrious ant, with his large undertaking, trudging across the dusty and dangerous road, brings to us the lesson of earnest endeavor, of courage, and persistence. For, when they stopped, they both took the load, one on either side of it, and walked rapidly away with it, whispering, "Yes, they are going on." Amer, the smart ant, possibly seeking an opportunity to do "a good turn" by lending a helping hand to Icans, presents a beautiful example of helpfulness to others. There are many ways in which children can lighten the labors of their par-
ents in the home, of their teachers at school, of their neighbors and of each other. Children, thoughtlessly, and often maliciously, do things that hinder, instead of helping, those who are already overburdened.

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

Amer and Icans, possessing such noble traits, were they boys or girls, instead of being helplessly, that splendid Americans they would be. Well, in name, they are Amer—Icans—Americans!—Rev. Byron Gunner, in Christian Work.

PALESTINE'S INVISIBLE BOND OF THE HEART

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

I explained it to myself as the atmosphere of tears and prayers and aspirations that had gone up north in this land of holy memories. It seemed to me, especially as I stood before the spurious tomb of Christ, that I was bathed in the emotion of past pilgrims. It is this that makes little, poor, insignificant Palestine the greatest country of the world. Men have so deeply loved her. No city in the world has known such abandonment of sorrow and of ecstasy and of prayer as has Jerusalem.—From "Palestine, Land of Ecstasy and Sorrows," by Hester Donaldson Jenkins in February "Asia."

"LIMITING GOD"

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

IN MEMORY OF MRS. FLORENCE VAN HORN

In the death of our sister, Mrs. Florence Van Horn, the Young Women's Missionary Society of the North Loup Baptist Church has sustained a great loss. While we mourn the loss of our president and shall miss her in the work of the society, we are comforted by the memory of her beautiful life, her fidelity to her Master's service, and her sweet and spirit. We are glad to have known her as a Christ, and a friend, and to have been associated with her in the society. May she rest in peace and freely served. Our lives shall be the richer and better because she hung among us.

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

In behalf of the Young Women's Missionary Society.

Mrs. R. O. Barcock, Mrs. A. L. Davis.

North Loup, Neb., June 24, 1918.

OUR WEEKLY SERMON

A SERMON, FROM OTHER CREEDS AND CHURCHES

REV. GEORGE M. COTTRELL

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

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

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

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

The Wesleyan church, for this it was, had quite a fair audience for such hot weather, 100 degrees during the day. Probably about 25 people present.

The preacher was a large, fleshy man preaching in his shirt sleeves, and pounding out the gospel in rather a vociferous manner, and wiping the perspiration from his face. I wondered just a little why he didn't conserve his strength more, especially under this torrid temperature; but I checked that tendency to criticism, remembering that I probably used to do more or less the same way. Anyway he kept his audience awake and attentive. The essence of his talk that I heard was to attain perfection. Everybody is seeking this in other things, he said. The farmer is trying to introduce and develop perfect live stock on his farm. His hogs, his dairy, his horses, his crops, he is trying to improve all the time, to make as near perfect as possible. Everybody commends this, but when we come to ask men to be perfect, they ridicule us, saying it is nonsense and impossible. And yet God's Word exhorts us to be perfect, to forsake our sins, put off the old man and put on the new. Come out from among the ungodly and partake not of their ways. And God promises that his eyes are upon us, we are in his hands. He will sustain and help and keep, and no man shall be able to pluck us out of his hands. This I believe is in the line of Wesleyan doctrine, as the church makes much of holiness.

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

After the song the lecture was announced to be given by the man on the stage. He commenced in an easy conversational tone, first calling attention to the home of our childhood, how memory tenderly entwines around it; how sacred these memories of the dear ones are, and of the places, the rooms of Law, the flowers and trees, the brook. Then he spoke of our present homes. These should be just as dear and precious to us. We should keep them pure and true and filled with love. Then he told the story of Eden, the first home of the human race, which he called a story of Hebrew mythology. He told how Eve and Adam were tempted and fell; how thus, through sin, serious trouble was brought into the first home; yet how, in spite of this, Eve and Adam, through the grace of God, stood the test and succeeded pretty well in keeping the home together. So we, notwithstanding troubles, disappointments and trials, should always try to make the best of everything. Then, more particularly, he described the
home of the soul. He asked what is the soul, and defined it as the spiritual part of man, a part of the great oversoul. As a soul is a part of the oversoul, and the oversoul exists in the ocean of the universe, the soul is a part of the ocean soul. Though not the ocean soul of the universe, the soul is the part of the great spirit or soul force in the world, even of Deity itself. And the home of this soul is when and where it is fulfilling the conditions and carrying out the designs for which it was made, in other words when it is living in harmony with divine law. It is not so much the man, where it is fulfilling the conditions and meeting a place as a "condition, a" soul, so well, singing, "The Lord's song in a foreign land." And then the future home of the soul. We all have friends there, a mother, father, sister, wife or husband, friends we knew, there again, there shall go on from one place of glory to another unto perfection. And the meeting closed by singing, "The Home of the Soul." It was now nearly 10 o'clock, and I drove away by the Lutheran church, the First Methodist, the First Christian, and the First United Presbyterian church. These were all dark. In approaching Tennessee Town, the Nazarene church was just closing and the clouds in the sky had persisted, and we could not see until they have quite a little church with a little board tabernacle, and devoutly proclaim the gospel according to their bent of vision and understanding. Up at the next corner was a colored church, with apparently quite a good congregation, and the people still at worship. I heard some loud talking or preaching and was almost tempted to stop and enjoy the service, but there were lights at another and larger church, and I hastened along to stop there. I crept up to the door and the preacher was in the closing services, urging decisions for the church.

"... and the Christian Church did not pass on this trip, but do almost every day going to and from business. They have remodeled their building and made a very pretty house of it in stucco. They have invariable good, and the shell, accept the truth and reject the error. 2. Isn't the world better off for these varied attempts to help it? If it waited for you or me, or our denomination, to save it, a great many would have to go unsaved; for we are not getting there very fast. Should we not thank God that there are other people interested in saving this old world besides us? 3. And may we not give more credit to some of the minor peoples, who are working away with all of their energy to bring the good tidings to the sin-stricken, and their members, even on their stratas of humanity that would otherwise be overlooked? 4. Can we not have a growing admiration even for our colored race? This conviction is growing with me. Brawn and stout of form and muscle, happy and hopeful in disposition, strong in faith and in fervent, patriotic in fighting and defending their country, they are stretching out their hands and their hopes to the future toward the tie of their becoming a great nation. As a general meeting, it is coming out of Egypt, so is not the Lord leading them into a bounteous land and a great inheritance? And now this morning I got my final paragraph for my sermon. It was in the morning Capital—in a letter from a leading pastor of a Swedish or Norwegian church to a member of the church in a foreign country: Are the Topeka preachers falling from grace? He says they were very patriotic last winter when the President asked that they conserve coal by doing without their Sunday-night dinners. This they did. But lately when the President asked that they have a day of prayer for the success of their armies in the field they failed to have it. And now the other day one pastor advocated that the churches give up their Sunday services that their men might go out to the harvest field and help save the wheat harvest. This may give a chance for some Sabbath-keeper to get in a word for the true Sabbath. And thus the world goes on. And may it be ours to avoid the errors of others, imitate their virtues, and do our part in preaching a whole gospel, an unmitigated Bible, and in bearing the glad tidings of great joy to all people, until the knowledge of God shall fill the earth as the waters cover the deep, Amen.

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**MARRIAGES**

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

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

**DEATH**

Randolph.—Charles H., son of Phineas and Sara Davidson Rand, was born June 27, 1842, at Plainfield, N. J. He died in the same city June 9, 1918. He was married in 1869, to Jennie Randall. To them was born one son, Frank D., who lives with his mother in the family home.

Mr. Randolph served in the Union army in the Civil War, and has been a member of the Grand Army of the Republic during succeeding years. He became a member of the Plainfield Seventh Day Baptist Church in 1880. The funeral was conducted by the Phippings and including Parlor of Pastor James L. Skaggs. Interment was made in Hillside Cemetery.

J. L. S.
Salem's COLI;-EGE

Endeavor and prayer meeting each Friday evening at school, each erance, pastor, 1453 Mulberry August at the home of the pastor, 14th Fifth. 30. The Seventh Day Baptist Church of White Cloud, M. C. A. Building, 1453 Mulberry Ave, Syracuse.

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