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The Sabbath Recorder



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EDITORIAL

"Hail to Thee, Alfred!"

"Hail to thee, Alfred, thou guide of our youth,
Sweet benign mother, all hail!
Sing on thy anthems of duty and truth;
May thy clear, ringing music ne'er fail."

No matter how many years have fled since the reader of this stanza left the college halls and bade adieu to Alfred University and student life, the very sight of the song, "Hail to Thee, Alfred," will bring a flood of pleasant memories. And hundreds into whose hands this Alfred University number comes will turn again to the scenes of former days, recall the faces of student friends, and cherish anew the memory of teachers whose self-sacrificing labors aided them in preparing for life's work. No one can pause to think upon student days in Alfred away back in the sixties and seventies, without a tinge of sadness akin to homesickness. I shall never forget how hard it was, after seven years spent there, for me to realize that school days were really gone forever. Year after year the early autumn had brought together the boys and girls, who, term after term, had been associated in class-room and lyceum work, until the opening of each new term seemed like a family reunion. And when the final day of parting came, in which each one turn-

ed his face away from Alfred toward distant fields of labor, it really seemed like going away from home.

It was Wednesday, July 1, 1874. President Allen had called the last number on the program, and seventeen graduates had responded with final orations. The degrees had been conferred, and the "Parting Hymn" sung. Few were the words spoken when classmates faced each other to say good-by; but there were warm hand-grasps that meant more than words, and each one felt that the best wishes of the entire class and of the beloved president of Alfred went with him to his field of labor. Thus came the end of school life, and the writer quickly left the stage in the old Chapel Hall and ran down the hill to another stage all loaded and waiting at the foot to bear him and his to the train that should take him to the scenes of his future work. Some of those who left Alfred that day have finished their labors and gone to their reward. There has never been a complete class reunion, but on each anniversary, as the years have passed, our hearts have turned fondly toward that parting scene, and the picture of President Allen surrounded by seventeen graduates, some of whom were in tears, can never fade away.

When the copy for this Alfred number came to hand, my heart responded with "Hail to thee, Alfred!" and memory brought back afresh the scenes and faces connected with the class of '74.

This class consisted of students from the college courses and the theological students of the first class graduated, under Rev. Thomas R. Williams' administration, in the new theological department. A glance at the faded, time-worn program of that commencement, now before me, will interest many. It is thirty-eight years old and bears the imprint, "Thirty-eight Anniversary." Seven or eight States were represented by the students, whose full, and therefore, unfamiliar, names were

printed on its two pages. Seventeen weighty subjects were discussed, if not exhausted, by the speakers. Nine of the boys went out as ministers of the Gospel, and were known for years as Uri M. Babcock, George J. Crandall, David H. Davis, Darius K. Davis, John L. Huffman, Benjamin F. Rogers, Horace Stillman, Oliver D. Sherman and Theodore L. Gardner. Then came A. B. Kenyon, who was a favorite among the fellows, preparing for the teacher's profession, well known today as Dean Kenyon. There were two other boys, at least one of whom was to become a legal light,—James McHale and John P. Wager. Five young ladies bore well their part on that program: Alice Dunham, Weltha Tucker, Julia and Mattie Davis, and Inez Maxson. They have also borne well their part in life's work and have carried blessings to many who needed the light of their good cheer. Thus did all strive as best they could to magnify the legend stamped upon the college seal and printed on their program, "Let there be light." Eight of these boys and girls have closed their earthly labors and gone to their reward. We trust the world is the better for their having lived, and we know that much of their power for good has been due to the influence of their alma mater.

The last exercise in which this class joined was singing the "Parting Hymn" dedicated to the occasion. We give here five of its stanzas:

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

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

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

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

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

Alfred Then and Now.

Old Alfred was good, but new Alfred is better. This is as it should be. The school of forty or fifty years ago, while well up to date for those times, would be utterly inadequate to the demands of today. The world has made more progress during the last half-century than it made in several hundred years before, and the school that has not kept pace with an advancing civilization would simply be down among the fossils today.

To one who has not seen Alfred since the early seventies, the impressions made by her enlargement and her equipment as seen today must be almost overwhelming. If any one thinks our institutions are not growing let him look at Alfred University as it was in 1870 and compare the conditions then with surroundings of today. At that time the old chapel building with just six recitation rooms, two small lyceum rooms, and the chapel hall much smaller than today, made the entire plant so far as school room was concerned. At the front, between the outside doors and the old winding stairways, was a small darkened room that contained the handful of apparatus for class experiments. This was of little account. Above this room was the old bell-room, and in a kind of attic above that, and under the steeple, was all the library the University possessed. It was a dusty, dingy place which President Allen opened once a week for those who cared to draw books. A little later the books were taken from the attic and placed in the rooms fitted for the purpose of library and reading-room on the main floor, back of the lyceums. By special arrangement the small lyceum libraries were united with this one for general use. In those days the Gothic was private property used for residence of students, but no one ever thought of using it for school purposes. In the attic of the brick boarding hall two rooms had been fitted up for the ladies' lyceums. President Allen's home stood on the campus, but old North Hall had been moved down by the brook and made into a public school building. This is practically all there was of Alfred University equipment in the early seventies. The campus was an old meadow over which the writer raked hay more than

once; and landscape gardening, with concrete walks, was entirely unknown.

Then there was no Steinheim with its splendid archeological and scientific collections; there was no Memorial Hall with its beautiful assembly room, its fine recitation rooms and its large well-equipped library. Babcock Hall of Physics had not so much as been thought of, and no one had dreamed of the old Gothic as a splendid home for the Seminary with its ample recitation and study rooms, its fine library and its lecture room. To all these have been added the School of Ceramics, and the Agricultural School with its experiment farm. Great improvements have been made upon the old Brick, a good dormitory has been acquired and an athletic field been fitted up. And now the debt has been practically wiped out, and a fine new Carnegie library is being built. The endowments have been largely increased, new courses of study have been established, and under the splendid supervision of President Davis, who has labored incessantly to bring things to pass, Alfred University stands in the front rank as an up-to-date, well-equipped institution of learning, of which any people might be proud.

Why Alfred Was Chosen.

A reference to Seventh-day Baptist records will show that previous to the organization of the Education Society, the General Conference had, through an Education Committee, tried to secure by vote of the churches and of individuals the choice of the people as to a location for the University. This was not so easy as might be supposed, since there were several academies besides that of Alfred already in operation under the auspices of our people. Of course the pull in each locality where a school was being built up would be more or less strong for locating the denominational school in that place. The result of the effort was seven hundred and sixty-nine votes in nineteen churches, of which six hundred and ninety were in favor of Alfred. This vote did not seem sufficiently strong to warrant Conference in accepting its verdict as final; so it waved all further action, and the whole matter of location was, a year or so later, turned over to the newly organized Education Society. This society was by its constitution

bound to establish a denominational college, or in other words, "a literary institution and theological seminary." The first question to settle was, "Where shall it be?" Thomas B. Stillman, George Greenman and Lucius Crandall were appointed to investigate and report. In the report of this committee we find the following reasons given for choosing Alfred, in harmony with the prevailing sentiment as expressed in the small vote already taken: (1) The well-established and fairly-equipped academy already there, having the confidence of many people. (2) The large group of churches surrounding Alfred, to which such a school may be a great blessing, and from which it may draw support. (3) It is situated on the line of the Erie Railroad and therefore easy to reach. (4) The location is healthful and one where cost of living is comparatively light. (5) No other institution exists near by, that can make a formidable rival to Alfred University, and the entire section is capable of supporting such a school. (6) "Being a retired and moral district," Alfred is "favorable to both study and morals."

These six reasons were accepted as good ones, and all hands united to build up the school. During the years that have passed the reasons have ever held good, and long ago the people, even of the rival sections, have recognized the wisdom of that choice. Could the fathers who made it have looked ahead three generations, and seen the beautiful campus of our day with its fine group of buildings, they would have been doubly assured that they were making no mistake.

The Fairest Land.

O gentle traveler, thou hast wandered far—
Where dreamy orange-scented breezes blow,
Where all the land is locked in ice and snow;
Beneath the Southern Cross, the Northern Star;
Beside the sandy dune, the wave-washed bar,
Beside the inland hills whose summits glow
With sunshine. Trav'ler, tell me, dost thou
know

Which is the fairest of all lands that are?
My little child, that spot where those abide
Whom thou dost love, that shall forever be
The fairest of all lands on earth to thee;
There thou art happiest, whate'er betide;
There bloom the fairest flowers; and, flowing
free,
The crystal stream of Paradise doth glide.
—Margaret E. LaMonte, '14, in *Alfred University Monthly*.

EDITORIAL NEWS NOTES

General Custer's Relics for Smithsonian.

The Hall of History in the National Museum has just received an interesting collection sent there by the widow of the late Gen. George A. Custer. General Custer is best known as the famous Indian scout who met his death in the battle of the Little Big Horn. But he also gained a name in the Civil War. The collection contains the white buckskin coat worn in the Indian campaign of 1875-76, and a large cavalry saber captured by Major Drew and presented to General Custer as the only man he knew able to wield such a tremendous blade. This weapon bears a Spanish inscription: "Do not draw me without cause, and do not sheath me without honor." Another famous relic is a Virginia state flag captured by the general while a lieutenant. It is supposed to be the first standard captured by the Army of the Potomac. Then there is half of a white towel brought in as a flag of truce from the Confederates by Major R. M. Simms. As the major approached our lines he found in his possession nothing better than a large white towel for a flag of truce, and waving this over his head he was allowed to come in. When he returned, this towel was left behind. It was cut in two and one half given to Custer.

The one relic in this collection that seems to attract most attention is a little oval table much scarred and battered, upon which General Grant wrote the letter containing terms of surrender, at the home of Wilmer McLean, near Appomattox Court House, Va. Immediately after the writing of this letter the table was purchased by General Sheridan who afterwards gave it to Custer as a present to his wife.

The collection also contains a pin made out of a button worn by General Washington. The button was made from a piece of conch shell, and Washington gave it to a relative of Custer; hence it finds its way into this collection.

Death of the Emperor of Japan.

Mutsuhito, for forty-four years emperor of Japan, died at 12.43 on the morning of July 30. He was the 121st emperor. For

many hours he had been unconscious and all Japan had been praying for him, but the end came and Yoshihito became emperor at once. Haruko, the dowager empress, yielded immediately to the Princess Sadako, the young empress who is now the mother of three boys.

When the emperor who has just passed away came to the throne his country was still obscured in the darkness of ancient barbarism, and his nation was of small account among the nations. Today Japan is one of the great powers of the world. Mutsuhito bore no resemblance to the despotic rulers who preceded him, but in character and intelligence stood among the foremost of contemporary sovereigns. He was a friend of the United States, and appreciated the influences brought to his kingdom by the many bright young Japanese educated in this country. He led his people through the most remarkable changes that have come to any nation in recent years. It is expected that the young emperor will carry out his father's policy without special change. He is the third son of the late emperor, and is thirty-two years old.

President Taft sent messages of condolence and sympathy to the bereaved queen; and to the new emperor, Yoshihito, he sent words of congratulation, and expressed his personal love for the dead ruler. Many prominent Americans have enjoyed the hospitality of Mutsuhito and cherish pleasant memories of him.

Peary's Arctic ship, the *Roosevelt*, has been sold at auction. It brought \$35,200, and will probably be kept and cared for as a relic of the North Pole trip.

Nearly the entire Atlantic fleet of battle ships, destroyers and torpedo boats is now anchored along the Rhode Island coast, near Weekapaug and Quonochontaug. This has given those at the shore resorts a good chance to see something of the maneuvering in great navies. Problems in drill are worked out as nearly as possible as they would be in actual war.

The marines sent to Cuba have been withdrawn. President Gomez has convinced the authorities that he is now able to cope with the situation and protect American interests in Cuba without help. This is hoped to mark the end of the negro revolution in Cuba.

Pastor Edwin Shaw Improving.

Our readers will be glad to know that Pastor Edwin Shaw of Plainfield is convalescent, and although the gain seems very slow, still each day marks some improvement.

Last Sabbath, July 27, the following message from the pastor to his church was read, and we know all SABBATH RECORDER readers will be interested in it.

"Pastor Shaw sends greeting to every member of the church and congregation.

"He sends sincerest words of thanks to all who sent him flowers, letters, cards and in other ways manifested such kindly interest in him during his illness.

"His hearing is improving and the ear trouble that caused the deafness nearly cured, but the nervous collapse that accompanied and retarded the other troubles is more stubborn and slower to overcome.

"However, Providence permitting, he plans to leave Plainfield (with Mrs. Shaw), Wednesday, July 31, for Long Lake, for a short stay."

Work is the great physician. He heals most of the wounds of mankind. Thank God for work!—*Marjorie Benton Cooke.*

"The ornament of a house is the friends who visit it."—*Emerson.*

The Storm.

The sky was covered with broken clouds
That hung so dark and low
Over the town one summer day,
While the thunder rumbled so
That the earth in sympathy trembled,
And the lightning flashed along
To meet the rolling thunder,
And help with earth's deep song.

The trees leaned against each other,
While the west wind swept on down
The streets, 'till it reached the center
Of dear old Alfred town.
The storm in all its glory
Of lightning, thunder and rain,
Then burst its bounds and scampered
All through the valley again.

Just as it reached its loudest,
A bell chime sweet and clear
Broke from the clock in the steeple
Of Firemen's Hall so near;—
The contrast startled and awed me
As I looked and listened again,
For it seemed that the bell had echoed
The storm in a sweet refrain.
—"Somebody," in *Alfred University Monthly.*

Rev. Charles Brown has come from London to fill the pulpit of the Fifth Avenue Presbyterian church, New York, while the pastor, Rev. Dr. Jowett, takes his vacation.

Prince Victor Napoleon, the pretender of France, although under rigorous laws of banishment as a Bonapartist, has recently made several visits to Paris and is entirely ignored by the government. The authorities feel that it would be making too much account of him to arrest and imprison him for violating the law. Further, it seems that such a move would give a few the opportunity to raise the martyr's cry and so win him sympathy. The Prince of Orleans is feared much more than Napoleon, because more popular; hence in his case the law is strictly enforced.

According to the papers, the suffragettes have become so persistent in following Premier Asquith that he does not dare go out without a bodyguard. Three detectives attended him to a wedding recently in order to ensure his safety.

England and Germany seem to be in a race to see who shall build the most dreadnoughts. In a spirited naval debate in Parliament, which was greatly applauded by the papers, the recent advance in the construction of naval ships by Germany was thoroughly aired, and assurances were given that whatever naval efforts Germany might make, Great Britain would make still greater.

Spain recently celebrated the fifty-fourth birthday of her dowager queen, Don Maria Christina, mother of Alfonso XIII. The Spaniards are devoted to Christina who though an Austrian became the wife of their sovereign, Alfonso XII, thirty-three years ago, and gave her life most unreservedly to the welfare of Spain. Left a widow six months before her son, the present king, was born, she proved herself to be an ideal mother and has given to Spain a good king. Christina is a most exemplary woman and Spain may well be proud of her.

Every work which it is right for man to do has its legitimate and true result, hard to attain, and more manifest to God than to men when it is attained.—*Phillips Brooks.*

SEVENTY-SIXTH COMMENCEMENT OF ALFRED UNIVERSITY

Compiled by Prof. J. Nelson Norwood

"Nestled away 'mid the Empire State hills,
'Neath the watch-care of sentinel pines,
Where the murmuring song of the brook hums
along,

And a favoring sun ever shines;
In a valley so fair where the forest trees share
Dominion o'er hillside and glen,
Stands the pioneer college of western New York,
Alfred the mother of men."

From Sabbath day, June 1, to Thursday, June 6, Alfred University celebrated her seventy-sixth annual commencement. The weather was unusually favorable, good crowds were in attendance, and the exercises were among the most successful and inspiring ever held. Commencement means different things to different people. To some it is the beginning of a new life. To others also it is a forward-looking time, not to new work in the world, but to the time when they too shall follow the graduating class and receive the diploma. To others it is a time of retrospection, a time when they come to live over again their student days, revive old and sacred friendships, and renew their youth. Some such may be back to college halls to see children or even grandchildren stand on the platform where they once stood and receive the blessing of their alma mater as they go forth into life's service. Many regularly return to help plan for the University's future and bear the burdens of her business interests.

Old Alfred has now stood for over three-quarters of a century sending annually her quota of trained and enriched minds into the world's workshop. She has had a glorious past and who can doubt that she will have a still more glorious future. Her opportunities are growing by leaps and bounds, and her needs are growing with them. There probably will never be a time when she will not need the fullest support her friends can give—moral, intellectual and financial. But for once now she is entirely free from debt—the debt having been more than pledged—and she is ready for the beginning of her seventy-seventh year, next September, with a small balance in the treasury. With debt can-

celed, with appropriations by the State of over \$87,000 for maintenance or for extensions of the School of Ceramics and the School of Agriculture, with a new \$30,000 Carnegie library under construction, and with ever higher ideals of scholarship and of social efficiency dominating all departments, Alfred's prospects are decidedly bright.

ANNUAL SERMON.

Rev. Charles N. Filson, A. M., pastor of the Christian church of Wellsville, preached the twentieth annual sermon before the Christian Associations Sabbath morning. D. K. Howard, president of the Y. M. C. A., was seated on the platform with Elder Burdick and Rev. Mr. Filson, and made the opening address. Mr. Howard extended the thanks of the associations to the church for their hospitality in asking them to share the services with them. He compared the work of the associations with that of the church and showed that in many respects they performed similar functions. He expressed in well-chosen words the pleasure of the associations in being able to obtain such a prominent speaker and a man of such marked ability to deliver before them their annual sermon at commencement time, and ended his address by introducing Mr. Filson to the congregation. Mr. Filson talked upon the "Speed of the Twentieth Century." He showed wherein the people of today were sacrificing too much for worldly gains and not taking enough care of their physical and moral welfare. Everything today is crying for speed and progress, and the people all over the world are rushing to meet this demand. At the rate things are moving at the present time we will all be wrecks in a short time, and it is absolutely necessary a revolution in our ideals be brought about before it is too late.

BACCALAUREATE SERMON.

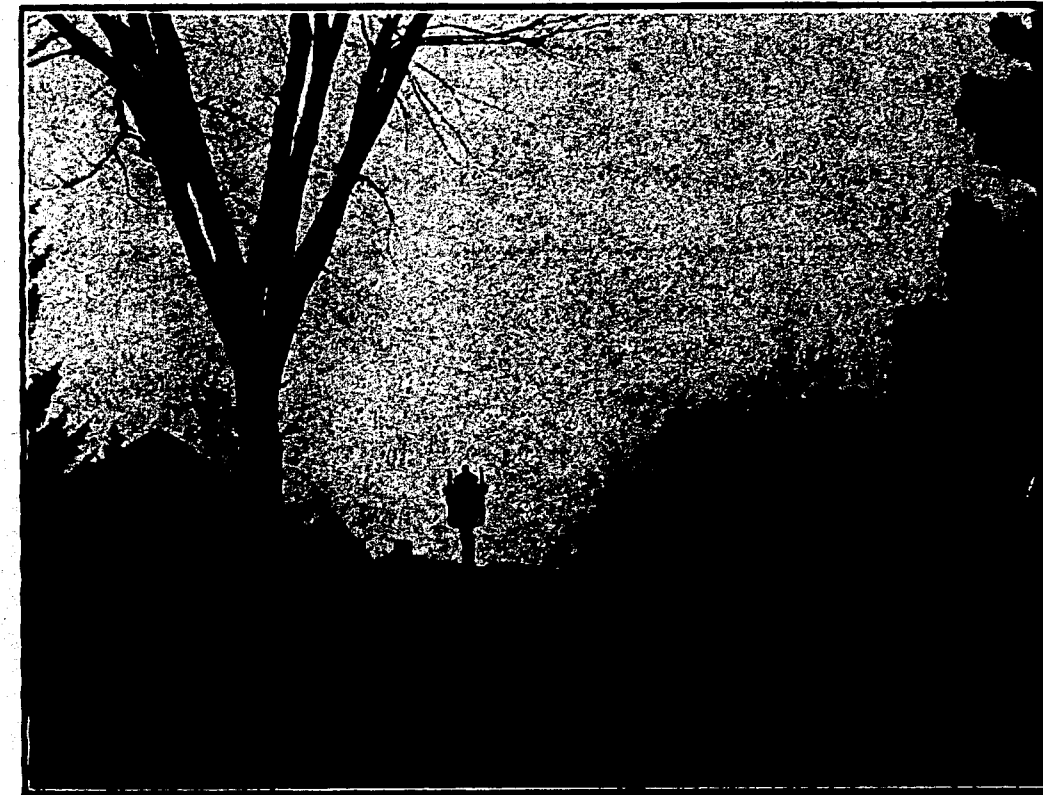
President Boothe C. Davis, Ph. D., D. D., preached the baccalaureate sermon before the graduating class Sunday evening. The faculty and members of the Senior class,

clad in cap and gown, were ushered into the church by Leroy Quick of the Junior class.

A feature of the evening was the singing by the new Alfred University Quartet. This quartet is touring the country in the interest of the University this summer. President Davis' sermon will be found elsewhere in this issue of the RECORDER.

ANNUAL CONCERT.

The thirtieth annual concert of the music department, Monday evening, June 3, was a delightful treat for an Alfred audience. Miss June Reed, violinist, was the soloist of the evening and the tones which she brought from her old Magini violin came straight from the soul of the player and made the instrument beneath her fingers a



CAMPUS.

living medium to carry a message of faith, hope and inspiration to those who listened. Mr. Will Earle Babcock, the accompanist, of the evening was also the composer of the numbers of the program and is to be congratulated upon his work. His compositions evidenced much individuality and artistic temperament.

Miss Susan White, the reader of the evening, is one of Alfred's daughters of talent who is always gladly welcomed back to her home stage. She was at her best in her two selections and the audience was charmed with her work.

On the whole it was one of the most successful of the annual concerts and every one there felt amply repaid.

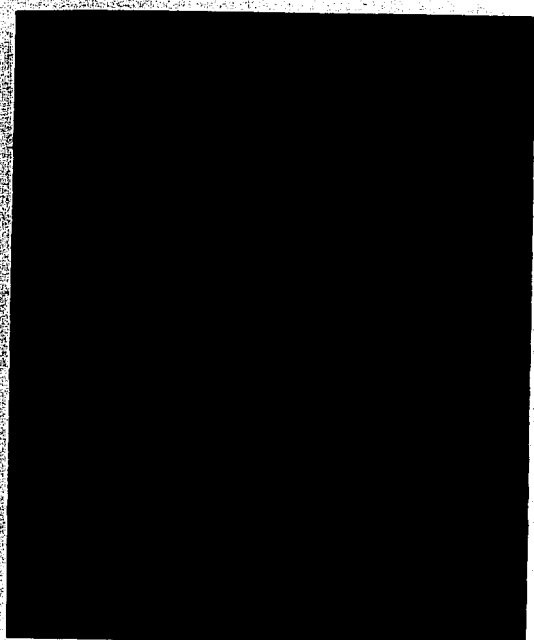
PAGEANT.

The class of 1912 was the originator of a novel feature in conducting the class-day exercises. Instead of the regular program usually rendered indoors, on a hot and drowsy afternoon, when the entire audience, from the smallest child to the oldest alumnus present, is obliged to resort to mechanical devices to keep from taking that most enjoyable afternoon nap, the exercises were held in nature's own theater, upon the campus, with the big pine trees for a background to the stage setting, and the sloping terrace for the grandstand.

The nature of the exercises, as arranged by the class, was that of a historical pageant, in which the entire history of Alfred University for the past seventy-six years was presented in an afternoon. The first scene acted was the arrival of the settlers. The old prairie schooner was driven down the old trail out into the unexplored country and the one lone family started a new settlement, which was to grow up into the town of Alfred. The second scene was after a number of settlers had come to locate at the clearing made by this early family and they hold the first town meeting to plan the village. While the meeting is in progress, and the men are seated around the president's table looking at the

maps and charts of the country, one of the settlers brings in a wolf's skin and receives his bounty. The third scene is that of founding the school, and Mr. Church, the first teacher, instructs his pupils in the art of articulation and correct reading. The humble life of the scholars was portrayed here and Jonathan Allen made his first appearance in the University during this scene, working his way through school. Scene four gave a view of the early hardships which the students were obliged to go through with. Prof. W. C. Kenyon, as ever the stern, rigid ruler of his dynasty, objects to "unpermitted association."

The fifth scene showed the first anniversary and commencement exercises, with



PROF. C. F. BINNS.

Prof. and Mrs. Kenyon among the faculty.

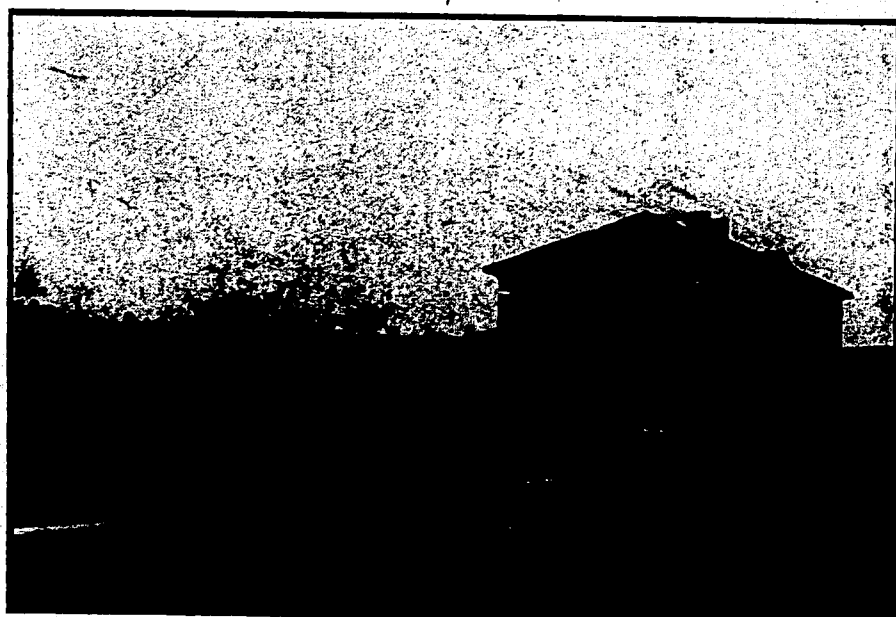
Scene six showed a faculty meeting in which the "Self-denial Compact" was drawn up, according to which everybody agreed to sacrifice his own personal gains for the good and promotion of this institution. While the meeting was in progress the president rushed in with the news that the University had just been granted a charter by the State of New York. He proceeded to unroll the parchment and read the provisions of the document. The next scene showed the students burying Zumpt, a title for the old Latin grammar. The eighth scene was a patriotic one in which the students answer the call of their country. The women at home receive the mail and read the list of the dead and wounded in the last battle, and discover that there are many Alfred names among them. Early athletics in the ninth scene consisted of an exceedingly exciting and interesting game of croquet between the Pioneer Croquet Club and the Excelsior Croquet Club, in which "association" is permitted. In the next to the last scene the old spirit of the lyceums came back to earth and visited the school as it is today. He is very much shocked at the spirit manifested in the lyceums now.

The last scene was the passing of the year, and consisted of a procession of students representing the different college activities at the present time. The first in the list was that of the student class riv-

alry; next was football, coasting, literary work, baseball, tennis and dramatics.

The conclusion was the alma mater represented by a procession showing Alfred's work in the world,—the minister, the teacher, the doctor, the lawyer, the nurse, the business man, the scientist, the librarian, the clay-worker, the farmer, and many others. The college buildings were represented in the procession by a large diagram of each building on a placard and the date of its erection. First came South Hall in 1846, then Middle Hall in the same year, followed by North, or Burdick Hall. The Old Chapel came next in 1854, the Brick in 1858, the Observatory in 1863, the Steinheim in 1876, Kenyon Memorial in 1882, the Gothic in 1885, the Ceramics building in 1900, Kanakadea Hall in 1908, the Agricultural School building in 1909, and at last in the list the new library in 1912.

This was the end of the pageant and ev-



NEW YORK STATE SCHOOL OF AGRICULTURE.

erything was carried out in a most able manner which reflects much credit upon the entire class and especially those who had the affair in charge.

COMMENCEMENT PLAY.

"She Stoops to Conquer," by Oliver Goldsmith, was presented in Firemen's Hall Tuesday evening by the College Dramatic class and representatives of the four lyceums. The usual custom of the commencement play was somewhat altered this year, and instead of the two lyceums joining and having two plays, the four lyceums united and presented the one entertainment

with efforts to make it the very best possible.

The performance throughout was uniformly excellent—in fact, for a first production, quite remarkable. While it would be invidious to single out any actor for commendation, where all were so good, it must be said that Mr. Chipman as Tony Lumpkin and Mr. Austin as Squire Hardcastle could hardly have been improved upon. Mr. Knapp as Charles Marlowe and Mr. Baker as George Hastings played together quite naturally and with excellent effect; the former, especially in the chair scene with Kate, was very good. Miss Harris as Kate Hardcastle acted her part vivaciously, and Miss Place as Mrs. Hardcastle was a very good impersonation. Miss Keim as Constance Neville was natural and spoke her lines clearly. The staging of the play was well managed, particularly the tavern scene which, with the limited properties available, was quite realistic.

Miss Binns, who directed the performance, is to be congratulated upon its success and the whole cast may be well satisfied with the result.

ALUMNI DAY.

The public session of the Alumni Association was held in Academy Hall, Wednesday afternoon, at 2 o'clock. After the invocation Miss Ella Crumb rendered a piano solo, "Second Mazurka." The president's address was delivered next by Benjamin F. Langworthy, Esq., of Chicago, as follows:

"Members of the Alfred Alumni, ladies and gentlemen: Our meeting today is the delightful end of a happy anticipation of twenty years duration. Each year I have wished to come back to the old college home, but each year I have allowed professional duties to keep me away. If to you, young men and women, who have belonged to the association only a few years, the twenty years to which I refer seem long, let me tell you that as I look back on them they seem shorter than the four years I spent in college (and I am less sure of what I have accomplished than I was during those same four years). I find, as you have, that life was less complex when our courses of action were defined for us by older and wiser heads than it is when we ourselves must shape our

courses by the stars and sail therein with only the inner compass to guide us.

A welcome of the alumni back to old Alfred without a reference to the grand old man who ruled when I and many of you were here, would be incomplete. Whether one's most intimate acquaintance with him came from impressed attendance upon faculty meeting or from conscientiously accomplished class-work, it is a duty and a deep pleasure to acknowledge the elevating and inspiring influence of President Allen.

Let us enjoy to the full the memory of our happy years in college together; let us revive the old fun, and the tender thoughts of those who are no longer here; and then let us turn to our present activities and problems and try to help each other in the work that we may have chosen or been forced to do.

We are spending millions each year in giving to our young men and women a college education. We are charged with wasting a large portion of our funds and efforts in this work. We are told that our college graduates have less influence in solving our civic and economical problems than their brothers and sisters who are without the college training. That the college graduate has less influence in the world's work than he should have, must be admitted.

Perhaps our least progressive profession is the law. Like the profession of teaching and the ministry, we are guided by the wisdom of the past and worship at the shrine of precedent and usage. While it is necessary to be conservative, progress has been possible only by adopting new standards and creating new precedents. It is most difficult to get progressive legislation enacted. My profession seems to restrict its scope and effectiveness by dilatory litigation and judicial interpretation. The rules, forms and methods of one and two centuries ago are still largely in use. They are not to be discarded because they are old, neither are they to be retained because they are old when they have outgrown their usefulness and no longer serve the purpose for which they were established. Litigation has grown until it is a burden on society. Yet the lawyers and the judges seem to be resisting to the last ditch the adoption of procedural reform, workmen's compensation, employer's liability, uniform leg-

isolation, adult probation, the income tax and other public welfare legislation.

Now who are the men and women who have the real and vital influence in this work for society? Are they the college graduates?

Are our modern problems of life allowed to stream into the college and be there met and become the center of college work in order that they may be dealt with more intelligently and efficiently in practical life-work? Or do our colleges simply train us to become doctors, preachers, lawyers and teachers—and overculture us so we do not mix well with our fellows?

It is claimed in defence, that the college, like the law, has to do with the past, that which has been established. A graduate is not expected to know more than how to think and how to study.

In making the daily decisions, the sum of which constitutes character, the college man and the non college man are influenced by their ideals. Does the mainspring of thought trend for good citizenship first; or for tradition and culture and ease?

Hon. Charles Tubbs of Osceola, Pa., talked upon "Fifty Years Ago." "I was born down in Pennsylvania in Cowanesque Valley." Mr. Tubbs said that when he first came up here to school he wrote home in his first letter that he had come to a place where the "sun rises in the south and sets in the north, and where Sunday begins on Friday night." He remembered that he paid \$7.67 tuition for each semester. Professor Kenyon was brisk, energetic and cordial. The course of study was a rigid iron band consisting of mathematics and Greek with no electives. Professor Kenyon taught the students to be thorough and self-sacrificing. Mr. Tubbs showed some relics which he had kept from his college days. One was an arithmetic by Professor Maxson, another was a grammar by Professor Kenyon, and a pamphlet by President Allen. He also had a program of the commencement exercises of Alfred University of fifty years ago. He told of the hardships in those days which the students had to overcome in order to get an education. The expenses for three terms of the school year, which consisted of fourteen weeks, were \$150.35.

Israel T. Lewis talked upon "Recollections of Seventy Years Ago." Mr. Lewis

said that he was born eighty-nine years ago not far from Alfred. He started to school when he was very young, only three years of age. He attended the old Coontown schoolhouse when he was three years of age.

After Mr. Lewis' address, Mrs. Benjamin F. Langworthy read a poem, written by Mrs. M. E. H. Everett, "The Allen House." Miss Nora Binns rendered a vocal solo, "Dawn." After Miss Binn's solo, addresses were given by several of Alfred's prominent alumni upon "How Alfred Ideals Have Influenced My Life." The following took part: Dr. D. H. Davis, Dr. Anne Langworthy Waite, Melville C. Threlkeld, Theo. G. Davis, Mrs. A. K. Witter, Mrs. O. U. Whitford, Dr. Edwin H. Lewis, John N. Davidson and Prof. D. A. Blakeslee; an old Alfred graduate and former instructor here. Many good points were brought by the different speakers, all of whom had seen different walks of life since their college days.

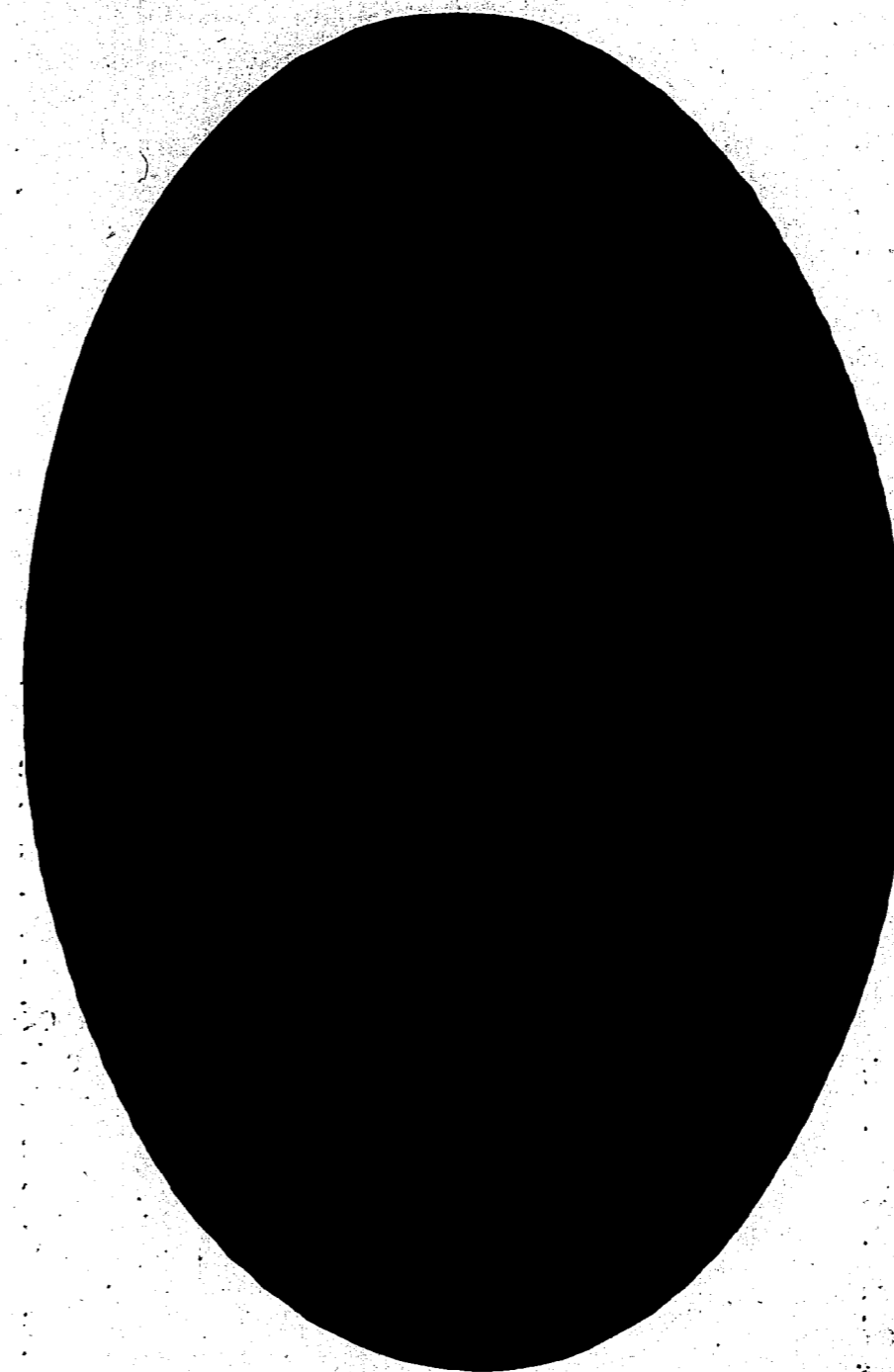
After the address Miss Florence Lyman rendered a piano solo, "Melodie a la Mazurka," Op. 40, No. 4.

The report of the nominating committee, which was unanimously adopted, made Mrs. Frederic P. Schoonmaker of Bradford, Pa., president for the coming year, and left the remaining officers the same as last year, with a few minor changes in the committees. Mrs. Schoonmaker was a member of the class of '88, and is a daughter of Hon. and Mrs. William Wallace Brown of Bradford, both among the alumni of Alfred University. This is the first time that a woman has ever held this position, but we are sure that the committee made no mistake in its selection.

ALUMNI BANQUET.

As usual the crowning event of the week was the Alumni banquet held at the close of a most interesting day.

The twenty-sixth annual banquet of the Alumni Association was held in the dining-room of Ladies' Hall, Wednesday evening, at which time nearly two hundred alumni and their friends were served to an excellent menu. The hall was daintily decorated for the occasion with colored streamers, and the long tables were garnished with greens and red and white hot-house roses. At the head of the room was the speaker's table, at which



PROF. A. B. KENYON.

were seated Pres. and Mrs. Davis, Pres. and Mrs. Benjamin Langworthy of the Alumni Association from Chicago, Dr. Edwin H. Lewis, who is known the country over in the educational world; Mr. and Mrs. Melville Threlkeld of California, Hon. Alexander Fraser of Toronto, Canada, Prof. J. Nelson Norwood, Mrs. Horace Dudley of Hornell, Dr. Daniel Lewis and the Rev. William H. van Allen of Boston, who delivered the doctor's oration at the commencement exercises the following day.

The banqueters were seated at the tables over four hours, toasts and banquet courses being alternated. The first speaker upon the list was Benjamin F. Langworthy of Chicago, president of the association and toast-master. Mr. Langworthy gave a brief introduction to the toasts, stating the nature of the toast list. He said, "All the world is a school and all the people are pupils." First comes the freshman with

his bold front, then the sophomore who joyously kicks the freshman and his dog around, then the junior settling down begins to realize what the college course means. Last of all, the senior leaving his college course behind him, has found the working formula for life. Then the college man pragmatic, in the world, and last of all the college man altruistic, the man who has conquered. President Langworthy introduced the speakers who responded happily to their respective toasts, carrying out the scheme outlined in the president's remarks. At a late hour the happy company broke up, declaring the banquet one of the most enjoyable ever held. All seemed especially pleased at the innovation of having the toasts mixed in among the courses of the dinner.

COMMENCEMENT EXERCISES.

The processional march for the seventy-sixth annual commencement started from Kenyon Memorial Hall at 10 o'clock Thursday morning and ended at the Academy building where the exercises were held. In the procession were the graduates, members of the faculty and the honorary guests. The exercises were opened with a piano trio, "Invitation," by Misses Payne, Lyman and Stillman. Rev. D. H. Davis, D. D., of China, invoked the divine blessing, which was followed by a vocal solo, "Enchantment," by Miss Neva Place. George Potter Stevens delivered the senior oration, "Repose-Progress." Leland Coon rendered a very masterful piano solo, "Valse in E," Opus 34, No. 1. President Davis next introduced the Rev. William H. van Allen, S. T. D., L. H. D., D. C. L., of Boston, who delivered the doctor's oration, "Politics and the American Scholar." President Davis said:

"The people of Alfred are to be congratulated on having with them to deliver the doctor's oration today so eminent a scholar, divine, and social worker as Doctor van Allen. He is in the front rank of the reformers in his own State and his reputation is nation wide. It gives me great happiness to present such a friend of Alfred, and son of an honored alumnus, to this audience."

It would be impossible within our space

to give any adequate idea of the power of Doctor van Allen's address. Suffice it to say that it was one of the very strongest of the strong doctor's orations given here. It made a tremendous impression.

After the oration the audience arose and sang, "By the old Steinheim a-dreaming," and after the president's brief annual address came the awarding of honors and the conferring of degrees.

The following commencement honors were announced: for the Senior class, first honor, Miss Annie Hutchinson; second honor, Gilbert M. Fess; third honor, Kearn B. Brown; class orator, George Stevens. Department honors were awarded to Kearn Brown, in philosophy, education, mathematics and science; to Gilbert Fess, in modern languages and Greek; to Gertrude Hughes, in history and philosophy and education; to Annie Hutchinson, in education and modern languages. Honors were awarded to the following members of the Sophomore and Freshman classes: Sophomore—L. Coon, M. Groves, Clara French and F. Wells; to the Freshman—Edith Burdick, Lewis Crawford, Ruth Hunt, Vida Kerr and G. Willson.

Dean Kenyon then presented the names of the graduating class as candidates for degrees. The class this year numbers twenty-nine, making the largest number of bachelor's degrees ever given at Alfred at one time. It may be remarked in passing, however, that the class of 1913 numbers thirty-five members.

Honorary degrees were conferred on Prof. D. D. van Allen, Alexander Fraser of Toronto University, and Rev. W. H. van Allen, the orator of the day. The alma mater song by the audience and the benediction by President Davis closed the exercises.

The president's annual reception at his home in the evening, brought to an end a very enjoyable and memorable week.

CLASS ROLL.

Albertine Fitch Almy, Mabel Annita Barker, Berten Bradley Bean, Norah Winifred Binns, Kearn Babcock Brown, Lenna Maude Brush, Paul Maude Burdick, Cecile Eva Clarke, Walton Babcock Clarke, Melissa Grace Coon, Alfred Carpenter Davis, Gertrude Elizabeth Davis, Herman Bernard Ebel, Iva Anne Ellis, Ethel Mae Ferrin, Gilbert Malcolm Fess, Mary Louise

Fischer, Robert Erastus Foote, Lena Marie Frank, Gertrude Mabel Hughes, Annie Lovina Hutchinson, Katharine Mabel Judge, Ernest Walder Knapp, Shirley Potter Palmer, George Potter Stevens, Adelene Titsworth, William Rudiger Wells, Langford Clinton Whitford, Mabel Saunders Wright.

In his annual address, President Davis referred to the happy fact that the debt load was removed, and that some additions had been made during the year to the funds of the University. A budget has been arranged for the coming year which aims to keep expenditures within income. A small increase in the salaries of the professors has been made again this year.

The registration of students during the year just passed was as follows: college 153, academy 120, seminary 7, ceramics 39, agriculture 157, music 7, making a total of 489; but as 42 of these names duplicate in different departments, the net total registration was 447. The new school of agriculture and the steadily increasing college attendance have made a gratifying increase in the total as the comparative table covering the last five years will show. The total number of teachers in the University not counting student assistants is 41.

There will be several changes in the membership of the various faculties for 1912-13, part of which were announced at commencement. Miss Gambrill becomes professor and head of the department of philosophy and education. The departments of physics and chemistry have been separated, Professor Lake becoming head of the latter and Prof. W. A. Titsworth, of Des Moines College, head of the former. Prof. W. D. Wilcox has been granted a year's leave of absence to pursue graduate study at the University of Chicago. Miss Myrta A. Little, A. M., has been secured to take Professor Wilcox's work. Principal G. M. Ellis, who has successfully conducted Alfred Academy for the past three years, has resigned and Mr. Hugh L. Gillis, A. B., of the Bridgewater (N. Y.) High School, has been appointed his successor. Also Mr. Paul S. Burdick of the class of 1912 succeeds Mr. V. H. Davis on the academy faculty. Prof. A. N. Annas, director of music for the past five years, leaves to take a position in the Illinois State Normal School at Dekalb, and Mr. Ray

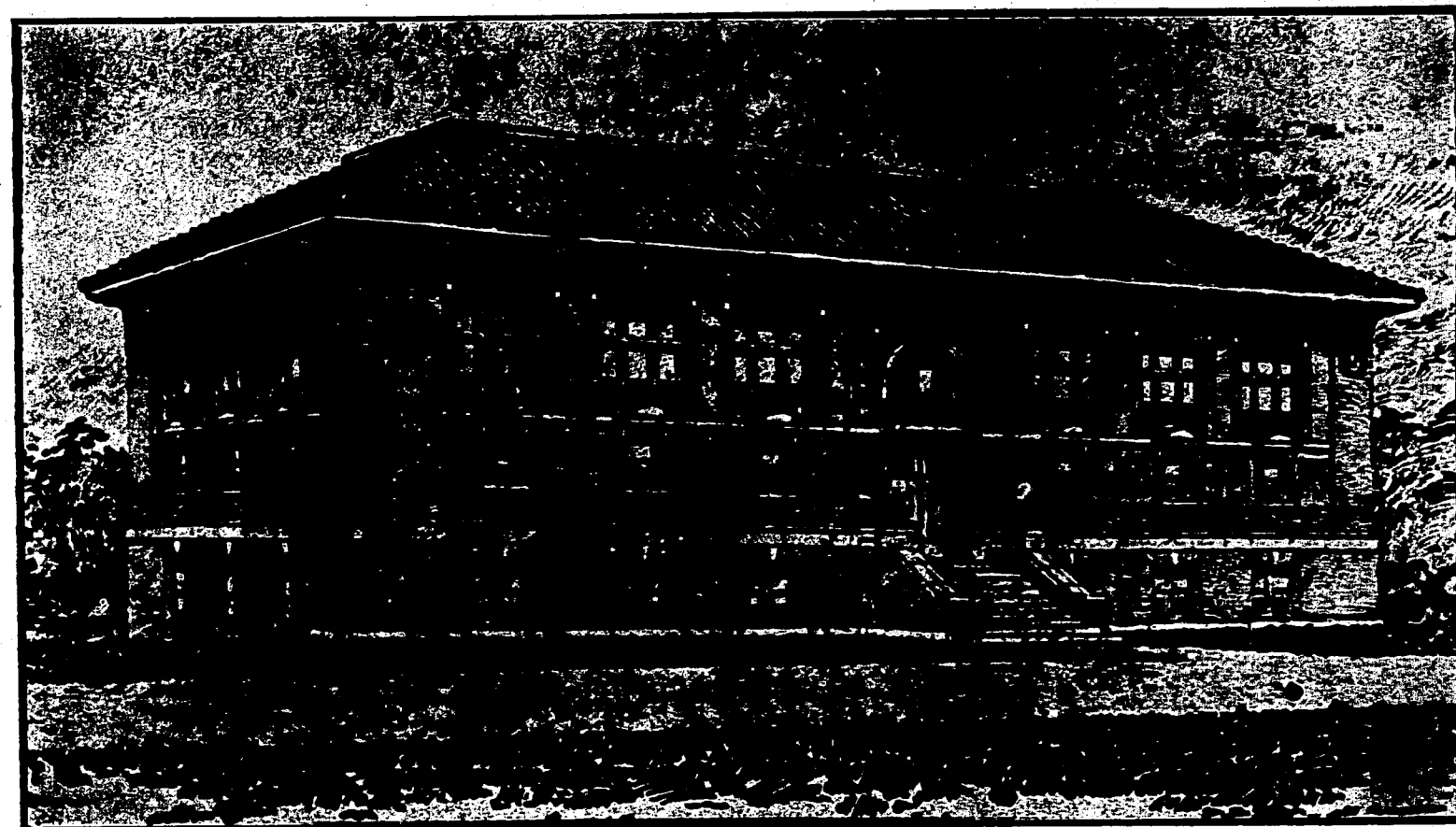
W. Wingate, of the New England Conservatory of Music, has been appointed to take charge of the department. Dr. O. S. Morgan having been called to Columbia University, it became necessary to find a successor. At last a suitable director for the school of Agriculture has been found in the person of Prof. W. J. Wright, M. S., of the Pennsylvania State College of Agriculture, who will assume his new duties August 1.

One of the best pieces of news the president had to impart in his address was that Mr. Andrew Carnegie had generously decided to increase his gift for the new library now under construction here by

the tempting refreshments, a very jolly afternoon was spent. They adjourned to meet again in 1917. More classes should plan on having reunions.

On Friday, May 31, the Senior class enjoyed a commencement picnic at the "Ledges." Senior dignity disappeared for a time, and the class enjoyed one of its last and best times together.

An innovation over recent commencements was the baseball game played Monday between the seniors and the faculty. The faculty team developed some surprisingly good material and a most fun provoking game was played. With all their age and experience and years of drill the teach-



CARNEGIE LIBRARY, ALFRED UNIVERSITY.

\$5,000, making his total contribution \$30,000. A year from now it is hoped that the much needed library building will be ready for use. It will be a great addition not only to the equipment of the college but also to the architectural beauty of the village.

Many commencement incidents that deserve more extended notice must be merely mentioned. The class of 1892 celebrated the twentieth anniversary of its graduation, with a reunion on Tuesday afternoon. The home of Prof. and Mrs. C. R. Clawson was opened for the occasion. More than half the class were present, and what with the jokes and songs, and reminiscences, and

ers were no match for the agility of the practiced youngsters. The seniors got a last victorious rap at the faculty, winning by 17 to 12. Those who recall the fun of the old-time commencement baseball games between faculty and janitors, or faculty and trustees, etc., will hope the new senior-faculty game may become an annual event.

"She was founded in toil, cemented with blood,
And nurtured thro' yearnings and tears,
Her treasure the hearts of brave heroes who stood
Undaunted throughout trying years.
Each stone was a prayer and her battlements there
Have mem'ries of purposes strong.
Staunch daughters and sons are her monument
fair,
And they lift up the grateful song.

Hail to thee, Alfred, thou guide of our youth,
Sweet, benign mother, all hail!
Sing on thy anthems of duty and truth;
May thy clear ringing music ne'er fail."

God's Chosen Treasure.

PRESIDENT BOOTHE COLWELL DAVIS.

Baccalaureate sermon, Seventy-sixth Annual Commencement, Alfred University, June 2, 1912.

Text, Exodus xix, 5: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me from among all people: for all the earth is mine."

These words form a part of the message which God gave to Moses on Mount Sinai. It was just before he committed unto him the tables of the law. They contain the condition on which men may be *the chosen treasure* of the Lord.

It has sometimes been taught that God arbitrarily chooses certain people for salvation while others are left to inevitable destruction; that some are elected to be saved while others are elected to be lost.

This text, however, gives a rational basis for divine election, and indicates the method by which God comes into possession of his chosen treasure.

The theme, therefore, of this baccalaureate sermon, namely, "God's Chosen Treasure," is selected for the purpose of pointing out the condition on which men may become the chosen of the Lord, and also with the hope of making clear the method by which we may fulfil this condition.

Young people graduating from college are not unlike Moses, summoned to the mountain top to receive the oracles of the law. Childhood, and youth, and college days are something like a journey through the wilderness, toward the "promised land." But before Canaan is reached, there must be the promulgation of law; and the way it is received and obeyed determines the success of the education, the efficiency of life, and whether the individual is indeed the "chosen treasure of the Lord."

Moses and the people he led could be a chosen treasure only by obedience to law as it was delivered to them—only by keeping covenant with Jehovah. People are

sometimes inclined to look upon this covenant and promise as given only to Israel, and as applicable only to that nation. We forget that it is founded on an eternal principle; and that whatever people, in whatever time, fulfil their part to this covenant, they receive the promise which it gives.

A thousand years before the time of Moses, there were patriarchs, covenanting with God, keeping that covenant, and becoming the peculiar treasure of Jehovah; and in Christ, two thousand years after Moses, a new covenant was perfected, through which all men are invited to become the chosen of the Lord—to become sons of God and heirs of the promise.

The principle that I would have you bear in mind, then, is that announced in the text, namely, that that people, that society, that individual man or woman, who would be a chosen treasure unto the Lord, must be one who willingly obeys the voice of the Lord, and who *keeps* his covenant.

But in order to, understand the method by which we can *obey* the law and keep the covenant, it will be necessary for us to understand what constitutes the law and the covenant.

Does the voice of God speak to men today as it spoke to Moses on Mount Sinai? And if so, how shall we recognize it and interpret it that we may obey it?

Moses was the leader of the thought and progress of his time. He was the man most favored by natural endowment, by education and experience to hear the divine voice and to interpret it.

God uses the best material at his command as the instruments through whom to make known his truth and promulgate his law. He speaks to men through the highest channels of natural endowment, education and experience of which their natures are capable.

To whom more, then, can he speak today, than to men and women of college culture, training and experience? The voice of God comes to you, rich with the gathered force of centuries of human experience and intellectual and spiritual progress.

History and literature and science all speak of God and his universe, and his dealing with men. The sources of these messages are laid open before you like a book whose records you may read in our college studies.

Amidst the multitude of divine messages, the norm, by which all else must be interpreted, is the Book of books—the *Bible*. It is lucidated and amplified and verified by the reverent study of all that goes to make up college culture.

But other voices of God are reaching us—not contradictory, but complementary—reflecting, in new lights, truths that are eternal, and amplifying and enriching them by the perspective of college training.

Since, then, the voice of God may be heard by all of us, and since the covenant is made with every one who will obey, there is *no* "election" apart from our choice to obey law and to keep the covenant; there is no predestination that is not conditioned by our own wills, and no foreordination that we ourselves do not determine: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me."

Turning now to the *method* by which we may fulfil the condition of election, or may become the chosen treasure of the Lord, let me point out, in the first place, that it is through the intellectual grasp of truth, and its spiritual interpretation.

The spiritual significance of Christianity must displace the formal materialistic tendencies that have so long caused obstruction to the concept of God in the soul, and God in his world. This breach has caused a set of truth seekers in nature and a set of truth seekers in religion to view each other as enemies. It has deprived them not only of mutual confidence, but of fellowship and fraternal feeling.

This warfare between the intellectual and the spiritual, which was so long waged under the banner of the "conflict between science and religion," is already on the wane. College culture that is both scientific and spiritual has formed a truce between science and religion—reconciliation is in sight, and the banquet of peace is already spread.

The spiritual and the natural are *both* parts of the same great kingdom. The kingdom of grace and the kingdom of law find their unification in human consciousness. The moral code is the one grand focus of rational law, and its name is love. These harmonies are a voice from God which other generations have not so fully heard. They come like an anthem sung by the great chorus of the world's best

culture, and they proclaim the higher destiny of man as God's chosen treasure.

A divine light is breaking upon our race through this newer significance of learning as the interpretation of law in spiritual terms. Its dazzling rays penetrate into the cold dark corners of doubt and fear, of superstition and hatred, and transform them into the abodes of warmth and brightness.

For two generations the names of Darwin, Huxley and Spencer were household names among the leading representatives of scientific thought and research. Their popular formula for the doctrine of development was the "struggle for existence," and the "survival of the fittest." This formula made all development the result of battle. If in a sphere above naked force or brute craft, it was intelligence dominated by self-interest and self-seeking. Against these preachments of selfishness and soulless brutality, the spiritually minded have ever cried out with horror and condemnation. How could such a doctrine be the voice of God to his chosen servants?

This protest of the soul is answered in the discovery that science has only begun its great work when it has told the story of the struggle for existence. Parallel with that story, but on a higher plane, is that other story, "the struggle for the life of others," which is as vital, as fundamental, as active, as eager, and as earnest as ever the selfish struggle for existence has been.

Yet science is only beginning to explore this new-found field of altruism. In government, in social service and in social science, in philanthropy and in public education—in a thousand ways the old impulses of mother love, of paternal protection, of fraternal comradeship and affection are multiplying into the beautiful fruitage of the struggle for the life of others. More than the struggle for existence, the struggle for the life of others is a spiritual force, and rises to greater and greater prominence as the scale of being rises, until in civilized and redeemed humanity it is LOVE, "the fulfilling of the law." As such it is the basis of all scientific development in sociology, economic justice, civic responsibility, public health, penology, charity and all modern forms of social ethics, and of moral and religious progress.

Among all the voices of God that come to us, this interpreter of the divine character of the law of love is the highest and holiest. It is at once the oldest and the newest of truths. It points us back to God's will and character as revealed in the *Logos*, the Word of Divine Truth, from the creation of the world. It points us ahead to the completest fulfilment of every holiest impulse of the brotherhood of man. It repeats the story—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It echoes the words: "He that loveth not abideth in death."

If, then, the first element in the method by which we fulfil the condition of *obedience*, which alone admits us to the place of God's chosen treasures, is an *intelligent apprehension of truth*, made possible through education, the second element to be noted in the method is the exercise of that *love* which prompts to evangelistic and missionary effort. No full obedience can be realized by mere intellectuality. The seat of religion is in the *emotions*, the affections,—the *choice*, the *love* and the *will*. Tradition has called this feeling, this loving, this willing self the *heart*. It is only a symbol for all those qualities of personality which I am today calling *love*. They constitute the inner sanctuary of the soul. They make up character, which intelligence without love does not make. Love, to be effective, must be evangelistic and missionary. It must reach out toward others. It must save itself by saving others. It is enriched by *giving*. It saves life by losing it. It is expressed by the formula, "The struggle for the life of others."

Modern Christianity has its greatest conflict, its greatest struggle, its greatest contradiction in the fulfilment of this formula.

It is true that this is distinctively the age of Christian missions; that much of the world's best activity is expressed in missionary activity; that many of the choicest spirits in our colleges are finding their field of service through the students' volunteer mission movement, or other religious activity equivalent to it; social service in some of its many and varied forms. But even yet, this work and its support is but slightly laying hold of the masses of our educated people. Parallel with the un-

precedented missionary movement on the part of a few, is the smug complaisance of multitudes of college-bred people, which seems to say: "If I understand science, and the history of civilization, and the philosophy of religion, I need not concern myself about the application of the principles of religion in the lives of others;" "I am intellectually Christian, but I need not be an evangelist, a missionary, or a propagandist."

The greatest peril that the church is meeting today is not commercialism, industrial or political corruption, or personal immorality, but it is indifference to the demands of love in the propagation of religion—practical evangelism, beginning in the home and extending through all the avenues and channels of human activity, and seeking the domination of religious interest and effort in all the habitations and occupations of men. This I call the second method of obedience, the method by which men can become the "chosen treasure of the Lord." Until college men and women can lay hold of this truth—until they can throw themselves into the movement, not only for the physical and economic struggle for the life of others, but even more yet, the "struggle for the religious life of others," we have not measured up to God's ideal for his chosen treasure. Not every man or every woman can be a missionary to heathen nations, or labor in a foreign field. But some ought to do so—more than at present are looking that way.

It should be a serious question for each one of us whether we are really obedient indeed in this respect. But every life should be in some real sense a missionary life, if not in a foreign land, then in the homeland; if not on a frontier field, then at home and among our daily associates.

It is the *spirit* of the missionary that I am pleading for as the requisite for obedience—the spirit of evangelism—the spirit of carrying on the institutions and the joys of religion, for a perpetual blessing to society.

My young friends of the Senior class, your graduation brings you to new opportunities and new problems in the journey of life. Your beginning has been marked by high ideals and by a noble courage. When in your youth you aspired to take

rank among college trained men and women, among those from whom are chosen, for the most part, the leaders of men, you aimed high,—far above the average of your fellows. When in these four years you have not faltered from that purpose, and have stood strongly and faithfully by your tasks, until now that goal is won, you have shown the heroism born of courage.

This road to learning is not an easy road. It involves discipline of mind and will and heart. Hard tasks must be set. Sometimes you have been tempted to discouragement, and to protest bitterly against the demands made upon you. But your courage has triumphed.

Where you have sometimes felt like complaining of exactions imposed upon you by your college or members of your faculty, you are now in a better position to see the value of such exactions; and future years will turn your protests into praise.

Your alma mater has tried to set before you high standards of scholarship and character. You have measured up creditably to these standards, and you graduate and go out from us with the love and good will of faculty and students. You are now to join that noble army of men and women who are the alumni of the college and go out from us with the love and good pends. While we shall follow you with our love and our prayers, we shall look to you for that loyalty and devotion to your alma mater, by which alone its faculty and trustees can be sustained in the arduous and often depressing tasks that are heaped upon us.

But we hope for more from you than mere loyalty to your college. We look to you for that high-minded manhood and womanhood which should characterize the leaders of thought and action among men.

You stand upon the vantage ground of college training. In so far as you have acquired an intellectual apprehension of truth, you have compassed the first requisite of the "chosen of the Lord." Other conquests still lie before you, but your college training has initiated you into the mysteries of the method of acquiring truth, and into the joy of achievement.

But the consummation of your relation to God as his chosen treasure must be in your manifestation of the spirit of *love*, in which obedience is fulfilled. Here is

the battle-ground of your best self—of your real achievement. In so far as you extend to others the ministrations of love; in so far as you carry the glad tidings to others, and extend the consolations of religion, and the ministries of grace to souls destitute and perishing, in so far as you completing that holiest and divinest possibility of your lives—obedience to the voice of God and the keeping of his covenant. It is this that makes you the chosen treasure of the Lord. May the fulness of Heaven's choicest blessings rest upon each one of you, guiding you in knowledge and in that service which is born of love. And so, may each of you be the "chosen of the Lord," fulfilling in your lives that high calling from which the "Well done, good and faithful servant," shall be the glad welcome into the fulness of redeemed and glorified immortality.

Director of School of Agriculture Elected.

At the annual meeting of the board of managers, held June 6, 1912, Prof. W. J. Wright, of the department of horticulture in the Pennsylvania State College of Agriculture, was unanimously elected director of the Agricultural School at Alfred University.

During the year the president and board of managers have made a careful canvass with reference to the election of a successor to Doctor Morgan. After much study of the question, and the consideration of many candidates, the choice was finally made of Professor Wright.

Professor Wright was reared on a nursery and fruit farm in southern Michigan. He was educated in the public schools and in the State Agricultural College. He was graduated in 1904 from the horticultural department of the Michigan Agricultural College. After graduation he spent three years in California and Oregon, engaged in fruit culture and in newspaper work. In 1907 he returned to Michigan and became the assistant to the president of the Michigan Agricultural College. For two years he held this position, and in it he acquired large experience and facility in administrative educational work, particularly in its relation to agriculture. In 1909 he was elected assistant professor of horticulture in Pennsylvania State College. Here he

has remained for three years, winning a reputation as an inspiring and popular teacher, and a man of superior executive ability, as well as of fine Christian character, and helpfulness in the work of church and Bible school.

Professor Wright is a member of the American Pomological Society; American Society for Horticultural Science; American Breeders' Association; American Association for the Advancement of Science.

Alfred extends to Director and Mrs. Wright a cordial welcome to our University and to our town and assures them of our very best effort to make their home and work here both happy and successful.

Principal of the Academy Appointed.

Mr. Hugh L. Gillis, A. B., of Rochester has been appointed principal of the academy and superintendent of the grammar school.

Mr. Gillis graduated from Cornell University in 1906, and after one year's teaching experience, spent a year in the Fredonia Normal School to complete his professional work in pedagogy. He immediately entered again upon active teaching work and thus has had five years' experience as a teacher and one year in professional study since graduating from Cornell.

For the past two years Mr. Gillis has been principal at Bridgewater, N. Y. Previous to that he did departmental teaching in college preparatory schools in New York City and in Winchester, Va.

His recommendations are of the very highest as regards character, personal habits, scholarship and teaching and disciplinary ability. He is said to have given the best administration in his recent principalship at Bridgewater that the school has ever known.

Mr. Gillis is thirty years of age and is a member of the Baptist Denomination. His active Christian and social influence will be a valuable asset to this community.

While we regret that Prof. G. M. Ellis, who for three years has successfully conducted the work of principal of the academy, finds it necessary to sever his connection with Alfred, we feel that we have been particularly fortunate in finding so able and successful a successor.

Repose-Progress.

GEORGE P. STEVENS.

Senior Oration.

When man is able to sit still and think, he will have attained civilization. Greater, certainly, than any other one cause, greater, perhaps, than all other causes combined in its retarding influence on civilization, has been man's barbarous instinct for instant and incessant activity. To the lives of those who have overcome this powerful tendency the world has looked and must ever look for progress.

To the primitive man the issues of life were simple. Instant action was successful—indeed, no other type of action could long prevail. But the issues of life are plain no longer. Complexity is one of the chief characteristics of our times. Man has carried over to the present a habit of action nicely adapted to former epochs, it is true, but ill fitted to the changed conditions of his life.

The formation of stable social groups was the first work of the early ages. That these might be enduring, that they might have unity, that their individual members might possess the requisite likeness, there was imposed upon them the bond of a fixed and settled usage, a usage from which there was no appeal but which brought all within its harsh, unyielding grasp.

Arduous as was the task of forging this bond of customary law, it was nothing compared with that of breaking it after it had accomplished its purpose. It once aided humanity, but now crushed it within the rigid confines of its own narrowness, stamping out all possibilities of progress that might arise out of the originality and inventiveness of man. Indeed, the great majority of early nations never broke this bond of tradition, but were slowly strangled by the very force that had created them. The history of the nations that did succeed in casting aside this now tyrannical yoke of outworn law is the history of civilization. In these nations resided the principle of progress. In each and every case the bursting of the shackles of superannuated custom was invariably preceded by the rise of a considerable number of men not incessantly engaged in the customary activities of the tribe. Until there did

arise men who could, through virtue of great originality and unusual natural power, disregard this common habit of incessant and instant activity, there was not taken a step toward progress.

That the intense and complex life of the present is made possible by that accumulation of proved facts which we call science is a commonplace. Few of us, however, pause to reflect how the world came by this accumulation. If men had not been willing to sit still and think; if they had not been willing to disregard the call of the customary activities of the times; if they had not been willing to oppose the popular ideals of attending only to the things which concern them; if they had not been willing, as was contemptuously said of them, "to spend long hours gazing at the stars," the world today would have nothing at all of science and scarcely anything of civilization. Because they were not unceasingly and unthinkingly active the world called them idle; because they were interested in things outside of their own immediate surroundings it called them impractical; because they could think their own thoughts it called them dreamers. But idle, impractical, dreamers, they formulated the world's science, and it is they whom man must finally thank for his control of the forces of nature.

Not only does history show that the far greater part of science is the produce of men who were thought by their contemporaries to be idlers and dreamers, it also clearly indicates that had it not been for the unceasing persecution and the boundless bigotry which were meted out to these men by those engaged in the sanctioned activities of the times, science would have come into the world much earlier than it did and would today be a far richer and completer possession than it is. And if science is at the basis of our civilization—and most authorities agree that it is—a richer and completer science would imply a more perfect civilization. Thus, in this field alone, we can only guess at the total ill effects of man's habit of instant and incessant activity.

But the evils of this almost universal habit by no means confine themselves to science. They are apparent even in the abstractest speculations of man. Interesting, indeed, is the fact that our philosophies,

those attempts at a final explanation of the universe, at the ultimate interpretation of the mystery of life, are for the greater part contradictory. Since they are so inconsistent, the larger portion of them can not be true. And this is not because man is entirely unable to comprehend the truth, nor yet, on the whole, because he does not care to understand it; it is rather because he has tried to make a powerful searchlight out of what was intended to be only a gleam in the darkness; because he attempted to construct a broad highway where was designed only a little foot-path towards truth. What should have been left as little suggestions, he has worked out into large systems. The excessive activity of man, more than anything else, is the cause of the unsatisfactory conditions in which philosophy today finds itself.

Our century has opened with a great burst of energy, a tremendous enthusiasm for the tasks which it hopes to accomplish. Most popular and most universal of its ideals is that of strenuous living. It is distinctively an age of intense activity. Pride in work already done and boundless belief in that yet to be effected is the dominant note of its attitude. But until the noise of the century's incessant activity and hustle shall have died away, there can not be taken the true measure of its accomplishments.

The real work, the enduring work, of the past ages is not the roads they built, not the canals they excavated, not the systems of transportation and communication they perfected, not the traffic they carried on, not the wealth they may have amassed. Neither is it the religious systems they sought to perpetuate nor the philosophies they attempted to impose upon humanity. The significant work is that which deepened man's insight into nature, which broadened his knowledge of himself, which taught him that religion is not creeds and belief but an attitude towards the universe, which suggested that philosophy consisted not of systems and dogmas but was rather a search after truth. This, alone, of all the work of the past, time has declared to be of worth. It is on this that is builded our physical, mental and spiritual environment. And for the far greater part it is the work of men whom their age labeled dreamers.

Nor will we be remembered because of the vast enterprises in which we are engaged or because of that marvelous burst of activity by which our times are characterized. Rather it will be remembered because of the quiet work of quiet men which has brought us a little nearer the truth about nature, ourselves and God.

To every man society gives her reward after the nature of his work. Some it repays with wealth, some with honor, and some with the joy of achievement. But to the "dreamer" her rewards are best. Secure in the knowledge that on the results of his work is founded the hopes of future civilizations he will continue efforts, he is ever inspired by the dream of

"Science grown to more,
Of secrets of the brain, the stars,
As wild as aught of fairy lore,
And all that else the years will show,
The poet-forms of stronger hours,
The vast republics that may grow,
The federations and the powers."

And so dreaming he will forget the scorn of society, the doubts of his friends, seeing only adown the ages the vision of that race,

"Of those that eye to eye shall look
On knowledge; under whose command
Is Earth and Earth's, and in their hand
Is Nature like an open book."

Memorial Board Meeting.

The fourth quarterly meeting of the Trustees of the Seventh-day Baptist Memorial Fund was held in the church parlors at 10 A. M., July 14, 1912.

Present, D. E. Titsworth, Vice-President in the chair, J. A. Hubbard, W. M. Stillman, J. D. Spicer, Orra S. Rogers, Stephen Babcock, William C. Hubbard and Accountant Asa F. Randolph.

Minutes of the April meeting were read.

Correspondence was received from G. Velthuysen Jr., Holland; North, Wentworth and Blanchard, Edgerton, Wis., regarding the Henry W. Stillman property; Rev. E. B. Saunders, regarding old Cumberland Seventh-day Baptist Church; O. P. Snelling, clerk Little Prairie (Ark.) Seventh-day Baptist Church; Rev. D. Burdett Coon, Battle Creek, Michigan, advising the Board of the purchase of a lot in Battle Creek for church purposes; from Mrs. Ella Eaton Kellogg of Battle Creek, Mich.

The Finance Committee presented their quarterly report, showing changes in securities. This was adopted and an abstract ordered placed on the minutes.

The Treasurer's fourth quarterly report was read, and, having been audited, was adopted.

The annual report of the Treasurer not having been fully completed by the accountant as to list of securities on hand, was referred to the auditors to be approved by this Board, when fully audited.

Because of the absence of the regular auditors from the city, the Vice-President and Secretary were appointed a special committee to audit the securities now held by the Treasurer for the Board.

The Geo. H. Babcock Discretionary Fund was by vote divided as follows: \$200 to the Treasurer of the Seventh-day Baptist Education Society for the use of Alfred Theological Seminary; and the balance \$752.83 to Salem (W. Va.) College.

The income from the Henry W. Stillman Fund was voted this quarter to Milton (Wis.) College. It amounted to \$389.45.

One hundred copies of the annual report of Secretary and Treasurer were ordered printed for distribution at Conference.

The Secretary's report showed amount of the fund to be \$474,694.49; income for year ending May 31, 1912 to be \$25,894.29, an average net income of 5.45+%. Minutes read and approved.

WILLIAM C. HUBBARD,
Secretary.

DISBURSEMENTS, JULY, 1912.

Alfred University	\$4,431	74
Milton College	2,878	64
American Sabbath Tract Society	1,393	25
S. D. B. Missionary Society	373	86
Education Society	200	00
Salem College	780	98
S. D. B. Church, Plainfield	26	65
First Verona S. D. B. Church	20	43
Rev. T. G. Helm	15	00

Comparative Table of Attendance at Alfred University.

	'07-'08	'08-'09	'09-'10	'10-'11	'11-'12
College	113	127	142	146	153
Academy	126	117	116	117	120
Seminary	9	8	9	5	7
Ceramics	35	35	40	35	39
Agriculture		3	85	135	157
Specials in Music	15	29	12	9	13
Duplicates	25	30	67	48	42
Net total	273	289	337	399	447

SABBATH REFORM

Let Truth Prevail and the Dignity of the Law Be Sustained.

ALBERT D. RUST, SR.

The Inspired Word invites us to "Come now, and let us reason together" (Isa. i, 18); "Search the scriptures; for in them you think you have eternal life" (John v, 39).

We are told by some that there is no command given to man to keep the Sabbath at the time God made it, as in Genesis ii, 2, 3. To such we point with confidence to the words of Jesus who easily disposes of that contention by saying, "The sabbath was made for man" (Mark ii, 27). Thus used in its broadest sense, it excludes not a single one of Adam's race. In this article I shall resort to Bible evidence alone, and not man's opinions, arguments or theories.

First, then, we find that the commandments are to be kept one thousand generations: "God keepeth covenant and mercy with them who love him and keep his commandments to a thousand generations" (Deut. vii, 9; also Psalm cv, 8; and the same is found in 1 Chron. xvi, 15). If the reader's heart is after truth he should notice that this is not to the Jew but to them who love him and keep his commandments. Only about 140 generations have passed since the Creation. Now we should not forget that the Lord by the mouth of the Psalmist said: "I will not alter the thing that has gone out of my lips" (Ps. lxxxix, 34). But more, let us hear the Psalmist again: "All his commandments are sure. They stand fast forever and ever" (Ps. cxi, 7, 8). It is now left for us to determine whether we will accept as evidence the word of Jehovah or the commandments of men (Mark vii, 7, 9).

SOME SIGNIFICANT DATA.

Now if the reader is studying to sustain some preconceived theory of his choosing, he had better read no farther; but if he seeks the truth, he should carefully note the significance of this data.

In 1838 B. C. Abraham kept the com-

mandments, statutes and laws (Gen. xxvi, 5).

In 1750 B. C. Judah, after whom the Jews were named, was born (Gen. xxix, 35).

In 1491 B. C., in the fifteenth day of the second month, God inquired of his disobedient people: "How long refuse ye to keep my commandments and my laws?" (Ex. xvi, 23, 26-29). This was on the occasion of the giving of the manna, and in these texts we find the first mention of the Sabbath by name. Notice that this was seventeen days BEFORE God gave Moses the two tables of the law,—that is, on the third day of the third month in the same year (Ex. xix, 1-11; xx, 8-11).

In 729 B. C., in Second Kings xvi, 6, we find the first mention of the name "Jew" in the Bible. The above shows that it was 347 years after Abraham kept the commandments, before the Decalogue was given to Moses; and 1,100 before the name "Jew" appears in the Bible. How, then, has the Sabbath become Jewish? Truth and consistency demand an answer.

Now, having examined some history of the commandments and laws before Christ, we will examine the biblical history of the Sabbath and the commandments since our Saviour's time. This will test the reader's confidence in the Bible and his loyalty to God.

The parents of John the Baptist walked in all the commandments and ordinances of the Lord blameless (Luke i, 5, 6). Jesus kept his Father's commandments (John xv, 10, 12). Here we find the commandments of God in full force and effect as evidenced by Jesus' example, and declared by himself, and in full agreement with his teaching (Matt. v, 19). Please read this again and think how to escape its meaning, force and penalty. Now is the time for the reader to choose between the advice of the Son of God and that of the son of men. Jesus says: "If you will enter into life, keep the commandments (Matt. xix, 17; Luke xviii, 18-20). How is this,—shall we obey or disobey?"

The above are some of the mentions of the commandments in the Sacred Word. There are more, which I shall call attention to later; but we will now take up the

SABBATH QUESTION.

"This holy day Jehovah blessed
Ere sorrow, pain, or death were born;
And sanctified for man his rest
In glad Creation's sinless morn."

God sanctified the Seventh-day; that sanctity has never been removed: he never sanctified Sunday or even hinted that it was in any sense a holy day.

Men are seeking in every possible way to escape the obligation of the Sabbath command. Some would abolish the Ten Commandments and then reenact all but the fourth. But what saith the word of God? About thirty years after the death of Christ, James wrote: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. ii, 10). The next verse tells those who do not know, what law is here referred to. Please read it. Jesus had already stated the same truth in Matthew v, 19.

Psalm cxix, 172 tells us that "all thy commandments are righteousness." Now, how could they be righteousness for a Jew and not for us? Give this question some thought. This Psalm was written in 1058 B. C.—319 years before the name "Jew" is recorded in the Bible. If the reader is seeking the truth, he should take note of what is here written in the book of God, and answer this: Was this Psalm written exclusively for Jews? In his answer the reader should be honest with himself and loyal to God.

Christ is our pattern, our example; what, then, was his custom on the Sabbath? "As his custom was, he went into the synagogue on the sabbath day, and stood up to read." (Luke iv, 16).

We should be guided by his teaching; hence we must enquire, What did Jesus teach? Was it a Sunday Sabbath? Not a word. Unquestionably Jesus taught the people every Sabbath, for we read: "He taught them on the sabbath days" (Luke iv, 31). On another Sabbath day he entered into the synagague and taught them (Luke vi, 6). Again, in Luke xiii, 10, we find Jesus teaching on the Sabbath. But this great teacher never once made use of the expression, "First day of the week," nor was it ever made use of before his death, and never by anybody as a Sabbath or holy day. Thus we learn that Jesus not only taught on the Sabbath, but it was his custom.

HISTORY OF THE SABBATH AFTER CHRIST.

We hear much about the ending of the Seventh-day Sabbath, and Sunday superseding it as such after the crucifixion. Paul, the apostle to the Gentiles, was there; he

ought to know and he ought to be believed, as we understand that he was inspired. What does he tell us? "And Paul as his manner was went in unto them (Thessalonians) and three sabbath days reasoned with them out of the scriptures (Acts xvii, 2). This was over twenty years after the crucifixion.

Paul with Barnabas went into the synagogue on the Sabbath and sat down; after reading the law and the prophets he preached (Acts xiii, 14, 15). This was A. D. 45. After Paul had preached his sermon, and the Jews had gone out, the Gentiles besought him that he might preach to them the next Sabbath (v. 42); and the next Sabbath came almost the whole city together to hear the word of God (v. 44). Now do not let us overlook the fact that this request for Sabbath preaching was from the Gentiles (or pagans) as well as Jews. Now, how is this? At least twelve years after Jesus was crucified, the pagans from whom we have descended are requesting worship on the Sabbath of the Lord. And we must not think that this was a special Sabbath, for Paul reasoned in the synagogue every Sabbath and persuaded the Jews and the Greeks—Gentiles (Acts xviii, 4), and he continued there in Corinth (not a few days or weeks but) for a year and six months teaching the word of God (v. 11). And don't forget that this was more than twenty years after the death and resurrection. Nowhere do we find any Sunday sacredness, Sunday worship or Sunday preaching mentioned in the book of God.

Is any more or any better evidence necessary? There is plenty more. But is it needed? What more could Jesus or Paul say to render the evidence stronger or more positive? If we place this evidence by the side of that for Sunday-keeping or no Sabbath is it not preponderating—overwhelming? To ask for more or better evidence is to impeach the Son of God and the apostle Paul. Beware!

ANTINOMIANISM A NULLITY.

If the commandments are obsolete, antinomianism must explain what the beloved disciple meant when, in A. D. 90-60, years after the crucifixion, he wrote: "This is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John v, 3). Those who contend that the Decalogue is abolished can not teach that the carnal law outlived that

law; hence they must explain what law it is that endures a thousand generations.

And if the commandments are abolished, why did this same disciple, sixty-six years after the crucifixion, write: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, that keep the commandments" (Rev. xii, 17). What commandments are here referred to? Consistency demands an answer. Again, why did John write about the same time (66-96 years after Christ): "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. xiv, 12). If antinomianism is right, and we require no law now, why, pray, has God commanded obedience to that law, coupling it with the "faith of Jesus"?

I have herein given only the word of God as evidence; and what is man to reply against God? This same scripture, in its very last warning to mortals, has left this pronouncement upon record: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city" (Rev. xxii, 18, 19). And again, I charge the reader to beware!

This solemn charge should cause the pious soul to hesitate before attempting to brush these clear, positive words of Jehovah aside.

If any change of this kind has been made, Jesus would have told us; but instead of any change of the day, he leaves this record to condemn the stubborn and disobedient: "All things that I have heard of my Father I have made known unto you" (John xv, 15). But he never mentioned a First-day Sabbath or gave the slightest hint of such an institution; for God never sanctified the First-day or any other day except the Seventh, nor has the sanctity ever been removed from that day.

Again, after our Lord had ascended to his Father, and Paul had finished his course and delivered his Gospel, he writes thus to us: "I have not shunned to declare unto you all the counsel of God" (Acts xx, 27). Not a word about a Sunday Sabbath in the entire counsel of God.

This letter has been written for the sole purpose of calling attention to some of the

forgotten Bible truths; and in closing I ask the conscientious reader to consider carefully the four following questions, and apply them as a test of his own sincerity and loyalty to God and his word.

First. Is it possible to harmonize Sunday-keeping and the abolition of the Decalogue with the Bible texts above quoted?

Second. What language could possibly be employed to render more absolute and positive the perpetuity of the Seventh-day Sabbath than the above Bible texts?

Third. And is not the testimony of Jesus and Paul absolutely sufficient to forbid entirely the theory of a First-day Sabbath, or the abolition of the Ten Commandment law?

Fourth. If the Ten Commandments are obsolete, and Sunday a sacred Sabbath day, and the silence of Jesus and Paul thereon is leading many thousand conscientious, sacrificing souls into the broad way and to eternal death, then will not Jesus and Paul be required to account for such a terrible loss? There is a truthful answer to this question. Who can give it?

How the Birdies Tell.

Please tell me this before you go,—
How do you little birdies know
When comes the time for wind and snow?

He winked his eye, and quirked his head,
And chirped at me with little dread;
I could but guess at what he said.

It seemed to me that birdie told,
With friendly air, almost too bold,
How he foresaw the coming cold.

I think he spoke of gathered grain,
Of frosty nights and chilling rain,
And falling leaves with crimson stain.

Perhaps he mentioned other things,
As ripen'd fruit and full-grown wings,
And all the rest which autumn brings.

And this is how the birdies tell
They soon must leave the hill and dell,
And go once more far south to dwell.
—Myrtle Merritt, '13, in *Alfred University Monthly*.

The retired coal dealer was selecting his library. "Will you have these books bound in Russia or Morocco, sir?" asked the dealer. "But, why," said the patron of literature, "can't you have 'em bound right here in Chicago?"—*Ladies' Home Journal*.

WOMAN'S WORK

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

The Earth and Man.

A little sun, a little rain,
A soft wind blowing from the west,
And woods and fields are sweet again,
And warmth within the mountain's breast.

So simple is the earth we tread,
So quick with love and life her frame,
Ten thousand years have dawned and fled,
And still her magic is the same.

A little love, a little trust,
A soft impulse, a sudden dream,
And life as dry as desert dust
Is fresher than a mountain stream.

So simple is the heart of man,
So ready for new hope and joy;
Ten thousand years since it began
Have left it younger than a boy.
—Stopford A. Brooke.

Letter From China.

DEAR FRIENDS AT HOME:

This is a lovely morning. There are just enough clouds to shut out the fierce heat of the sun and a gentle, cool breeze is blowing from off the Yang-tse. As this great river is probably thirty miles wide at the point nearest us, only three miles away, and as the water is salt water, the breeze is practically an ocean breeze.

One day when I was talking about the lovely ocean breeze we have out here, Mr. Crofoot, who was present, laughingly suggested that it would be well for me to get out circulars advertising Lieu-oo as a summer resort. However, we have had very few uncomfortably warm days thus far. July and August may show me that it can be hot out here and may be I will tell a different story when I write again.

Just now the farmers are very busy all about us. The winter wheat has been harvested and the ground made ready for the rice. The rice is first sown very thickly in small beds and when the land is plowed and flooded, it is transplanted in even rows several inches apart. The process is most interesting to watch. The

rice is such a vivid green that it looks very pretty as it is growing.

I am taking the opportunity to write this morning in my ordinary study hours because my teacher isn't here. He belongs to the town guards, is Doctor Palmborg's and my representative.

Night before last robbers robbed a number of families in a near-by city and our guard went off to help catch them. They seem to have more calls for such work from outside than at home. Perhaps it is because they have already made quite a name for themselves by their superior training and their success in catching robbers.

Perhaps the people at home would be interested to know what our evangelist, Mr. Toong, is doing these days. Of course he preaches regularly Sabbath days and talks to the patients in the dispensary waiting-room every day. Lately he has secured a class of ten young men to whom he is teaching English in the evenings. With the money he gets from them he has rented a room in the town where he meets them. He also expects to use any surplus in paying his expenses when he goes to neighboring towns or into the country and also in buying tracts, Bibles, etc. He encourages these young men to attend the Sabbath service and is trying in every possible way to influence them for the right.

There is an old teacher, of the old style, who has written his name as a candidate for church membership. He attends church very regularly and brings his boys with him. Mr. Toong is also teaching English in his school. He does this partly to help the only man get more pupils, and partly because of the opportunity it gives him for preaching. He always talks to the children a while about Christian things before he teaches them. He says that frequently outsiders come in to listen to the Gospel at this time.

Mr. Toong is doing all this of his own initiative. It seems to me that he is showing that he has a sincere desire to preach the Gospel and also has ability in devising means of getting in touch with the people. He is a Ningpo man, a stranger here, and speaks a dialect quite different from that of this region, so that he has some difficulties to overcome as well as we foreigners.

Doctor and I are working along in much the same old way. The clinics vary considerably from day to day but on the whole

we see a good many sick people. She continues her English teaching, and I my study, so that we keep busy. Early in the month Doctor spent ten days in Shanghai and I did the work here as well as I could. It was certainly somewhat of a relief when she came back. I do not seem as yet to be a master of the Chinese language.

Doctor and I are both very well. Some of the Shanghai people were ill while Doctor was there, so she could quickly cure them up. Perhaps now they too will be well. (Doctor insists that the above is an exaggeration.)

We are glad Miss Burdick is so soon to go home, because she sorely needs a rest. We shall miss her but at the same time we are anxious she should go. With kindest greetings to all the dear home people.

GRACE I. CRANDALL.

Lieu-oo, China,
June 12, 1912.

Message From the Ladies' Aid, Nile, N. Y.

At the annual meeting of the Ladies' Aid society of Nile, N. Y., July 18, 1912, it was voted that the secretary be instructed to write, through the Woman's Page, a letter to our sister societies in other churches, that they may feel that we are trying to keep in touch with other workers in our denomination.

"Whatsoever our hands find to do," has been the unexpressed motto of the sisters at Nile, and no opportunity has been neglected, although we have not been able to accomplish what we would have been glad to do.

There are at present thirty-two members on our roll, and we usually meet once in two weeks, or oftener if the society thinks best, and do anything that comes to hand that will bring a financial return. The work for the past year has been plain sewing, tying comfortables and quilting; and while the amounts earned were not large, still we realized that by keeping at it during the year we would be able to help along the Master's work as we could in no other way.

Usually we have served dinners or suppers by divisions, though a few times it was thought best to have a "picnic" supper, charging the small sum of ten cents for

a good meal, and generally serving from twenty-five to thirty and upwards.

The treasurer reported \$117.76 raised during the past year, and from this amount money has been sent to home and foreign missions, the Fouke school, Woman's Board, and has been spent for repairs on the church and parsonage, and also in helping needy families in our vicinity. Besides this we send flowers, etc., to members who have sickness or death in their homes.

We have raised some money by entertainments. Our Washington tea netted us \$9.00 and a ten-cent social given by two sisters, Mrs. C. W. Green and Mrs. M. C. Coon, brought \$6.00 more. At our annual Sabbath school picnic, held at "The Pines" July 4, the Ladies' Aid served ice-cream and cleared \$16.00. These are some of the ways in which we earn money, while the meeting together at regular intervals to work for the Master's cause brings us into closer sympathy and sisterhood.

At our last meeting it was voted that we ask to be allowed to present a Missionary program in place of the regular morning service, sometime in August, and we hope by this means to awaken renewed interest in our missions both at home and abroad. It is an inspiration to us to hear and know what our sisters in other churches are doing, their methods of raising funds, etc., and if our message encourages others to send a word of cheer and advice we will not regret sending.

Yours in the work,

MARY F. WHITFORD,

Secretary Nile Aid Society.

Blossom-flakes and Snow-flowers.

When finches sing
On gleeful wing,
And sunshine floods the earth with light,
The orchards stand arrayed in white—
The snow of spring.

When gray skies lower,
And grasses cower
Before the North Wind's chilling night,
The orchards stand a-bloom with white—
The winter's flower.
—Margaret E. LaMonte, '14, in *Alfred University Monthly*.

"Complete surrender to the will of Christ will fit you for successful work in the cause of Christ."

YOUNG PEOPLE'S WORK

REV. H. C. VAN HORN, Contributing Editor.

All Aboard for North Loup!

DEAR EDITOR:

If not too late I should like to join others in urging all who can to go to Conference. I am writing to this department in order to get the immediate attention of the young people.

There are several reasons why our young people, where possible, should go to North Loup.

The trip itself in a special train with its companionships in travel and its good fellowship will be worth a great deal.

To look upon the North Loup country is an inspiration. It is a fine ride to the top of one of those hills which bound the Loup Valley, and a splendid view when you reach the top. Of course it isn't likely that every one can ride Pastor Shaw's black pony, but there are other ponies, which, though not so distinguished, are perhaps equally serviceable. (Pastor Shaw's pony is all right. I speak from experience; but I have had experience with other North Loup horses, also.)

Then you want to meet the North Loup people, especially the young people, and they want to meet the young people of the other churches. We hope there will be a time during Conference when the young people can get together for a general good time, and for a rally which will direct and inspire for better work among the young people next year. The theme of the Conference program will appeal to a large majority of our young people, who live in a rural environment. Their hearts will respond readily and warmly to the inspiring addresses which are being prepared by men and women from many sections of our country and from various walks in life. It seems to me the program will breathe of the springtime, of growth and harvest; of youth, and hope, and achievement. And surrounding all will be the atmosphere of the open country and God's great out-of-doors.

All aboard for North Loup. All aboard.

A. J. C. BOND,
President.

The Word Hid in the Heart.

DEAR YOUNG PEOPLE:

I want to talk to you for a few moments about that wonderful book we call the Bible. When I was a child my mother told me it was God's word. One of the first qualifications for making people believe your teachings is to believe them yourself. My mother fully believed the Bible was God's word and she implanted that impression deep within my young soul.

Before I was able to read alone, notwithstanding the fact that her life was crowded with work and anxiety, she called me daily from my play to her side to read with her help a few verses from the Testament. She regarded this as building upon the rock.

My belief in the Bible has been my salvation not only in a spiritual sense but physically as well. In my mind there is no doubt that had I not believed that I could rest absolutely upon Romans viii, 28 and other kindred promises I should before this have passed out of this life. We may writhe in the agony of the blast but if we believe that God will overrule it for our best good courage braces the soul to endure.

The impression I received at my mother's knee regarding the Bible has been deepened by the fact that I have tried its truths in the hour of my soul's direst need and they have supplied the need. That upon which we lean when it seems to us that all else is failing and find that it standeth sure can not be disproved to us by the deepest human logic for it has become the power which controls the issues of our life.

I have also tested it in the lives of others and have found that it meets their needs as well.

For several years I have been teaching the Bible in the simplest manner (I am not capable of teaching it in any other way) and it is bearing fruit in the lives of those who listen to its teachings. When people take my hand and smiling through tears say, "I shall never be able to tell you what these lessons are doing for me," I know that it is not a compliment intended to tickle the ear but that it is the language of a human soul in which the Holy Spirit through the seed which is the word of God is developing the life everlasting.

Last month one of my ladies went to a city in another State. I soon received a letter from her which said: "I thought I

must write and tell you that the instructions I have received in our class have helped me bring my brother-in-law to Christ." She had previously told me of her anxiety regarding him and that it seemed to be impossible to reach him. You will not be surprised when I tell you that after reading her words I grasped life anew and with a firmer hand.

But I am anxious to call your attention to the importance of memorizing Scripture. Bible verses stored away in the memory are a valuable asset in the spiritual life. Life's experiences are varied, and memorized Scripture meets them all. Sometimes the eyes are so blinded by tears that we can not see to read the written words: sometimes there comes to us unexpectedly great joys and the soul that dwells "in the secret place of the Most High" knows that no words save the ones God has given us can express to him its soulful gratitude.

Again, the memorized Scripture is a safeguard in the hour of temptation. Some lives are so sheltered that they never know the power of the temptations that are hurling with resistless hands countless souls onto the rocks—temptations that no human being unsustained by God's help can resist. And I want to say to you who read these lines that while your lives may be sheltered now you know not what you may meet before you reach the end of the journey, and in times of peace it is wise to prepare for war. Should the overwhelming temptation come to you, you may not have your Bible with you or be able to consult it if you have, but the memorized Scripture will rise up like the strong man armed and "deliver you from the snare of the fowler."

Once more, the memorized Scripture is a qualification for service and I'm going to give you a forcible illustration of this statement.

A short time since I was thrown into the company of an elderly lady, widow of a former pastor of the Presbyterian church of this city. As we were both interested in Bible class work our conversation turned in that direction. She told me she had taught a class in Sunday school fifty-seven consecutive years, forty years in La Porte.

Knowing that failing sight had prevented her from reading for some time I asked how she managed to prepare her lessons. She replied, "I have taught the Bible so

long that when I know the text I need very little help. I memorized a great deal of Scripture in my early life. My husband and I were engaged three years before our marriage and during that period we committed to memory a verse from the Bible every day. I also find that I have committed a great deal unconsciously. There are whole psalms that I have read so often that I committed them without knowing it and now that I need them they come to my aid."

Before I close this lengthy letter suffer me to say that I want you to know how the Psalmist regarded God's word and I'm going to ask you to read with me every day for a week, commencing August 11, Psalm cxix. If we do this prayerfully I am sure that at the end of the week we will have a deeper reverence for that word which the Psalmist says he has hid in his heart.

Most earnestly yours,

MARTHA H. WARDNER.

La Porte, Ind.,

July 23, 1912.

The Ashaway Boy Scouts.

There are twenty enrolled, twelve of whom have passed the "Tenderfoot" tests and are permitted to wear the badge. Of these nine camped out over the Fourth with their scout-master, Pastor Van Horn, at Winchek Pond, north of town. This delightful camping ground was reached after an eight-mile "hike" through the dust on July third. In spite of weariness camp was soon pitched, supper prepared and eaten, and pine boughs gathered and made into beds. But it is not the purpose of this article to detail a history of this expedition, but rather to call attention to it as a sane and pleasant way to spend the fourth—one mother sent "a thousand thanks for taking her boy away over the day"—and also to point out some of the possibilities for our boys in the Scout movement.

The picture accompanying this article is one of a group of the scouts planning for this camp. One of the things contributing largely to the success of this trip was the program carefully prepared beforehand, and consistently carried out, from the early morning "dip," through the meal-getting, dish-washing and camp-cleaning by the



boys themselves, through the fishing, sports and scout drills to the camp-fire stories and devotionals at night.

One of the twelve Scout laws to be obeyed is "A scout is helpful." This was practiced by the company, on a large majority vote, giving up an afternoon "hike" and helping clean up the picnic grounds.

The Scout movement gives opportunity for training and development. It furnishes proper outlet for boy life and enthusiasm at a time when these need opportunity for legitimate expression. It furnishes boys older leadership so much needed at this period of life. It gives a pastor a chance to come into close touch with his and other boys who need him. It is good for the boy and good for the pastor too.

News Notes.

ASHAWAY, R. I.—The annual Sabbath-school picnic was held in Oak Grove, July 23. The Pawcatuck and Dunn's Corners Sabbath schools were our guests for the day and the occasion was greatly enjoyed by all. A basket dinner was served by the joint committee of the schools to the people seated in groups of fifty upon the ground, after which Sabbath school songs were sung, and the afternoon spent in friendly contests, games and social inter-

course. It is estimated that something over three hundred were in attendance.—The Ladies' Sewing society served a Japanese tea and entertainment on the parish house grounds, Wednesday afternoon and evening, July 24. The lawn was very prettily decorated with bunting, Japanese parasols and lanterns. A wonderfully beautiful evening added much to the pleasure of all who attended. A very interesting program was rendered.—The Boy Scouts enjoyed a camp-fire supper, Monday afternoon, July 22. The mission study class, under the efficient leadership of Mrs. E. B. Saunders, is

greatly enjoying the reading and study of "The Uplift of China." It is a book reviewed a few weeks ago in this department by President Bond, and should be in the library of every Christian Endeavorer and carefully studied by him.

ROCKVILLE, R. I.—The Literary Committee gave an Independence day program, at the church, the night of July 3, consisting of papers and music by the Endeavorers, which was much enjoyed by those who attended.—Our Christian Endeavor society has suspended services through July and August.—Mrs. A. G. Crofoot has been elected corresponding secretary.

A Study in the Gospel of John.

Arranged for Bible Classes in West Hallock, Ill., Brookfield, N. Y., and Albion, Wis.

REV. T. J. VAN HORN.

A number of years ago, the Sabbath School Field Secretary, Walter L. Greene, asked that this study in the Gospel of John be given to the RECORDER as supplemental to the International lessons. For various reasons it could not then be furnished. It was offered early this year, but my regular work was interrupted by change of residence, and for that reason it was

again delayed. It is submitted now with the hope that it may not be too late in the year to be of some value as an aid to the course in the Synoptic Gospels in which we are now engaged.

GENERAL OUTLINE.

- I. Biographical sketch of the Author, John, the Beloved Disciple.
- II. The Author's Preface.
- III. Introduction to John's Gospel. Chap. i, 1-18.
- IV. Jesus Executing his Divine Commission—Making his Father, God, Known to the World.
- V. The Heart of CHRIST Unveiled to the Chosen Twelve. Chaps. xiii-xvii.
- VI. JESUS Manifesting his Glory in his Humiliation, Death, and Resurrection. Chaps. xviii-xx.
- VII. Appendix.

INTRODUCTION.

This is intended to be a sympathetic study of John's Gospel. You must know a man's purpose in writing a book in order to get the largest benefit. Having learned the author's object, read candidly, if not sympathetically, considering from his point of view what he has written. This study is directed in accord with this well-known law. Ordinarily the author's purpose is set forth in the beginning, as a preface, as in Luke's biography of our Lord. But John's preface, if we may call it such, is at the close of the book. It is the last verse of what many regard as the last chapter of the original document:

"But these things are written that ye may believe that Jesus is the Christ, the Son of God, and that believing, ye may have life through his name."

He accordingly writes with the avowed purpose of producing in the mind of the reader, not merely a bias in favor of Jesus, but a positive belief in him as one who has power to give everlasting life and salvation to those who accept him as a *divine* Saviour.

Jesus claimed to be the Son of God in a sense which no flight of imagination had ever suggested to any pagan philosopher to make concerning any god in his pantheon. He had claimed to come from the bosom of the Father in heaven to bring life and immortality to light, and to save from the power and dominion of sin any who would receive him. And out of the mass

of tangible facts with which the people in his day were familiar, John adduces those only which serve his purpose to produce a deep conviction that Jesus is what he claims to be,—the Son of God. Of these facts he treats with the greatest clearness and candor. He tells his story with the air of certainty and satisfaction of one who knows whereof he speaks. There are those who seem to feel that his testimony is not valuable because, while he is a witness, he is also a pleader at the bar of human reason. A man is rescued from a leaky boat in mid-ocean. No one would hesitate to accept his testimony regarding the rescuing ship because, being saved, he does his best to convince others of the strength and ability of that ship to save any one who would commit himself to it.

There is a tendency of the mind to discount the element of divine power in the reclaiming of fallen men. But this book which John has written is a challenge to any theory of salvation which attempts to minimize or to leave out the miraculous power of God. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Chap. i, 12, 13).

The Jesus of John's Gospel is the One who has the power to work a change like that. John knew him, and he writes with the certainty of conviction of one who has had intimate, precious and satisfying knowledge of the Christ. He gives his testimony with the burning desire that other lives may be possessed with a like personal knowledge of Jesus. His line of evidence appeals to the heart rather than to the intellect because it is sin rather than ignorance that afflicts mankind. To examine with care the different classes of material set forth here in proof that Jesus is the Son of God, and that faith in him insures salvation from sin, is a thrilling study. In the interests of a deeper knowledge of him and a stronger faith in his power to save, this study is dedicated.

(To be continued.)

Nothing can work me damage except myself. The harm that I sustain I carry with me, and never am a real sufferer but by my own fault.—*St. Bernard.*

CHILDREN'S PAGE

Bob White.

ALICE ANNETTE LARKIN.

Sometimes when 'long 'bout supper time
I go outdoors to play
With Billy Jones across the street,
And don't intend to stay
But just a jiffy at the most
'Cause Ma, she says it's night,
And time to fill the wood-box up,
Why, some one calls—"Bob White!"

And then of course I up and think
Of all those hens to feed;
And ducks and turkeys by the score,
And wonder why they need
To eat so many times a day.
It hardly seems just right
To have a thing upset me like
That call—"Bob White! Bob White!"

Sometimes 'twill be an aeroplane
That Bill's just got done,
And wants to show me how it works;
Oh! then it's lots of fun
To turn and twist the thing about
Until we get it right;
But 'twon't no more'n be fixed for sure
'Fore some one calls—"Bob White!"

But once, when Billy Jones's friend
Was staying over there,
And wanted us to eat green plums,
And Billy didn't dare
Refuse him 'cause he'd sure
Get mad and want to fight,
'Twas lucky then I heard a call—
"Bob White! Bob White! Bob White!"

It wasn't Ma for she was off,
And Pa won't say a word
About my going with Billy Jones;
'Twas just a little bird
That kept a calling out like that;
He does it every night.
I wonder how he learned my name,
And why he says—"Bob White!"

Now Billy Jones, sometimes he says,
He knows if he was me,
He'd have a lawyer change his name;
He wouldn't ever be
So bothered over any bird
A-calling him at night,
And stopping all his fun at play
With that—"Bob White! Bob White!"
Ashaway, R. I.

Doctor Rosemary's First Case.

Rosemary let herself in at the side gate and went hippity-hop up the garden path to the back porch. The screen door was fastened, so she rattled the knob impatiently and pressed her eager face against the wires.

"Mother," she caroled, "I'm back again."
"Wait a moment, Rosemary."

The little girl hopped up and down on one foot until her mother came to open the door.

"What happened, dear? Wasn't Anna at home?"

"Yes, she was at home—but, oh, come and sit down a moment, mother, I've such a lot to tell."

Rosemary perched herself upon the arm of her mother's chair, drew a deep breath and began:

"You see, mother, Anna was expecting a cousin from Scotland, and she said she didn't feel like playing. I felt dreadfully about it at first, but on the way home, when I was passing the 'playhouse' where Miss Milsom lives, I met Uncle Doctor just coming out. I asked him if Miss Milsom was sick, and he said, 'A little—a kind of home-sickness because nobody ever goes to see her.'

"I felt ashamed when Uncle Doctor said that, because Anna and I always laugh at Miss Milsom and call her crazy. You know every time we pass her house she runs to the window and watches us, so we thought she must be crazy. I asked Uncle Doctor if he thought it would do any good if I went to see her, and what do you think he said?"

"I can't quite guess."

"Why, he said I'd be a better doctor for Miss Milsom than he was, and he'd turn the case over to me! May I go right away now, and take a bottle of grape juice for a tonic, mother, please?"

"Of course you may," said mother, stooping to kiss the rosy, intense little face.

As mother was putting the bottle of tonic and a small box labeled "Comfort powders" into a little black bag, a sorrowful wail from Rosemary caused her to look up in alarm.

"Oh, oh, mother! It's pouring rain!"

"But doctors never mind about the weather. Put on Ray's rubber coat and take my umbrella."

Feeling very important and happy, Doctor Rosemary skipped out into the pelting rain, swinging her little black bag. As she turned the corner close by the playhouse a sudden gust of wind made her lower her umbrella.

"Look out for my eye. I've only got two," cried a voice. Rosemary peered out from the shade of the umbrella and beheld the jolly postman who was a special friend.

"Where are you sailing to?" he asked.
"It must be an important errand."

"It is. I'm the doctor's assistant, and I'm going to see Miss Milsom."

"Good!" said the postman. "Here's a letter for her, that'll act like a plaster, maybe."

"Oh, how lovely! Will you please put it in my bag?"

The next moment Rosemary rapped at the playhouse door.

It was a drooping, dejected little lady who opened it, but when she looked out and beheld the rosy, smiling face under the dripping umbrella, her eyes and mouth became one round oh! of surprise.

"I've come to see you," explained Rosemary; whereupon Miss Milsom opened wide the door and cried:

"Come in! come in! What is your name?" she questioned.

"On other days it's just plain Rosemary, but today I'm Doctor Rosemary. I heard that you were sick."

"Bless you!" exclaimed Miss Milsom, and after the small doctor had been relieved of her wet garments, the little old lady said, obligingly, "Will you feel my pulse?"

"It's pretty bad," said Rosemary, trying to look serious, but failing utterly. "Here's a tonic for you. Now let me see your tongue. Oh, my! I should say you needed these powders. Take one right away, please, and one every morning."

Miss Milsom took the small box labeled "Comfort powders" and eagerly opened one of the folded, colored papers which looked exactly as if they had been prepared at the drug store. Inside, however, was merely a comforting verse.

"Oh, isn't that lovely! I feel better already, doctor."

"And now," quoth the assistant doctor, gaining courage every moment, "let me examine your eyes. Ah!" she murmured in a most professional manner, "they need this

plaster."— And she presented her patient with a letter.

"I believe you are a magician," laughed the little lady. "It's from my niece," she said, studying the postmark. "She lives in Barryville and has five darling children. I've always wanted her to give me one, but she won't hear of it."

"Open it, open it!" cried Rosemary.

"I must get my glasses," said the little old lady.

When she returned, the glasses were on her nose and in her hand was a plateful of cakes. While Rosemary munched, Miss Milsom read her letter.

"Oh, dear!" mourned the little girl, suddenly, "is it a sad letter?"

"No, oh, no! Don't mind me, my dear," said Miss Milsom, wiping her eyes. "I'm just a foolish old woman. My niece wants me to come and visit her and I'm so happy! It's such a lovely place—Barryville is—and then those children!"

"Tell me about them," begged Rosemary, but before Miss Milsom could finish her story of those remarkable Barryville children the clock struck five.

"Dear me, I must go," said the little girl with a sigh. "I'm glad it's stopped raining."

"You are a wonderful doctor," smiled Miss Milsom, kissing her, "I haven't felt so well in years."—*Congregationalist and Christian World.*

Pansies.

I'd been a naughty girl that day—
At least, that's what they said—
And so they took my dolls away,
And sent me alone to play
Down by the pansy bed.

I did not know what I should do
Without a single child,
Till all the pansies, white and blue,
Purple and brown and yellow, too,
Looked up at me and smiled.

They said: "Oh, do not feel so sad!
Let us your children be."
Then what a happy time we had!—
I quite forgot that I'd been bad—
The pansies played with me.

—*Emily Sargent Lewis, in The Little Singer.*

"Unless our hearts go out to people we shall never reach their hearts. We may talk to them forever, but unless we have this loving sympathy we might as well be silent."

Revised Conference Rates.

We are glad to announce that the Chicago and Northwestern Railway will run a special train from Chicago to North Loup, Neb., providing they have one hundred or more passengers.

They suggest that this train leave Chicago Tuesday morning, August 20, at 9.15. It will be run through without change to North Loup, arriving there about 9 o'clock Wednesday morning, in time for the opening of Conference.

The following Homeseeker's fares will apply to tickets purchased on August 20 from points mentioned to North Loup, Neb., and return, with return limit of twenty-five days from date of sale:

Chicago, Ill	\$22.35
Milton Junction, Wis.	21.23
Harvard, Ill.	21.16
Delmar, Iowa	18.55
De Witt, Iowa	18.00
Cedar Rapids, Iowa	16.05
Tama, Iowa	14.60

This train will carry Tourist sleepers, if enough space is reserved, the rate from Chicago to North Loup for a lower berth being \$2.25. Pullman sleepers will not be furnished for less than eighteen persons. Lower berth rate from Chicago to North Loup is \$4.25.

Homeseeker's fares do not apply from points in Trunk Line territory, that is, east of Salamanca and Buffalo. Homeseeker's fare from Salamanca is \$43.30 and from Buffalo \$43.55 to North Loup and return. Tickets on sale August 20, 1912.

Homeseeker's tickets allow stopovers of 10 days or less but not to exceed final return limit of 25 days at Ames, Cedar Rapids and Council Bluffs, Ia., and at Central City, Neb., and points west thereof. The regular one way fare from Chicago to North Loup is \$13.82 and round trip is \$27.64. Stopovers are not allowed on one way or round trip tickets sold at the regular fares.

Delegates desiring to go to other points, or further West, may avail themselves of the Summer Tourist fares via the Chicago and Northwestern Railway, returning same route, or by arrangement, returning other routes; for example, Summer Tourist fare from Chicago to Denver and return is

\$30.00, limited to October 31.

The regular one way fare via the Erie R. R. from Westerly, R. I., to Chicago, Ill., is \$21.00; New York to Chicago \$18.00; and Alfred, N. Y., to Chicago, \$12.35.

The committee believes that enough will go from the East and from Chicago and vicinity to avail themselves of the special train over the Chicago and Northwestern, which obviates a long and tedious wait at Grand Island.

Will all those who expect to go to Conference promptly send their names, and sleeping-car reservations they desire, to Mr. Ira J. Ordway, 1447 W. Monroe St., Chicago, Ill., in order that he may make the necessary arrangements, and that before the last moment?

If any further information is desired, consult with your local ticket agent.

IRA J. ORDWAY,
WM. C. HUBBARD,
W. A. HOOD,
Railway Committee.

Lone Sabbath-keepers' Directory.

The "Directory" is about ready for distribution. Those wishing to receive a copy before Conference please send to the undersigned two one-cent stamps with name and address and a copy will be mailed at once.

T. J. VAN HORN.
*Dodge Center, Minn.,
July 29, 1912.*

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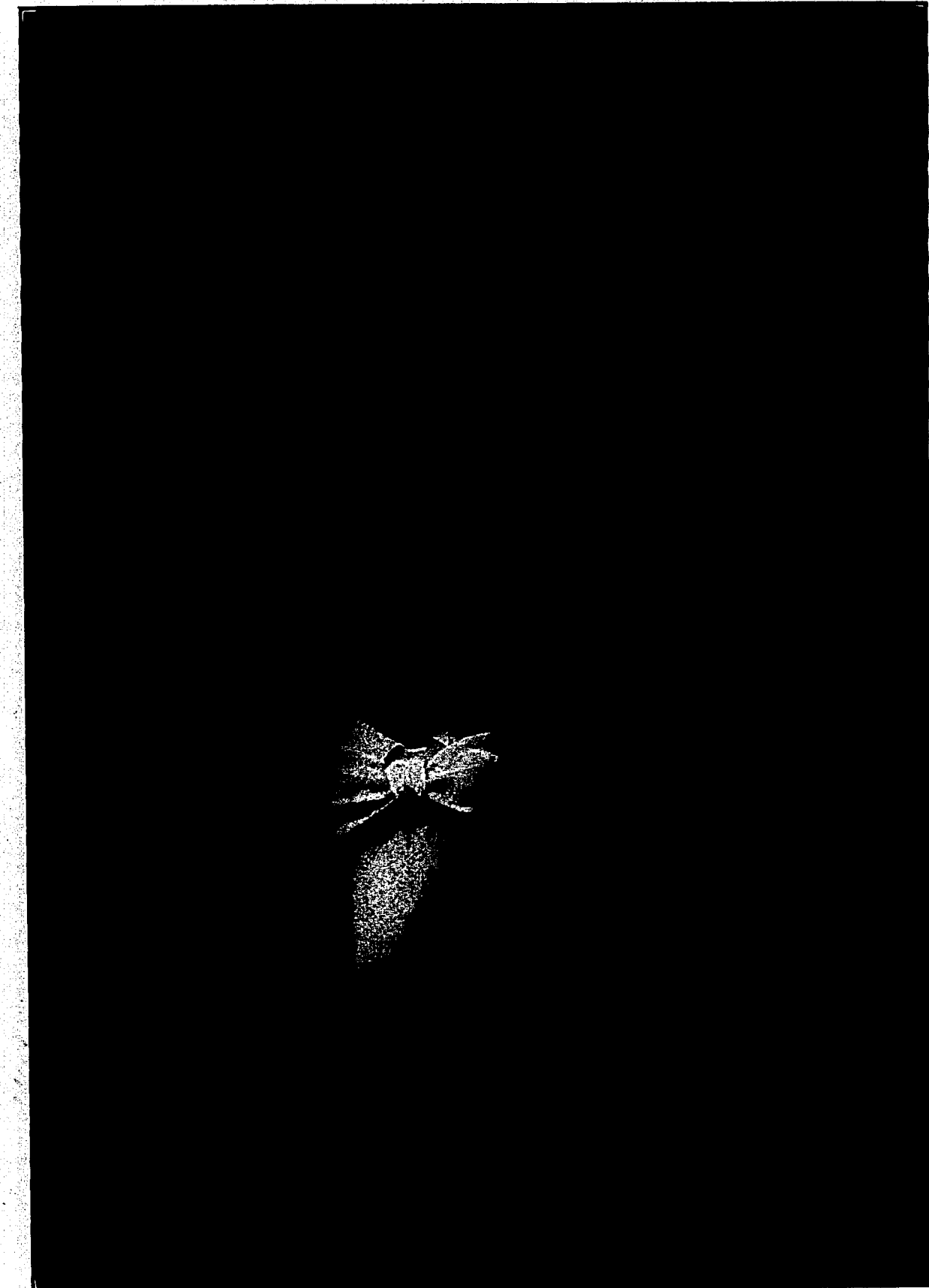
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