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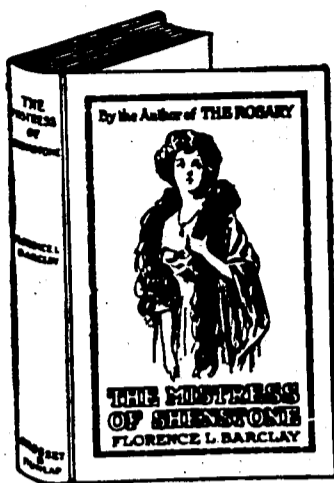
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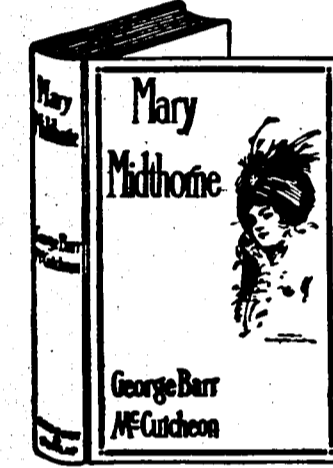
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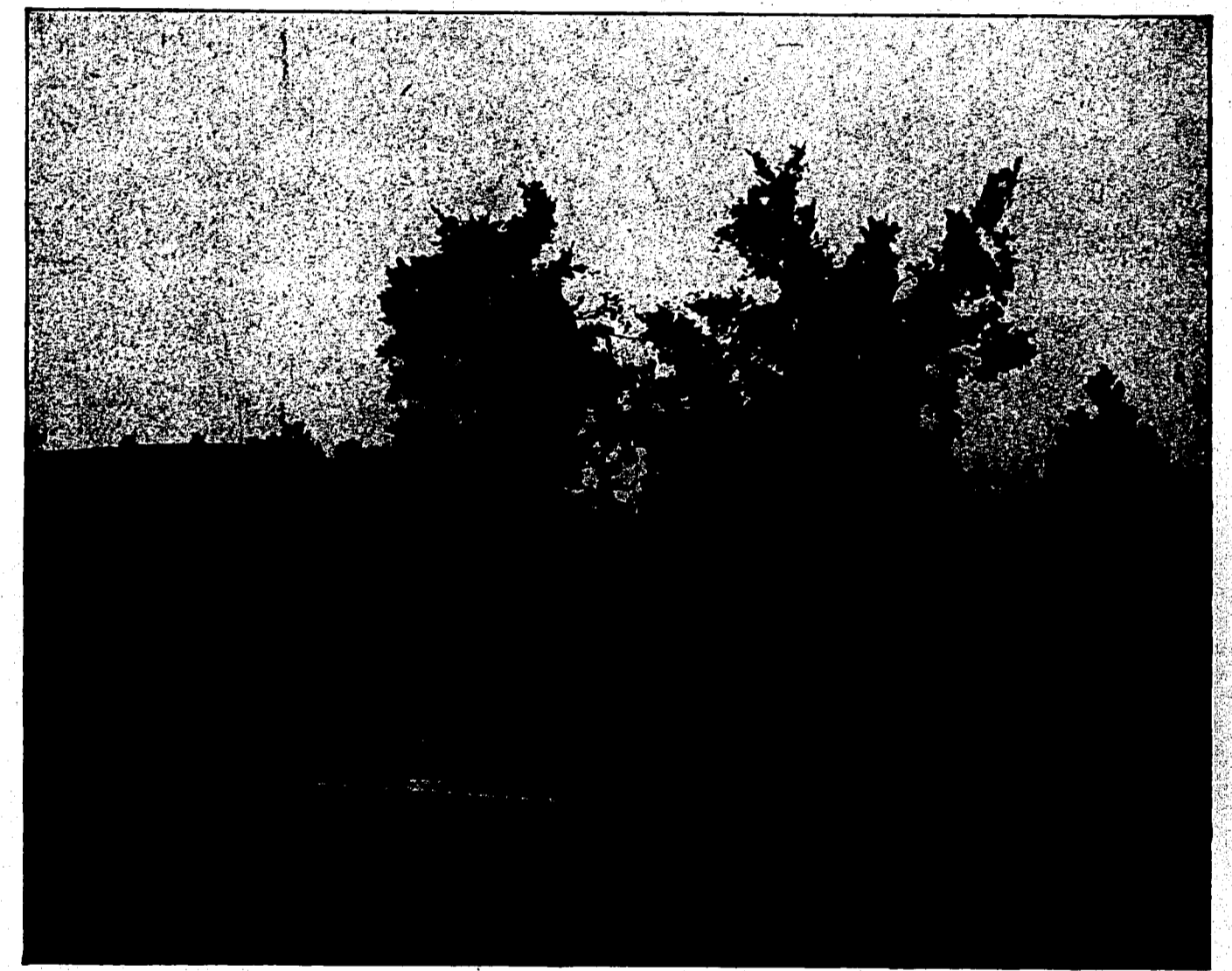
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# The Sabbath Recorder



CAMPUS VIEW, ALFRED UNIVERSITY

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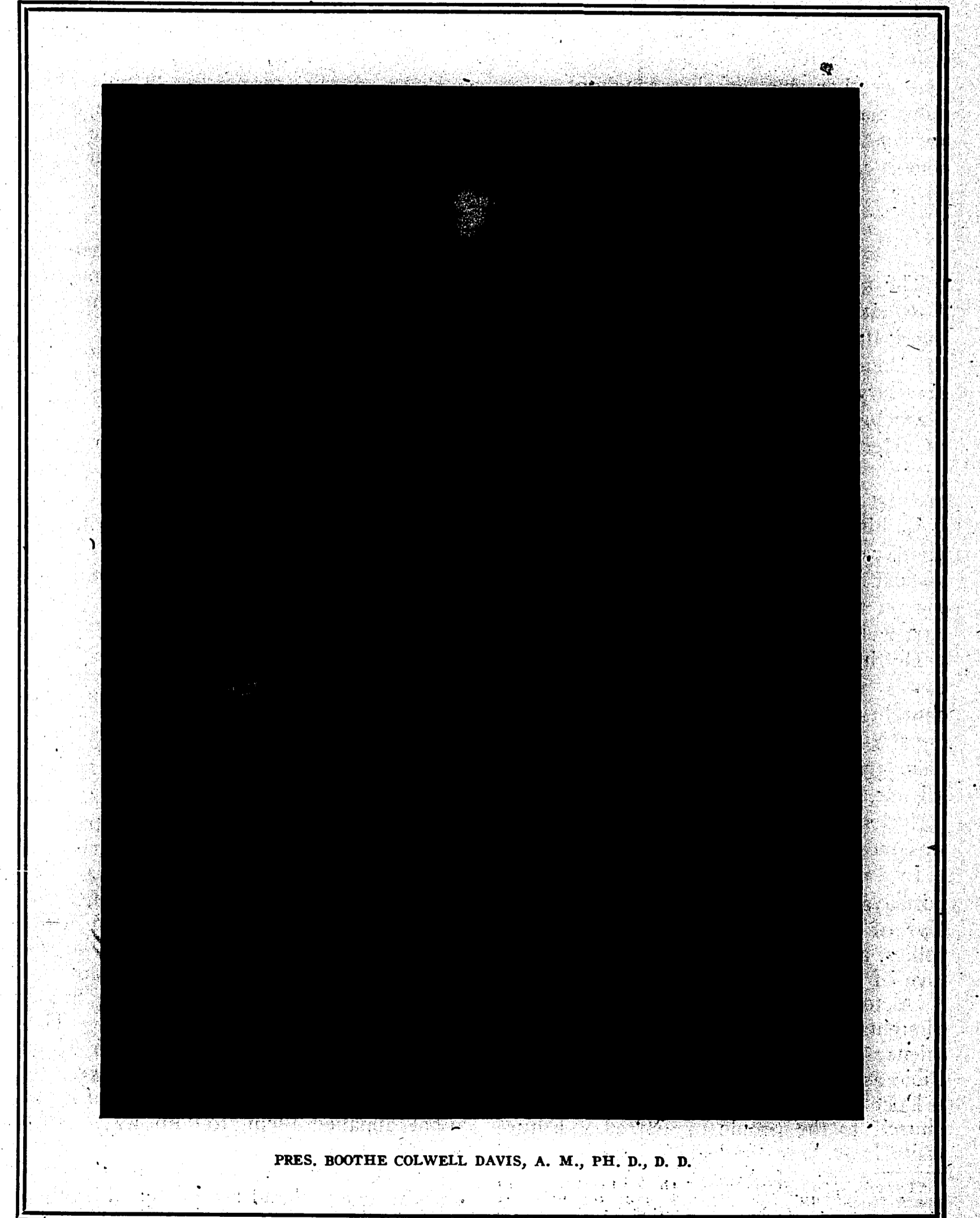
# The Sabbath Recorder

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WHOLE NO. 3,617.



PRES. BOOTHE COLWELL DAVIS, A. M., PH. D., D. D.

### Seventy-Eighth Commencement of Alfred University\*

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

The seventy-eighth commencement of Alfred University was one of the most enjoyable and successful in its history. The weather was superb throughout. Besides many alumni and friends of the University the parents and friends of the senior class were well represented.

#### Annual Sermon

The annual sermon before the Christian Associations was delivered Sabbath morning at the church by the Rev. W. C. Minifie of London, England, who received the honorary degree of Litt. D., Thursday.

Doctor Minifie, who is well known here as a lecturer, chose his text from Daniel 5: 27, "Thou art weighed in the balances, and art found wanting."

In his inimitable manner, he portrayed vivid word-pictures—the luxurious life of ancient Babylon, the mysterious handwriting on the wall and the fall of the proud city, weighed and found wanting.

He then took up his theme, "There is today a weighing time for kings, nations, churches and individuals." After discussing the first three, he showed how individuals are tested by public opinion, conscience, the Bible and adversity. His description of Job and his conduct in trial was most beautiful.

In a description of the final weighing he portrayed the Pharisee, lost through his love of form, the world, lost through his follies, and the Christian saved through the love of Christ.

Doctor Minifie gave his audience many thoughts of great value. The use of conscience educated and active and of the Bible as a scale, was well brought out.

Doctor Minifie has thoroughly endeared himself to the people of Alfred. Future visits from him are hoped for.

\*Through the courtesy of the "Fiat Lux" and the Alfred "Sun" the account of commencement given here is largely compiled from those papers.

#### Baccalaureate Sermon

Pres. B. C. Davis delivered the annual baccalaureate sermon to the members of the senior class at the church, Sunday evening, at 8 o'clock. The faculty and seniors, in academic costume, attended in a body. Special music was prepared by the choir under the direction of Professor Wingate.

Doctor Davis' sermon on "God's Measure of Duty" was based on Luke 9: 13, "Give ye them to eat," and gave much of deep worth to the class to whom it was addressed.

The following is a copy:

This command of Jesus, the Master, to his disciples is the key to God's measure of duty. It is bigger with meaning than the feeding of five thousand men. If it meant that only to the disciples who heard it, it means the feeding of the *hundreds of millions* to the men who have the spiritual understanding to hear the spiritual message the Master gives today, through the larger interpretation of these words.

Everything that Jesus did seemed to be the planting of the seed, the laying of the corner-stone, the *beginning* of something which was to grow bigger and bigger throughout eternity. To the people who saw it, the feeding of the five thousand men in a wilderness place with the meager resources of five loaves and two fishes was a great miracle. But in proportion, it was as the mustard seed to the great tree with its branches reaching to heaven. It was like the little leaven, leavening the whole lump, as compared with the greatness of the miracles which have been performed by Christianity since that day, and as compared with the great miracles which are laid upon humanity in the day in which we live. The command seemed to the disciples who heard it impossible of fulfillment. They did not know the hidden resources of their divine Master. They could not comprehend the breadth of his sympathies, the extent of his power, the rewards of labor, or the vision of faith. What appalled them, to him was natural and necessary.

It has taken the world two thousand years to comprehend the universal brotherhood which he taught. But it has not

yet learned the full measure of power, opportunity or duty for a life that is linked with the Infinite.

It is left for the best trained men and women of today or perchance of the future, for the men and women most truly comprehending the great mission of life,

When Jesus was giving to Peter his most sacred commission to serve, it was in the words, "Feed my sheep." When God sends a college-trained man or woman forth from college halls in the twentieth century, with the new ideals of social redemption burning in his soul, there is no



CAMPUS ELMS

and the infinite resources at our command, to demonstrate the deepest meaning of Christ's injunction, "Give ye them to eat." It is in keeping with this fact that we choose this text for a baccalaureate sermon, and draw from it the theme—"God's measure of duty."

word that can better convey *God's measure of duty*, than this humanly impossible command of Jesus, "Give ye them to eat."

I wish to make very plain to you all, my friends, in this sermon tonight, and particularly to the members of this senior class, two things: first, that there are re-

sources available for you of which you have never dreamed, and concerning which in the biggest moments of your lives you have never been aware; and second, that there is no worthy life that is not a life of ministry.

I. We will consider first, "The unknown resources." It is not a new thesis to declare that God has made provision for a sliding scale of ability in order that men may rise to occasions and meet emergencies. There is a method by which ability may come in upon a man as he goes forth to a given task. Even after an obligation has been incurred, step by step as the exigencies arise, new and enlarged power and facility have crowned the efforts of men of vision and faith and courage.

Such a progressive endowment of power is not unobserved in the natural laws with which we are familiar. Machines and tools which men make begin to fail as they begin to serve. The wear and decay of use is the characteristic of inanimate matter. But the human body gains power for exertion by exertion. Physical exercise, discipline and drill give a power and develop resources unattainable by any other means. The body is able to endure and triumph today only because it endured and triumphed yesterday.

It is therefore reasonable and proper for a man to assign himself a task which today he has not the physical power to achieve, in the confident expectation that he can acquire unwonted strength by discipline and that when the emergency arises he will be able to meet it.

By some hidden law of our being, muscular strength and endurance are often supplied or created suddenly at the call of some great emergency. Under the stimulus of sudden danger or responsive to the call of humanity or of affliction, giant strength has often been shown by frail men, and even delicate and timid women.

It is of the nature of courage to increase in the midst of perils. Under such sudden gifts of power timid souls have risen to the most heroic endeavor. No less than bodily powers are the powers of the *mind* unfolded and expanded while in action; and enabled to achieve new reaches of victory and to surmount obstacles hitherto deemed insurmountable.

It is an old saying that "necessity is the

mother of invention," but it is only another way of saying that the mind can not be circumscribed. What is dark today is light tomorrow. Strike blindness to a Milton and he dictates a Paradise Lost. Take away hearing from an Edison and he illuminates the night, connects with speech distant peoples and sings the song of a voice long silenced in death. Each triumph awakens the consciousness of the power for still another.

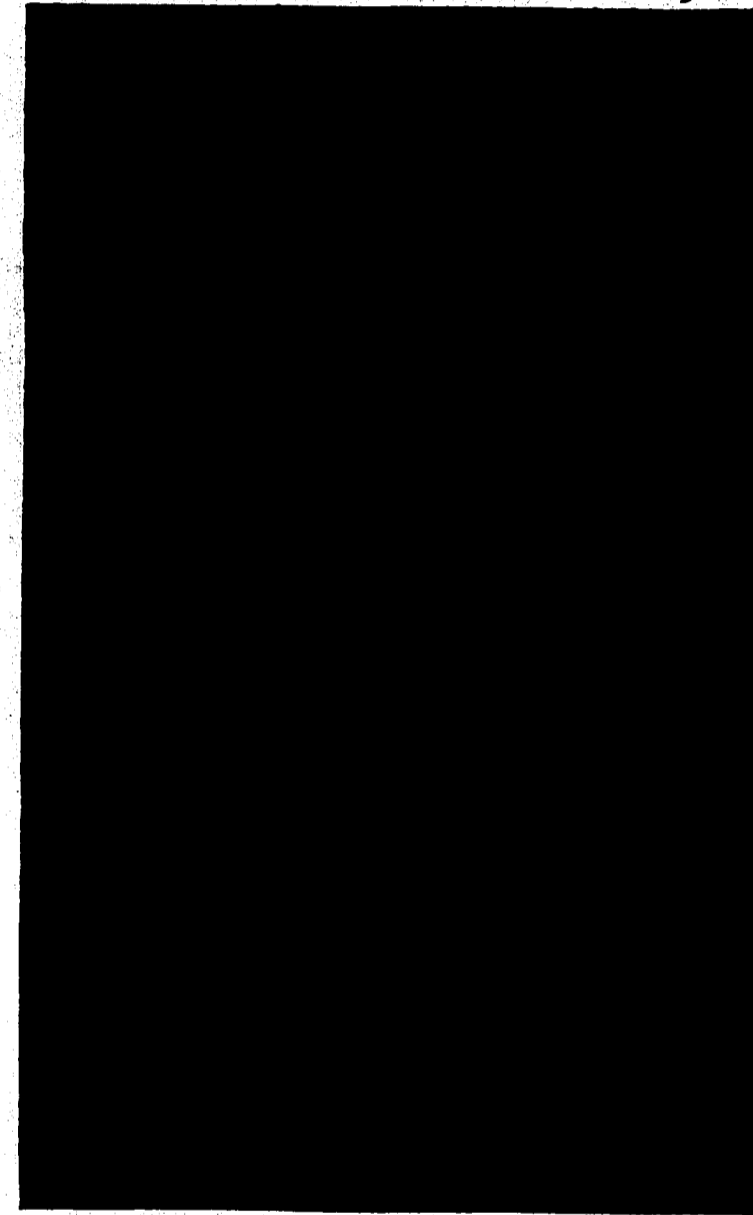
But this law of the unknown resources is even more important to our life in its moral aspects than in its material and intellectual operations. I have drawn at length upon the physical and the intellectual resources which God has stored up for us in our personalities, and which he makes available when needed, under definite and fixed conditions, that I may the more adequately illustrate, reveal and analyze the moral and spiritual resources which God has put within the grasp of college-trained men and women.

It often happens that education is taken as a matter of course. It is thought to be simply a necessary incident, falling between the birth and death of a human being. But I would have you realize that education is a part of the program by which God makes available for you resources that are enlarging and enriching as life expands; resources that, though they are unknown, are yet available and are to become a part of conscious power, step by step as the power is needed. But, most of all, that *moral* power is that for which all else exists. It is the asset of life by which all else is measured and weighed and interpreted. The truly educated soul, the one that not only knows science and literature and history, but that knows God and feels his illumination of life, *that* soul has at his command, as they are needed, the infinite resources which eternal wisdom and love pour in and upon life as its best and most holy asset.

This year has been notable in the history of this college as the year of the great religious revival, the year in which an unequaled number of students experienced the new birth and came into the enjoyment of a conscious and blessed religious faith. *Many* members of this college and some of the members of this class will look back to this year as the year of greatest spiritual

victory and blessedness. We have stood upon the mountain tops of faith and hope. Vows of loyalty and devotion to God's service have been solemnly but joyfully made. Pledges for a life of service have been registered, in which the whole outlook of lives has been transformed.

How buoyantly we expoused the Cause of the Kingdom, and enlisted for life in the warfare against sin and unrighteousness! Who of you stopped to measure the spiritual resources of which that glad day



THE "PORTICO"—A CLASSIC BIT

was a prophecy? Who could have measured them if he had tried?

No, my friends, God was calling you to a life bigger with possibilities than you could ever have known or thought. No illumination of life could have approached the real resources which that allegiance to the Divine Master made available for you.

So long as life shall last, so long as new tasks are open to you, so long as victories and achievements are still unwon, God's measureless resources will be unfolded up-

on your ever widening vision, even as the eyes of the servant of Elisha, when opened by Jehovah's power, saw that the "mountain was full of horses and chariots round about Elisha."

I can not tell you what resources you will need, happy as I am to record this new day of your spiritual awakening. But I can confidently declare this to you; namely, that as God bids you, "Give ye them to eat," he puts behind you all the resources of the universe as you shall need them for each day's work.

Do you feel, like Isaiah, that your lips are uncleansed, and that you dwell in the midst of a people of unclean lips? Then the live coal from off the altar is waiting to cleanse and purify and consecrate. Do you feel, like Moses, that you are slow of speech, and of a slow tongue, and like him, say, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Then hear Jehovah saying unto you, "Go, and I will be with thy mouth and teach thee what thou shalt speak," and that other promise still more blessed, "Certainly I will be with thee."

"Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that if he shall be manifested, we shall be like him, for we shall see him even as he is, and everyone that hath this hope set on him purifieth himself, even as he is pure."

Power to do and to be, because God is with us, because we are growing into his likeness and into his image! Can I hold up before you loftier visions of the unrealized resources which are awaiting to be lavishly given to every humblest child of God? Speech is powerless. Language is dumb to enumerate the riches of grace in Christ Jesus to every one that believeth.

Do you wonder then that Jesus could speak of the impossible to the disciples and that in obedience to that command they could go forth to achieve the impossible? "Give ye them to eat" is God's command to college men and women, with the five loaves and two fishes of spiritual values which we have been able to make our own in these brief years of college life. But these loaves and fishes of ours today, so meager and small as they seem to us, are but the pledge of the infinite

storehouse of the Master upon which we can draw to feed his multitude.

2. The second corollary of this text is in respect to service; namely, that is no worthy life that is not a life of ministry.

"Give ye them to eat" implies both the need for service and the duty to render the service. There are hungry and dependent to be fed, and the duty is laid on all others to supply that want.

God requires a service that is a ministry to men. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me" was Jesus' definition of service to him.

Any calling, profession or occupation which does not take these facts of service into consideration is unwisely chosen. No man has a right to plan his life-work or select his vocation regardless of his obligation to serve his fellows.

This service is not a matter of charity. Jesus was not requiring charity of the disciples who fed the multitude. He was furnishing the principal resources himself, but he was demanding of them interest and labor. He was demanding love, which is the richest element of personality a man has to enjoy or to bestow.

Education is commonly looked upon in either one or two aspects. It is thought to be a means for securing a living more advantageously; for increasing one's earning power and as a commercial asset; or it is thought to be a refinement, a polish, an external adornment.

Neither of these definitions satisfies the requirement which Jesus lays on life in his measure of duty. To be sure, men can not give money if they possess none and can acquire none. Putting service on the lowest possible plane, however; namely, that of giving money, few people are prohibited from all service. Even in this there are unknown resources that are discovered as need arises.

But the most effective hindrance to service is not the want of funds, but the want of disposition. Education which conforms to God's measure of duty must include the culture of the disposition. A truly educated man or woman is one whose outlook on life is neither commercial nor esthetic, predominantly; but one in whom there is a trained passion for service, one who is eager to feed the hungry, whose

heart leaps at the possibility of being a blessing to others; one who would despise a calling or occupation which does not offer the opportunity and the rewards of service.

Fortunately, any honorable calling furnishes such opportunity if only the disposition be present. More and more our complex civilization increases mutual relationship, cooperation and interdependence. The isolation of individualism is passing away. That "no man liveth unto himself" is more necessarily true today than ever before. But with all this complexity, if the spirit of service be wanting, we have simply added confusion rather than adjustment and harmony.

It is the ever increasing marvel of the teachings of Jesus that the more society and civilization advance, the more timely and apropos are the precepts and ideals which he advocated. Foremost among these is his conception of service. "He that would be greatest among you, let him be the servant of all" was never so applicable and so relentlessly true as it is today. The greater the advantage of an honorable ancestry and family traditions, the greater the inheritance of wealth a man may have; the more dismal and complete is his failure if he be devoid of the spirit of service.

Much as it would rejoice my heart to see a goodly number of you choose the call of the gospel ministry or a mission field or Christian Association work or some other distinctively religious and social service activity, nevertheless I am profoundly convinced that you may make any other legitimate calling or activity a service activity, a labor of love, a ministry. It is the *spirit* which motivates the activity, that determines its measure of ministry.

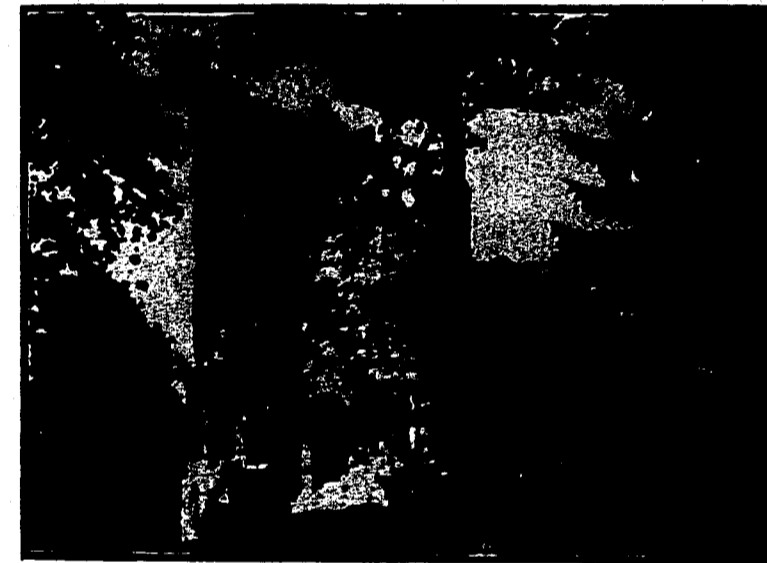
Some of the greatest unsolved problems that now confront us as a civilization are in the realms of industry, economics and government. They are not in the field of charity, as we commonly use that term, but they are in the sphere of love and of brotherhood. They involve a widening of the equal opportunity of men of all classes and conditions, the elimination of artificial barriers to competence, intelligence and participation in the refinements and spiritual values of life.

Once grasp this truth and become fired

with loftiness and the glory of it, and you may consecrate any vocation or profession, worthy of the name, to the holy ends of a ministry. Industry, trade or politics may be made as truly God's calling to service as the pastorate or medicine or teaching. Into whatever activity one's talents, tastes, opportunities or duties may bid him enter, there he may find a consecrated task, a mission field, a multitude to feed.

There is not one of you to whom God is not saying, "Give ye them to eat." "Feed my sheep." "Ye are your brother's keeper."

Your education, my young friends of the senior class, emphasizes and intensifies that call, while it multiplies a thousandfold the resources with which you can obey the call. Your Alma Mater believes that you will give a good account of yourselves in this



THE STEINHEIM

great life-mission to which you are called.

We congratulate you on the choices and achievements you have made. It is a brave and courageous attainment to put four of the best years of your lives into college training. But with all this and the further graduate training that we hope will come to many of you, you will need constantly to see the resources which come only from the God who calls you to the task.

Our love and our prayers will follow in all the walks of life to which you go. We trust that you will cherish, in affectionate regard, your Alma Mater, but most of all we pray that the heavenly Father may give you richly his blessing, his joy, and his infinite resources; while, with consecrated service, you feed the multitude to whom we send you forth as ministers and benefactors.

## Spring Festival

On Monday afternoon occurred one of the most beautiful events of commencement week. This was the Spring Festival given by the class in Play Activities.

The course in Play Activities, under the direction of Miss Gambrell, aims to fit students for recreational work. One phase of the work is the festival. The text for this Spring Festival was written by the class, and was given with the cooperation of the Academy and Grammar School.

The four seasons woo the May Queen, who rejects the Prince of Summer with his safe and sane Fourth, as played by the children, firecrackers, elves and Columbia in their efforts in entertain; the Prince of Autumn with his offering of the winds, dance of the leaves, camp-fire ceremonial, vineyard dance and song; the Prince of Winter with his snowflake song, snow-ball drill, Christmas festivities, and holidays. The Prince of Spring, however, with his awakening of nature through the March winds, April showers and sunshine, with the dancing of his fairy troops, and the May-pole dance by beautiful maidens, wins the hand of the haughty queen. Her acceptance is heralded by general rejoicing and song.

Miss Elizabeth Davis took the part of May Queen and Messrs. Ronald Babcock, David Gardiner, Thomas Place and Clifford Potter were the suitors. The students of the Academy and Grammar School presented the various drills. The costumes were very pretty and the children are to be commended on the manner in which they executed the drills. Much credit is due to Professor Gambrell as instructor and to the Class in Play Activities which consisted of the following: Robert Green, Luella Eells, Edith Burdick, Eva Greene, Helen Gardiner, Kathryn Vanderveer, Norah Binns, Nathalie Wanzer, Vida Kerr, Mathilda Vossler, Pauline Peterson, Mabel Michler, Ethel McLean and Arlotta Bass. In all, over one hundred and sixty people took part in the festival. The program of the festivities was as follows:

### PROCESSIONAL

#### THE ENTHRONEMENT OF THE MAY QUEEN

Presentation of the ensignia of office, wreath, crown and scepter

Chorus: Queen Mab and Retinue, Attendants Wreath Drill, Maids of Honor

## A MASQUE OF SPRING

The herald announces that four suitors, Summer, Autumn, Winter and Spring, each begs leave to plead his cause before the Queen. The suitors appear in turn, each supported by his retinue, who present the following episodes:

The King of Summer Urges his Suit

*Summer Episode—A Safe and Sane Fourth*

Played by

Children

Firecrackers

Fairies

Elves

Columbia

The Prince of Autumn is Announced

*Autumn Episode—The Spirit of Harvest*

Offering of the Winds

Dance of the Leaves

Ceremonial of the Camp Fire Girls

Vineyard Dance

Song, Ripened Leaves

King Winter Pleads his Cause

*Winter Episode—Seasonal Sports and Anniversaries*

Snow Flake Song

Snow Ball Drill

Christmas Festivities

Father Time transformed into the  
the New Year

Pageant of the Days: Ground-

hog Day, Lincoln's Birthday,

Valentine Day, Washing-

ton's Birthday

The Prince of Spring Does Homage to the  
Queen

*Spring Episode—Spring Triumphant*

Song: "Breezes, Softly Blow"

Dramatic Game, "Nature's Awakening"

March Wind and April Showers minis-  
ter to the sleeping flowers, who

waken at the touch of Sunshine

Dance of May and Fairy Troop

Dance of Bees and Butterflies

Maidens wind the May-pole

The May Queen Accepts the Prince of Spring

General Rejoicing

Chorus: "Welcome, Sweet Springtime"

RECESSIONAL

### Lyceum Play

Clyde Fitch's "Truth" was presented at Fireman's Hall, Monday evening, as the annual lyceum play. The success which this play had when presented by the Foot-light Club, May 19, was repeated. It may be said that Monday night's performance was more artistic and well balanced than the first one. Visiting friends were loud in their praise of the work of the cast:

#### CAST OF CHARACTERS

Tom Warder ..... Aaron MacCooon  
Stephen Roland ..... Ralph S. Austin  
Fred Lindon ..... Donald Clark  
Bécky Warder ..... Arlotta Bass  
Eve Lindon ..... Anna Wallace

Laura Fraser ..... Pauline Peterson  
Mrs. Genevieve Crespiigny ..... Vida Kerr  
Servant ..... Ivan Fisk  
Messenger Boy ..... Robert Green

Director—Miss Lucia Weed  
Music by University Orchestra

### Class Day

The class-day exercises of 1914, Tuesday afternoon, were introduced by the presentation of the modern morality play, "Everystudent," by the senior class, before a large audience of students and townspeople, under the campus pines.

The play is an allegory representing the vicissitudes of Everystudent's college life and points a moral which many students fail to realize until too late.

Everystudent, who has failed through reliance on Bluff, meets Truth and Result, who is clothed as Failure, and is forced to call in Study, Mathematics and Latin. He finds Result revealed in her golden cloak as Success and attended by Ambition, Perseverance and Good Sense. Classmate, still relying on Bluff, rejects Truth, when the Herald summons both Everystudent and Classmate into the world. Everystudent has his good helpers. Classmate summons Success and she answers him as dark Failure. At last he learns that Truth is beautiful and fair and decides to fight for her and rejects Bluff. Alma Mater and Success then knight and send forth Everystudent and Classmate. Pleasure appears, attended by his train, Jest, Love, Happiness and Sport, who close the scene with rustic dance.

The mantle oration was given by Miss Lulu Hill who, as Alma Mater, gave the following:

As Alma Mater, I give in spirit to the class of nineteen fourteen the banners of victory and bid them go out into the world and its struggles. And as Everystudent and Classmate have made wise choices in their helpers, may the class of nineteen fourteen go attended by Success and Truth and their train.

Alma Mater has watched over the class for the four years that she has had them within her castle walls. She has watched them in their conflicts of school life, in their choices for good or evil. She has cheered them on through athletic victories

or softened their defeat. She has watched them grow in power and knowledge (due to her fostering care and love), yield to the gentle influence of Perseverance, Good Sense and Ambition, lay Exam low, choose Truth as a guiding star, and win Success.

To Alma Mater the class of nineteen fourteen owes a debt of gratitude and love, to be met only by firm allegiance and faithfulness to her when they shall take their places in the world.



MISS HILL

Now, as many classes before them have done, they leave their Alma Mater, equipped with knowledge and strengthened by the good counsel and noble example of those who have gone before.

To their places she welcomes the class of nineteen fifteen, who in a short year will stand on the threshold of life. May they be fitted, not to take the places of nineteen fourteen, but to take their own places as seniors, ready to serve their Alma Mater.

To you, Nineteen-fifteen, Alma Mater entrusts the senior mantle, symbol of high attainment and success. To you may it always typify victory.

Miss Mildred Saunders made the response for 1915.

This was followed by the class song, written by Miss Anna M. Wallace and set to music by Leland A. Coon.

The ivy planting took place at Carnegie Library. The ivy oration was given by R. C. Burdick.

### Ivy Oration

RAYMOND C. BURDICK

It has been the custom in the past to plant an ivy as a token of remembrance of the departing senior class. At this time we, the class of 1914, assemble to carry out this tradition.

What could be more fitting than this little plant, which is capable of developing into a strong and vigorous vine that will tour the walls of this building? At the beginning of our college career we were nothing more than a small seed. Four years have passed and that seed has matured into a tiny plant like this little vine. As years pass this plant will grow and cling to these walls; just so do we wish our lives to grow and cling to the high ideals which our Alma Mater has ever set before us.

Although this vine may not be able to cover the entire building with its beautiful foliage, it can do its part. In the same way we may not reach our highest ideals,



RAYMOND C. BURDICK

but we can ever strive towards them. As this ivy grows and unfolds its foliage, so we hope to grow after we leave our Alma Mater.

Classmates, in years to come may we look back on this plant, and in its progress feel that our lives have always upheld the motto with which we started out on our college course, "To be rather than to seem." We have placed this tablet above our ivy to show our love and esteem to Alfred, and to show

classes to come that we have tried to do a little to beautify the campus of our loved Alma Mater.

### Annual Concert

The annual concert of the Music department was given Tuesday evening at Firemen's Hall; when the sacred cantata "Esther" was presented by the University chorus assisted by the University orchestra. The solo work was well done and the performance reflects great credit upon Director R. W. Wingate.

### Alumni Public Session

The alumni public session, held on Wednesday afternoon from 2.30 to 5.30 o'clock in the old Academy Chapel, was one which took back the old graduates to the days when they looked out upon the world with eyes of confidence and youth, and it showed to the undergraduates who were present that Alfred of the former days was what it still is, a place for work and a place for a good time, but above all else, a place which stands first of all for molding true men and women and for the building and maintaining of high ideals.

Invocation was pronounced by Doctor Davis and this was followed by a musical number, "We Shepherds Sing," given by a chorus of college girls.

In a short address, the president of the association, Leonard W. H. Gibbs of Buffalo, spoke of the gradual widening of Alfred's influence, of the benefits from various branches of the Alumni Association, benefits both for the members of these associations and for the Alma Mater; and then introduced the first speaker of the afternoon, Hon. Horace B. Packer of Wellsboro, Pa., whose subject, "A Trip to the Hawaiian Islands," was very well handled. This was followed by a vocal solo by Mrs. William Wilson of Wellsville, who very effectively rendered "The Shoogy Shu."

Next, Mr. John A. Lapp of Indianapolis, Ind., spoke upon the value and the most urgent need for training on the part of the rank and file, comparing the United States rather to its disadvantage with certain foreign countries and the work that they had accomplished along vocational lines.

Mr. Lapp's talk had a hopeful ring and he spoke very commendably of the work which Alfred State School of Agriculture and its instructors are doing to promote this branch of education.

Mr. A. Stewart Stillman of Rochester, N. Y., spoke on "Alfred in the Early Sixties." The address was as follows:

Mr. President, and friends of the University: Just why I have been called upon to link the former days of our school with the present—whether it be assumed that I was the only able-bodied man left available, to speak of the "Early Sixties," or whether from an expressed wish to be of some little service in helping to make these occasions interesting to old as well as young, I leave you to conjecture. Certain it is that I am happy to respond, whatever the cause, and my only wish is that my few words may awaken some happy memories in the experience of former pupils. Such thoughts as I desire to express will be wholly of an extemporaneous nature; but fearing that in my confusion I should omit the most important items, or that in my enthusiasm I should "miss my trolley," and launch it into life insurance or woman's rights, I have hastily run my extemporaneous thoughts through a modern machine, and slipped them up my sleeve, and I feel sure you would much prefer that I read them to you, as thereby you will escape either horn of the dilemma.

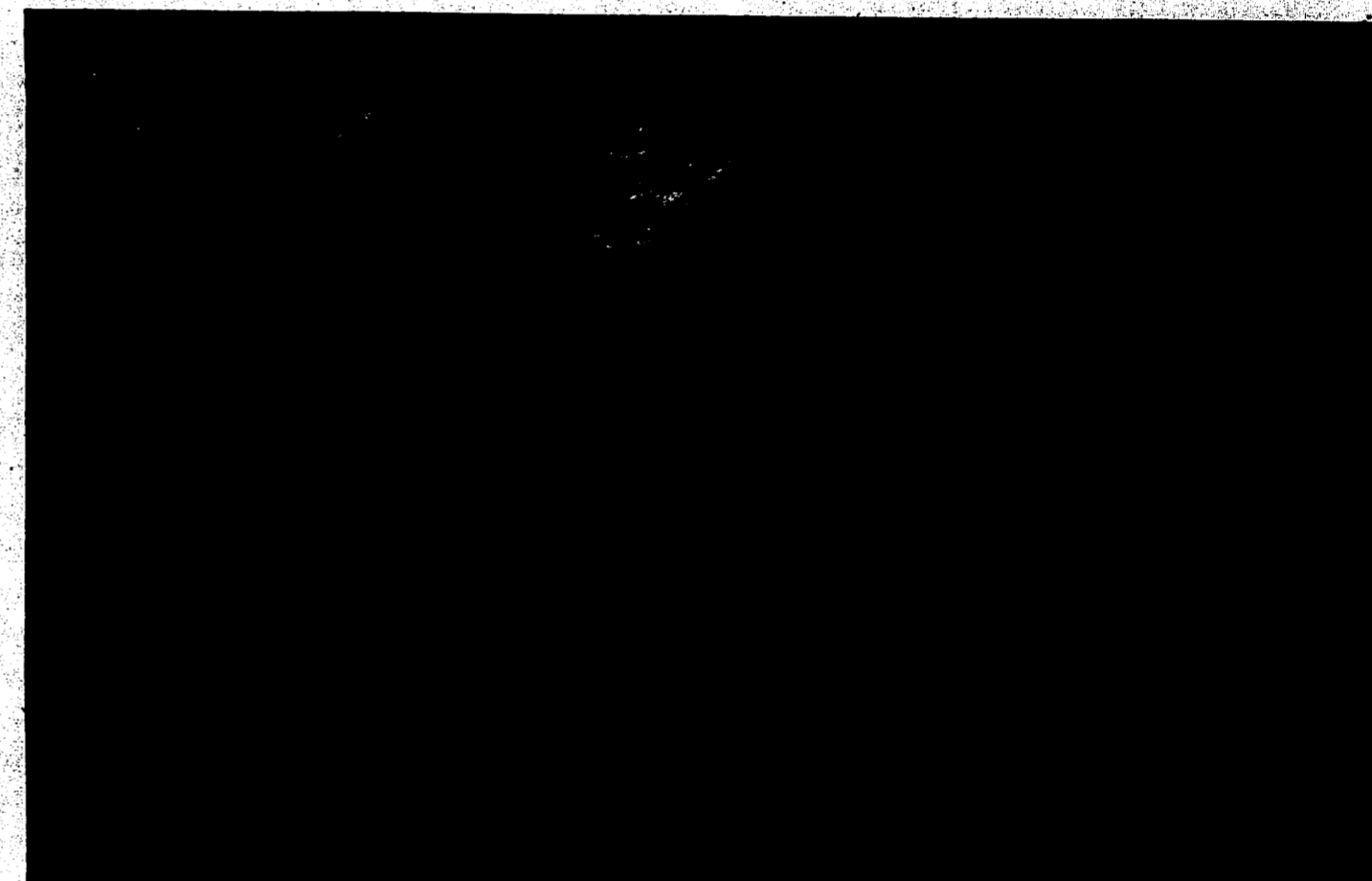
My introduction to Alfred was in the spring of 1860. Coming, as I did from old DeRuyter, I was already grounded in the one true faith that still prevails in your midst and prepared to accept the double standard of practice which enabled me to sit patiently under the theological discussions of Rev. N. V. Hull on the Sabbath, and to saw wood as quietly as possible throughout the following Sunday on the premises of an easy-going heathen man.

Armed with a scholarship bearing the signature of Ira J. Ordway and donning my best suit—which was the only one I possessed—I presented myself before Professor Kenyon, who, when he learned that my instructors had been Rev. James R. Irish, Henry L. Jones, John P. Hunting and Mrs. William A. Rogers, nee Rebekah Titsworth—kindly directed that I should

omit the usual preliminary examinations, and selecting such studies as seemed desirable, "sail in."

Cyphus had come and gone, but was a memory of the school. Simeon Thorpe was already winning laurels for his Alma Mater in the new territory of "Bleeding Kansas." Zumpt had been recently buried on the college green, by a masked band of disgruntled students, but Professor Ford was still dallying with his Greek roots and holding the boys and girls to their distasteful tasks through the Anabasis, the Iliad and the Odessey. Professor Kenyon was reveling in his homemade grammar, and skilfully guiding the mixed classes through

ters had led to a temporary laxity in observation, on the part of teachers and officers, and the recent burning of the Rogers' bookstore had left Orra S. at liberty to organize and engineer our little co-educational séances after study hours, which were quietly making school history, and cultivating happy marriages later on. Orra could find more mince pies and cake, as with padded feet he traversed the halls and pantries of the old Tremont House, than all the rats that were supposed to be equally familiar, and could pass the belated damsels to the silent rooms through the bolted doors of their brick prison-house with even greater facility than could Col-



THE GOTHIC

Cæsar and Cicero, while Miss Elvira was prolonging the agony in the mazes of Virgil and the higher classics. Professor Rogers gathered them in and led them through geometry, trigonometry, conic sections and surveying, even venturing into stellar mathematics, while Allen—the majestic, delighted to polish the angular speech and cultivate the grace and poetry of motion, of which he was the synonym, and which he claimed was the God-given heritage of all God's creatures. Finally Sayles—the stoic—was faithfully performing any little duty of office that seemed distasteful to the rest of the faculty.

Some disagreement in disciplinary mat-

teriel Goethals float the teeming commerce of the Orient Pacific over Gold Hill, through Culebra Cut and the Gatun Locks, to join with that on the broad bosom of the Atlantic. This Orra S., mind you, was not the husky young man who bears his name, and who now leads in every good work connected with your enterprise and devotion, but the original Orra S., who, in those fateful days, gave his young life to his country and left his bones to bleach or mold beside the vile prison-pen of Andersonville. Brave, generous and self-sacrificing to a fault, he was the soul of our social life, and to bear his name may be deemed no small honor.

Those were the days in which we climbed the gray hillside over mingled board and gravel walks, up to the old chapel, which then not only served for general assembly, but also housed all the recitations of the school. The glory of our college green, now covered with magnificent trees and abounding in fine walks and homes of industry, was then, at best, only the shadow of a dream. Those were the days in which John R. Groves and John J. Patterson blazed a path for civilization in their periodical tramps over the rugged hills, to and from their distant Pennsylvania homes, while their modest "impedimenta" went round by freight. "High cost of living" was then neither a fad nor a reality, and the student clubs, under the watchful administration of Mother Monahan, and Aunt Millard, footed their expense, at the term's close, at seventy-three cents per week each, including table service. Miscellaneous expenses were cut to a minimum, as nearly all students were dependent upon their own earnings to cover them. Under such circumstances I was graduated two years after my introduction; not it is true, in the classical course, nor yet, indeed, in the scientific course; certainly not in the theological, for you had no Theological department in those early days—but by way of the convenient "back door" and into the army; and the strange thing of all is, that I forgot to return for my "sheepskin," as several of my classmates did who departed for the front fully a year previous to my enlistment.

And so I have had to struggle through life with no distinctive title that should welcome me to a front seat at a political caucus, or award me any small part in the program of a Fourth of July celebration. But what of that noble band of patriots who, at their country's first call of distress, dropped their books, sacrificed their ambitions, and seeing nothing but their country's peril, plunged into the frightful gap with no thought of preferment, and of whose number only two ever attained to the dignity of a commission—Nash, Thacher, Dexter, Chapin, Brown, the Maxson brothers, Kenyon, Sheppard, Saunders, Coleman, Chatfield—nearly all better fitted to command than their average leaders? Gone, with but one, possibly two exceptions, to the silent beyond, from whose shore we catch the gleam of their lofty

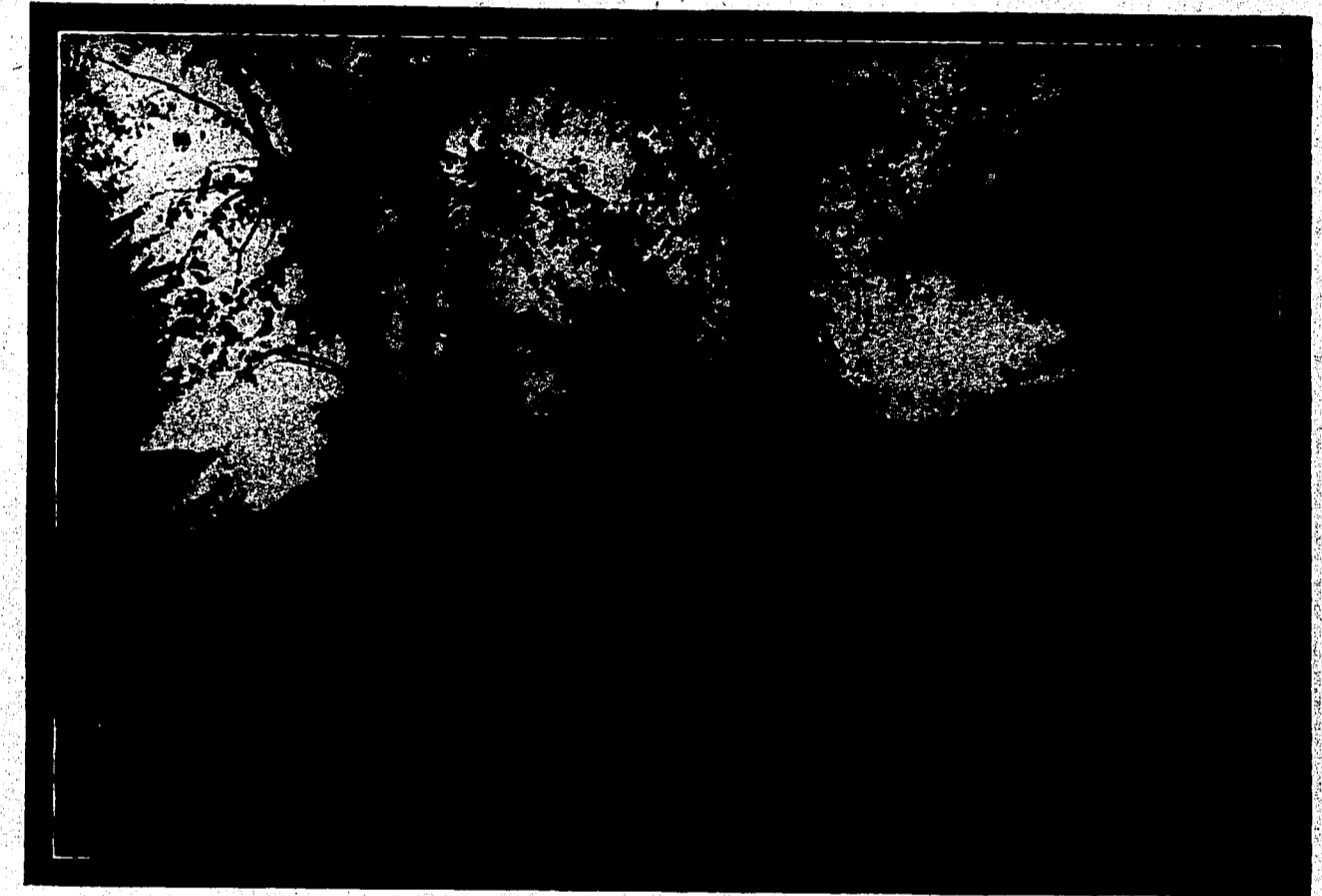
horizon. Requiescant in pace. May it be ours to share in the fragrance of lives spent in the service of our fellow men and may it also be ours to honor and perpetuate their memory.

And now, turning from the old days, I desire to speak a few words to you young men and women, who have come to the parting of the ways, and in days of peace, are about to go forth to embark in your life-work. I wonder if you realize the stupendous conflict through which this generation, of which you are to form a part, must pass in the economy of the universe. Have you read the signs of the times, and has it dawned upon you, that your day will witness a revolution, less sanguine, we hope, but that in magnitude, in its bitter struggle, and in vital results in the destiny of the race, will far outreach the great Rebellion of the early sixties and the emancipation of the negro? Do you realize that this nation must lead the world in the destruction of that hideous monster, King Alcohol, and that an awakened public conscience is already forming its ranks for the assault? It is no longer a question of morals, but has become one of economics, and our statesmen, our scientists and our men of affairs are awakening to the fact that it is death to alcohol, or death to the nation, and the struggle is at our doors. I claim no gift of prophecy, but I pledge you my firm belief that so far as law can effect a change, both the manufacture and sale of the accursed stuff will be wiped out during your generation, and I warn you to gird on your armor for the fight which is impending. Go not forth to that struggle with heads bowed down because you are not from one of our great schools, but go rejoicing that it was your fortune and good privilege to sit at the feet of these noble men and women who prize character above riches, a human soul and a consecrated life above showy attainments. Go in the consciousness that the gems gathered here—though gathered perchance in the rough—will shine with all the greater brilliance because they have been cut by a Master hand, and because undimmed by extravagance and dissolution.

All honor to the sturdy citizens of this town, who have never opened their gates to the reign of King Alcohol. All praise and honor to the gallant souls who have taught steadfastly and always, temperance,

righteousness, God and humanity; and all hail to you who have cause to rejoice at your great good fortune in drinking at such a fountain, and thus preparing for the struggle which surely awaits you. And so, the "Early Sixties," which were startled by the cry of war, and passed through the gates of death that human freedom might triumph, now bid Godspeed to the new generation, which shall light the torch-fires of a greater freedom that shall glow and spread from nation to nation until all the world shall rejoice in a triumphant regeneration.

but forcefully the tendencies of the present day along several lines—in business, in the professions, in education and in religion. Then, as if to take away any feeling of sorrow or regret which such a review of Alfred of the past fifty years could not fail to have brought up in the minds of the older boys and girls, Mrs. Sophie Reynolds Wakeman of Hornell gave a reading of several short selections, in all of which "optimism" was the sounding note and which spoke of a respect for its past, or joy in the present, and a wonderful confidence in the future.



CAMPUS VIEW

Mrs. C. C. Taber and her daughter, Miss Mildred Taber, then gave a vocal duet.

Hon. W. W. Brown of Bradford, Pa., spoke on "Sentiment." Besides the place of sentiment in the world he spoke of how the "back door"—into the army—took the place of graduation in the early sixties.

Mrs. Mollie Setchel Haight was then called upon and gave an impromptu address on "Poetry."

Professor Wingate of the Music department then presented "The Ringers," and this was followed by an address by Prof. Fred C. White of New York City, "Present Day Tendencies," which was a fitting climax to the presiding address and in which Professor White reviewed briefly

### Alumni Banquet.

At 7 o'clock, at the Brick, occurred the annual banquet of the Alumni Association of Alfred University. This has come to be an event eagerly anticipated by Alumni and friends, and the banquet of Wednesday evening was the most successful yet.

Under the leadership of Prof. W. L. Greene and Prof. W. A. Titsworth much interest and enthusiasm had been aroused, as was shown in the 150 present. Among this number were many representatives of the older alumni as well as those of later years. There were present eight members of the class of 1911.

At 7.30 the way was led to the dining-room, where the following menu was serv-



ed by Carl Hurlburt, girls of the college and academy acting as waitresses:

Radishes	French Bouillon	Olives
Lake Trout	Pickles	Shredded Potatoes
Spring Lamb		Creamed New Potatoes
	French Peas	Wafers
Salad		Cake
Ice-cream	Coffee	
Bonbons		Salted Almonds

This delightful meal was followed by toasts. Leonard W. H. Gibbs of Buffalo, president of the Alumni Association, introduced the various speakers on the list. The first was Dr. W. C. Minifie of London, England, who responded to "Some Alfred Impressions." Doctor Minifie, who has already endeared himself to the hearts of the Alfred people, gave a most favorable expression of his impressions of Alfred. He spoke of the advantages of the small college in work, moral tone and contact of teacher and student. To President Davis he rendered a just meed of praise, characterizing him as a man in whom are combined ability of mind, nobility of character, humility of spirit and stability of purpose.

In his toast, Adelbert Moot of Buffalo outlined the history and policy of the Board of Regents, of which he is a member. He made a strong appeal for fewer examinations in the lower grades of our common schools.

Dean A. B. Kenyon responded to the toast, "A Forty Years' Postgraduate Course." He emphasized the growth of Alfred in equipment and power.

In his toast, "The Advantages of the Small College," Judson Rosebush asserted that Alfred was not a small college, and that the future would see a still greater Alfred.

Dr. Heinrich Stern spoke of the solidarity of students and faculty here and of "pastoral institutions," to which he felt that Alfred peculiarly belonged.

The work of the Branch Alumni Associations was discussed by Dr. Daniel Lewis for New York, Dr. P. E. Titworth for Syracuse, Mrs. Corabelle Crandall Taber for Buffalo and Dr. Leon I. Shaw for the Twentieth Century Club.

Alfred's past was toasted by Hon. W. W. Brown and C. Loomis Allen. G. M. Wilson, '14, emphasized the progress of

nowadays, and President Davis told of the future days of Alfred.

At 12.15 the banquet broke up, all the guests declaring the meeting most successful and pledging allegiance to the Alumni Association and its work for the upbuilding of Alfred.

### Commencement Day

Thursday morning occurred the graduation exercises at the Academy Chapel, the large assembly hall of which was simply and tastefully decorated with masses of evergreens, ferns, flowers and banners. At ten-fifteen the procession entered, led by the junior marshal, Percy W. Burdick. The procession march, the overture from Zampa by Rossini, was played by the Misses Place, Lyman, Stillman and Woodcock. The long procession, headed by the president, the speaker of the day and the faculty in academic robes, the seniors, in cap and gown, coming next, followed by the trustees, was most impressive.

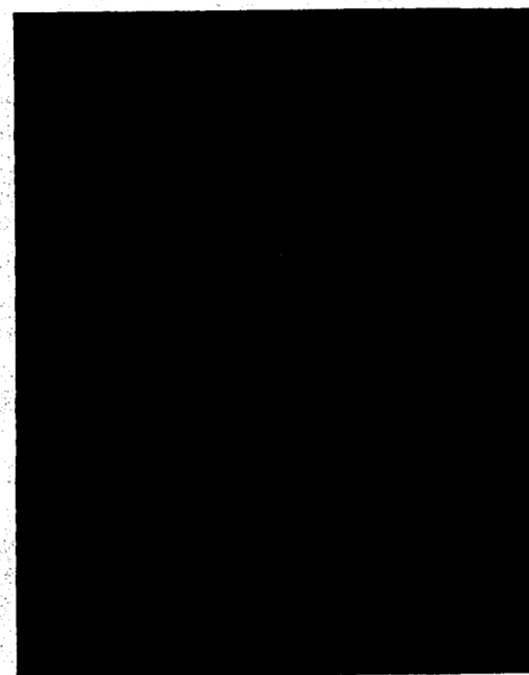
The invocation was given by the Rev. Wm. C. Minifie, Ph. D., D. D., after which Leland A. Coon rendered a piano solo, Beethoven's Sonata, Opus 31, No. 2. The senior oration, which followed, was delivered most creditably by Lucile Barton Stillman. Her topic was "A Question of Principle," and was a sane and common-sense defense of the feminist movement in its milder aspects. Following is the oration:

Progress, in its steady and untiring march forward has taken into careful account the problems of labor, relation of government to wealth, scientific agriculture, immigration, public schools and world-wide peace. And today the movement of women toward contribution to the world's ethical progress is just as resistless as the advance of general education or the movement of industries out of the home into the factories. The feminist movement has come to be a real question and vital problem and as such can no longer be ignored.

The "feminist movement" is, in its essentials, a movement to readjust the social position of women in an effort to secure adequate opportunities for free human development to the same extent that men possess such opportunities. This means that every one, without regard to difference between sex and sex, must have liberty, justice, opportunity, knowledge and the right to develop and exercise his or her own capacities.

This general tendency of women toward emancipation is not an activity developed in this twentieth century. More than a hundred years ago, people of broad sympathies and capable intelligence looked for a reform which would en-

rich and enlarge the entire field of human life, especially for women. This mode of thought was based on conditions of industry in that age which differentiated from that mode built up under a régime of warfare, ignorance and constant turmoil. We first hear of beginnings of the idea of woman's rights during the Renaissance and Reformation. During the religious fervor of the previous dark ages, woman was thought to be a hindrance to man in his striving after religious sanctity. But when during the reformation the church praised and revered Mary, the mother of Jesus, so highly, the devotion to women in general began to lift her from degradation. The reflection of the ideas and ideals of woman in the literature, art, sculpture and other works of men during a later period had a great significance in the progress of development. When our own great nation was founded and established, the advice, noble efforts and services of our feminine ancestors were held in the highest esteem. Woman had come to take the position of a wife, to be a help-



LUCILE BARTON STILLMAN

meet, a coworker, a partner in her husband's care and trouble and in his prosperity.

And so the growth in the position of the woman has gradually come about. Where several hundred years ago the woman was considered by man as a slave, a gracious plaything, or a useful drudge, she is now demanding of him as a right the opportunity of self-expression and the chance for a life according to her ideals.

Many requirements of the early champions of the movement have been fulfilled during the century past. Unlimited "freedom" and future for her spiritual life; unrestricted common and higher education for women similar to that accorded to men have already been granted. The entry of women into professions and positions of responsibility hitherto largely controlled and monopolized by men is now allowed.

But these are only phases of the great movement, the purpose of which is to change the intellectual and moral standards of civilization.

As long as the economic conditions are driving from the shelter of the home the seven or eight millions of women for the very necessities of

existence, as long as the law makes of woman one race, of man another, there must be a woman question.

To the indifferent individual the whole woman question centers around the suffrage idea. The terms "feminist" and "suffragist" seem entirely synonymous to them. But in reality, the desire for the vote no more expresses or sums up the idea of this whole reform than the desire for schools expresses the idea of equality, freedom and knowledge that education would bring out of ignorance and overpowering domination. The ballot is only one factor, one valuable and necessary part of the new influence that women are to use in changing the standards. The movement includes a demand for the vote but looks upon it merely as a reasonable condition for attaining far wider and more fundamental ends. Women are asking to vote that they may serve humanity more effectively. The demand for wider opportunities is based on woman's appreciation of her underlying capacity for usefulness. Service, the key-note of a woman's life, is the key-note of the entire reform. The people who fancy that the vote is the entire purpose and who would go to any extreme to win this purpose are not feminists, but fanatics.

The aims and purposes of this propaganda of woman's rights are to fill out and supplement the life of a woman; to enable her to have a larger horizon, a broader sympathy, a deeper intellectual interest and a more lasting influence upon her home, her husband and her children.

The obstacles that are raised in the cry against allowing woman to live her own life, to work and act for herself have seemed almost insurmountable. But as the years pass, many of these, once so fluently mentioned as obstacles, seem to the present generation obvious and almost ridiculously simple. To us the arguments of "the charm of modest women," "welfare of the family," "the idea of society," and "the purpose of God" seem indubitably settled. We realize now that the cultivation of a woman's intellect and her entrance into public life does not tend to diminish her natural charm and attractiveness. To preserve her charm a woman must above all be allowed to live and act for herself. The girls of a century ago were beautiful, charming women who, however, with nothing for their minds to nourish from, and with nothing but family cares to attend to, were narrow, home-centered, self-important, with little education and with many petty humors. Society was full of class distinction, the girls of the first classes seeking fashionable marriages, beginning to lack interest in life at twenty and often becoming old by thirty, while the girls of the more common people were burden-bearers from the earliest time, becoming mothers of large families, old at thirty and grandmothers at forty. Today we know of women whose outside interests and intellectual lives have kept them young at fifty and even sixty.

If the place of a woman is in her home she must serve as efficiently as possible in that home. Can she properly secure its interests when the state is so much the overparent, if she has not a vote? Should a woman not have a right to vote on liquor questions and problems arising from the attempted regulation of morals—things that vitally affect her home? Should she not be

allowed to vote on ordinances that affect the control of her child, its school life, its play hours and grounds, its health and its punishment? Is not a woman in her home immediately concerned in the immigrant question, the labor laws, judiciary recalls and state-wide civic service? There are certainly as many features dealing with the welfare of the home in municipal or state administration as business features.

The growth of the modern ideas has been of necessity slow and difficult. In the progress of improvement in the condition of women the ideas have had to contend not only with the opposition of the men, but with the indifference of many women. This shows merely that human nature is conservative and that it is fully as conservative in women as in men. The solving of certain problems, however important, could not bring about a perfect condition, but still the movement has grown. There is now no great movement whose path does not run parallel to, or cut across, the feminist movement. It has become a power with which even its most bitter adversaries must reckon. This criticism and opposition has attained prominence as a result of fanaticism.

Every great idea awakens some natures who burn to offer themselves as sacrifices for the adjustment of the wrongs of others, to distinguish themselves as martyrs to a cause, and this movement has proved to be no exception. Some of the apostles of the emancipation of women have been such leaders. They have flung themselves into the struggle with inadequate weapons and with no plans of campaign. Certain leaders, who consider the whole movement as justifying violence and robbery, a sort of sex war on mankind generally and the casting in the mud of all those things which it has been the gradual task of civilization to achieve not for men only, but for women—have brought reproach on its name. They may, and undoubtedly do, have a great measure of provocation; and we, who admittedly know little of the reasons back of all such radical feminism, should not blame indiscriminately such individuals. Certainly because of this fanaticism, the new truth—the kernel of the situation—should not be despised. The formation of dogmas and the opinionated fanaticism of the reform are not effects of the peculiarity of the feminine mind, for in every movement of the time these phenomena are peculiarly observed.

And whatever opposition the supporters of the movement may have aroused, they have brought widespread change and expansion in the ideas of the people in regard to the lives women may enjoy. The ideas regarding spinsterhood have become so broadened as to be astonishing. Years ago the unmarried woman was an "old maid" either because of her lack of chance for marriage or because of other similar circumstances—never from free choice. She was not the service-loving, service-giving, independent, refined, cultured, widely read unmarried woman of today. A great number of beautiful, rich, intellectual and great-hearted women prefer to remain unmarried and to work for the greatest benefit of humanity if the feeling of love does not ideally come to them. The ideas of the family life have undergone tremendous changes. No longer does the father arrange the marriage for his child. Personal love instead of family

interest has now become the decisive factor. No longer is the daughter constrained to sit idly at home awaiting the proposal of a suitor. Activity toward humanity among the women is being entirely emphasized. No longer does the mother live solely to bring children into the world, to rear and protect them. She too is entitled to a life of intellectual, social and industrial happiness. Just now, in reaction to the thought that marriage was the only duty of woman, has come the emphasis of woman's universal humanity at the expense of the instinct life; and her social labor-duty at the expense of the domestic life.

Ellen Key, of Sweden, one of the greatest feminist leaders of the world, who sets forth the interpretation from a woman's viewpoint more reasonably and temperately perhaps than any other woman, says of this:

"The greatest danger to feminism and to humanity is that so many of the best women do not realize that the duty of motherhood is the most valuable to the nation, the race and humanity, and that it is all-important to reach again on a *higher plane* the union of self-assertion and self-sacrifice which only motherhood can bring. Self-sacrifice has been a prominent factor for untold ages; self-assertion has brought with it a new insistent note for human betterment. This new order of life so desired, in which purity and responsibility shall mark the relationship of the sexes, and love and justice the life of the people, will not become facts even though all the women in the world were enfranchised, if the majority of men and women stand on a low plane physically, morally and intellectually because they have not been well born."

Because the feeling of personal independence and responsibility has been increased by the woman's movement, it has had, directly and indirectly, a distinct influence upon the postponement of the marriage age. This will unquestionably be a big factor in the evolution of a purer, stronger, more noble-minded race in the next generation. For with her new culture, her knowledge of conditions, each girl is going to choose more carefully the right father for her children, not only for her own sake, but for the sake of the children themselves.

The careful choice of a life-partner must also have a decided influence upon society's double standard of morality for men and women. The so-called "sowing his wild oats" by a young man was frowned upon formerly by multitudes of women who were helpless in creating a demand for purity. At present, when a woman can demand purity and noble character, or failing to find either, can maintain her existence as an independent, free woman, the criterion of man's morality must be more severe and rigid.

No one who understands the feminist movement or who knows the soul of a real new woman would make the mistake of supposing that the modern woman is fighting for education, for the vote, or for economic freedom because she wants to be a man. Woman is fighting for freedom to be a woman. Woman will not only keep her standards of morality on the high plane of today, but will insist on the maintenance of an equal position by man.

Feminism does not wish to claim that equal rights mean equal lines of work. Women must

for their own sake, as well as for that of humanity, have free choice of work. Even if culture continues to efface the sharp lines of demarcation so that it becomes more and more impossible to generalize about "man" and "woman" and increasingly more necessary for each and every woman to solve the woman question individually, yet from the viewpoint of the race the labor must be divided much as it always has been. It will still be necessary for woman to fulfil what has always been her task—the calling forth into life of a new generation. No culture, no influence can annul a fundamental law of nature, and the family is the highest type of social organization and will necessarily ever remain so.

Only when man and woman, based on an equal footing, a part of one glorious race, working unitedly, will strive together for the uplift of humanity, can we evolve a generation strong and pure, physically, intellectually and morally.

This in summary is the position of woman's movement today.

Now the question arises, How are we, as individuals, to meet this insistent problem? We, with college training, with advanced knowledge, are going to be leaders either for or against the advance of women into a place of freedom. Our influence will count tremendously either on the side of progress or on the side of retrogression. The feminist movement needs the help of college-trained intelligence in socializing and unifying its efforts. And if we form a criterion of our own, a judgment which must be broad, thoughtful and true, we will feel that this reform—like other insistent causes for upbuilding of God's kingdom on earth—must have our cooperation and support.

A selection, "Comrades in Arms," by the University male quartet, followed Miss Stillman's oration, and then President Davis, in a few words, introduced the speaker of the day, the Hon. Adelbert Moot, of Buffalo, regent of the University of the State of New York, who delivered the doctor's oration. The oration took the form of a straight-from-the-shoulder, common-sense talk to the seniors, and the advice with which it fairly overflowed was of the soundest and best, and made it unique and noteworthy. Mr. Moot said:

Members of the graduating class, it is a pleasure to me to be with you today; for although I was born in this county, not much of my life has been spent in it, and yet enough has been spent in it so that I have known of Alfred College and Alfred University from my boyhood to the present time. Never until yesterday did I leave the train to visit your beautiful village, or your campus so alluring in this beautiful weather, or your seats of learning, and your faculty who have been so gracious and hospitable to me while I have been your guest. My experience and observation in the short time I have been with you, together with what I have known of you, make me feel that so long as I shall be a

member of the Board of Regents, there is great danger that you will have a friend there, possibly too partial a friend.

It is a pleasure to me to be able to say these things in a time when compliments are perhaps too free and effusive and when the limits of the truth do not always confine the tongue in paying compliments; but I trust I have not exceeded the facts in saying what I have. I trust my eyes and my judgment in what I have said and in the belief that this institution has been of incalculable value to the surrounding country, and even farther away to distant cities, and that the value it has possessed in the past is but a promise of the value it shall possess in the future.

First, let me congratulate you on what you have inherited and on what you possess, of which you may not as yet have taken inventory, in being the heirs of the ages. You are what you are and you learn what you learn. You know not the name of the first able and intelligent man of his time who mastered water and made it a servant of man. You know not the long, slow processes of time by which that mastery was carried a little further and a little further until even the storms came to obey the hand of man; but you do know, even the youngest member of this class knows, that the mastery of water is still being perfected by man, so that, although yesterday the poor fisher folk, for want of the means to care for themselves, because that mastery is incomplete, were drowned, yet tomorrow it may be that that mastery will be complete enough so that not only in the great steamships of the day, but even in the smaller boats, there will be appliances with which men shall make the mastery complete and such calamities shall disappear.

We know not the name of the man who mastered fire, a much more difficult element to master; but we do know that by slow processes that were even going on before your time and mine, the mastery of fire has been carried on little by little down to the point where fire is one of man's great servants in many of the arts, and what fire shall do for man's future, if he shall continue to perfect his mastery over it, is more than we can tell.

And you, within your own time, have entered into possession, so to speak, of another element that man has mastered for the first time—the air; and there in greater degree than elsewhere, in all probability, the mastery will be fruitful for mankind in every direction. When some of you are inclined to be discouraged because your plans do not work out as you expect, and because long years of labor seem to produce no fruits, think of that man connected with the Smithsonian Institute, that scientist who worked on this problem in such a scientific, such a sensible but persistent way, with all the aid that mathematics could give him, that physics could give him, that science generally could give him, until he produced a machine heavier than air that would fly. He did not know it. The only times he undertook to fly, his machine went to the bottom of the Potomac River. He died not knowing that the great machine had been accomplished. He died convinced that his life in that sense was a failure. It was not a failure in the sense that he ever expected any money out of his enterprise, for he had built this without

any attempt to patent his invention or monopolize his discoveries. He was doing it from a purely altruistic sense that it was something to be done for men, but he died with the impression that he had failed. And one day at Hammondsport it was demonstrated that, in fact, he had succeeded.

It will be often so. I am sure very many of you could give me many illustrations from the books, to show that men and women alike have often accomplished things for their race, and yet have passed away like the discoverers of the mastery of water and fire and air, the three great elements that man is subjecting to his do-



HON. ADELBERT MOOT, LL. D.

minion. Now, of course, compared with such things, the ordinary efforts of man are small; but the observation of the mastery of these elements in the beginning was very crude and unsatisfactory, and it was only when one after another studied and planned, perfected and advanced, inch by inch, century by century, that we were finally brought where we are. So it is when you go to man's very person and nature. Slowly he learned the lesson that he was not an animal. Slowly he learned the lesson—many have not yet learned it—that his passions were to be his servants and not his masters. Slowly he learned the lesson that it was not necessary that others should rule over him, but that it was

better that he should rule himself, even though he made mistakes, and costly ones, in doing it, that he might learn to carry responsibility, that he might learn to solve problems, that he might learn the secrets of government from which he could advance the interests of all without regard to station or inheritance or wealth or any external consideration whatever; and if it shall come to pass, as one of your members has eloquently urged it should, that ultimately the word "man" shall include woman in the sense that all the rights that have been obtained by him shall be by him freely yielded to her, and if she shall come to understand that it is hers to carry responsibility for others as well as

for her family and herself, to solve problems for others as well as for her family and herself, to learn the lesson of self-control for others as well as herself, if it shall develop her as it has developed man, then perhaps this argument that we have heard this morning has, after all, a weighty reason under it and back of it and is very profitable of consideration. We all this time must learn to be fair. We must learn to be courageous, we must learn to be just, we must learn to be far-seeing. We must learn to be broad-minded in the way we shall weigh the evidences, in the way we shall consider the arguments, before we pronounce judgment on such weighty questions that will revolutionize society to a certain extent perhaps. And when we have weighed and considered, then we must have the courage of our convictions, even though our convictions compel us to decide today with the minority for a cause that may be unpopular, because tomorrow the light may come and the cause may come into its own. We must learn, too, that in learning this self-control we are not to decide such weighty questions quickly. They are not to be decided in a moment. I fear it is one of the besetting sins of the people of this country that they are a little too quickly inclined to follow some suggestions, some trusted leader, without considering whether after all it is best that

they do that, and in this, as in all other cases, we have the right, nay, it is our duty, to weigh well and know before we pronounce judgment; but when we have a conviction, when we have a judgment to pronounce, then we are not weakly to deny our conviction and withhold our own judgment, but we are to come out like men and women, and declare ourselves with courage and with decision and with no wobbling in our persons or our minds. You will have many such questions to wrestle with in your time, and you should approach each and every one as you have approached questions in this your place of training. You should approach them with the idea of learning,

the truth about them, of getting to the bottom of them, with the idea of deciding them fairly according to the truth, with the idea of forgetting your own personality for the time being, remembering that the truth is no respecter of persons; and then, if you can solve the problem, the world shall have the benefit of your solution.

You are fortunate. You have been trained here, free from the distracting cares and noise and turmoil of great cities. You have been trained here where your minds have been free to give themselves without reserve to the lessons before you. You have not led a cloistered life, but you have led a free life in that you have not been distracted into the channels into which people should not be attracted when they are studying such questions; but now you have reached the threshold, now you are trained to take your first plunge into life, now you are trained to meet the world at least on equal terms. It ought to be something more than equal terms in the case of most of you, because you are better fitted than most people in the world are fitted for the struggle that is before you. What shall you do? Shall you only consider "Where and how can I make the most money? Where and how can I get the most personal happiness? Where and how can I obtain the greatest fame?" If you do, you will miss it. You will miss entirely if you decide the question from such points of view. Those questions may be taken into consideration. They should be taken into consideration. They should be weighed. We have to live. We inherit marriage, a home, a family, as a part of civilization, blessings that bring with them joy and happiness almost more than any others, and it is legitimate and right that every one should consider them as possessions that you mean to make your own as soon as proper knowledge of economy, good sense and good judgment will prompt you. But after all there is still the matter of the bread and butter, the living, and what you can do and what you are best fitted to do. You may find, as many a man or woman has found, that your ideas on these subjects, when you come to try them out, are not correct. You may find that the calling in which you thought you were prepared to shine, in which you could serve humanity, is not the one in which you can serve. You may find that in that you are a misfit, and it may not reflect in the least upon your ability.

Justice Miller was once a doctor in Kentucky, but he could not agree with the people in that State on the subject of slavery and he went to Iowa and began the study of law and practiced it, and finally came to be one of the justices of the Supreme Court and was one of the greatest judges who ever sat on the bench in this country. It may have been he would have made a great doctor, but it was not a mistake when he began to study the law. There was Bradley, who was a misfit in the profession he chose at first, but who became one of the judges of the Supreme Court of the United States, where his learning, accuracy and candor made him one of the most successful judges ever in that court. And so I might give further the list of those in medicine, law and the ministry, and teachers, who have found on trial that there was something else that they could do better, some other service that they could render better.

Now do not think from what I have said that it follows that every man should be purely altruistic in determining what he shall do for life. Life is many-sided and the scientific farmer who handles his farm so well that he makes money where others fail, that he raises crops where others fail, and that he teaches his neighbors how to do the same thing until the price of living is brought down in that community and the quality of food is brought up, is serving just as truly and just as well as if he served as a teacher or doctor. Indeed it is quite an open question today whether there is any field of service greater than that open to those who are making use of scientific farming of the country, and who are teaching farmers how to feed us so that they will ultimately feed us both better and cheaper than we are now being fed, and yet will make more money in doing it. Each one of the professions has its great highway of service open. If it be the profession of the law, if the lawyer simply tries to stir up litigation, tries to play upon the passions of men and women until families are broken up and litigation entered into, he is a nuisance and an evil to society; or if the lawyer is one of those who think everything true was done some centuries ago and that anything new must contain some fallacy, he does not truly belong to the first ranks of the profession. But if the lawyer be a wise man, if he knows human nature is imperfect, if he knows how prone his fellow men are to become engaged in disputes, if he knows how to advise concession with truth and right so as to avoid litigation or so that it can be settled on the proper basis, if he knows how to study the laws of his country with a view to their improvement, if he is willing to give a fair amount of his time to public service and to private service along these lines, he may be one of the most useful members of the community, one of the most serviceable, one who is entitled to fair compensation for what he does, and his service may be of such a character that only fair compensation for the responsibility he carries may, because of economy of time, be a large reward (although the majority of lawyers do not average the salary of the majority of teachers). If he is a doctor, what opportunities come to him at this time when science is opening door after door and window after window that never let in the light before, when it almost seems as if the modern physician could restore those on the very brink of the grave to health; nay, more, for the physician today not only restores the sick, but the good physician of today, in public service, sanitation, etc., is teaching us how to keep well, the most valuable thing we can learn. The physician of today is teaching us that if we will only use pure water, simple food, take rest and recreation, there is no reason why we should not remain well and enjoy life almost without sickness; and believe me, young ladies and young gentlemen, no one thing I can speak of will have more to do with your success and failure in life than this lesson the physicians are teaching, this lesson of how we should keep well and strong and in condition to do our very best work. If in a case that may last for weeks, the lawyer who has not cared for himself, who has not learned to have a reserve when necessary, who has not learned that it may be the last day and the last hour that will tell the story, fails,

and the success goes to another. He has not learned what is necessary to stand at the head of his profession, and he may see therefore a better equipped man, with that reserve, do what he might have done had he had it.

Many of you, for I have inquired as to your occupations, many have chosen the teaching profession, the greatest profession, I think, of all, and why? Because you are to be sculptors, you are to take the young unformed material, to take the young minds and the young spirit in the plastic condition, when it will take indelibly impressions, if you have the strength and the character and the power and the training to give them. You are to stamp for life, in material finer than any marble, your own mind. You are to advance civilization by the manner in which you shall teach the rising generation; and, after all, if there is one thing in this country more marvelous than another, it is the way in which the common schools are taking the millions of immigrants who come to us, taking their children, and in one or two or three generations are transforming them in ambition, in habit, in mind and in purpose.

Whenever I have a chance to learn of that wonderful work being done on the East Side in New York, or anywhere else, I am not able to feel as many do about the immigration problem. I am unable to feel, as long as these immigrants be healthy, even though they be ignorant, if they are honest, if they come with their families and their children, I am unable to feel that they have any terrors for us as long as the public school assimilates them and trains them for American citizenship, and puts such patriotism in them as I have seen manifested from time to time by different nationalities, until I have felt ashamed of our native Americans for their lack of the patriotism that is manifested by these foreign people. Yes, that is the kind of work you will do. Some of you may go a step farther and join that teaching profession known as the preaching profession. This is a day when men no longer preach the pews empty, but when it is a profession of teachers, in associations, in settlements, in teaching social betterment, who go down to the slums and teach the lessons the slums need to learn, who go into politics and clean politics up and drive corruption out of politics. In this day and age of the world, the preacher is truly a notable teacher of the mind and spirit of men.

You are fortunate in living in a day when, as never before, the old order is passing away and all things are made new. You are to have much to do with cleaning away the things we have outlived, that had their usefulness but have had their day; and you are to have much to do with substituting for them better things, better propositions, that will be more serviceable to the men and women of your time. Be careful. Do not do as some housekeepers do, and throw away and give away the most valuable possessions of the household until at least you know whether they have passed their usefulness. You had better carry along a little, even at the expense of being encumbered a little, until you know that it is unnecessary, rather than to do, as some of our soldiers did in the Civil War, throw away their blankets the first warm day of spring, only to need them that very night. No, use good

sense about parting with the old, condemning the old, entirely giving up the old. But use good sense in examining the new, every time, to see if it is better than the old, and when you have once made sure that the new thing is better fitted to its time and purpose than the thing that went before, possess it as soon as your powers and your means will allow you to possess it. Lead a human, sympathetic, helpful life, and lead a life that will do something to help banish that craze of men for all ages—that striving and struggling for selfish purposes. Be remembered as General Armstrong and Booker T. Washington are remembered, as benefactors of the race. They rendered a service to their country that has given them fame for all time to come.

So in what you have to do, do it understanding that it is not always possible to make the world over before breakfast. This old world is a tough old world and it has a way of sticking to things, that you will find a valuable possession of your own. Remember that the big tasks often take centuries to evolve and be perfected, but when I have said all that, remember that the task never tackled is the task never accomplished.

And then, in conclusion, wherever you can in a sensible and proper way, put your foot down on the theory that it is necessary for a nation to build warships instead of universities. Remember that, in the end, the imperishable fame of any nation must be not that it has a few great men and women at the top, but that it has thousands and tens of thousands of them content to be independent as we are, men and women who have righteousness for their guide, who know justice and who insist that nations as well as men shall show this without wrong, without force, but with that equality for right and opportunity that should characterize all democracies, and most of all the democracy of brain produced by the sort of education you get here.

[We are sorry to be obliged to hold the remaining copy for the Alfred number until another issue.—ED.]

### The Federal Council and Japan

The Federal Council of the Churches of Christ in America has appointed a Commission on Relations with Japan, has secured the release of Dr. Sidney L. Gulick from his work with the American Board of Foreign Missions and engaged him to serve as the representative of the commission. Plans are now being formed, looking toward an attempt to consider the whole question of our relations with Japan in the Christian spirit and from the Christian point of view. Doctor Gulick will continue to represent the Federal Council in addresses before chambers of commerce, city clubs, churches, universities, and other influential groups.

## MISSIONS

### What I See

DEAR RECORDER READERS: You have all heard the story of the sportsman and the missionary, what they each saw. The sportsman had returned from a hunting-trip in Africa. He was asked if he saw people who were Christians. His reply was no; he saw wild beasts—lions, tigers and elephants—but he had never seen a Christian there. The missionary, who had also been hunting (for lost men) in Africa, and had returned home, was asked if he saw lions, tigers and elephants. He never had seen them, but he had seen Christians,—just what he was hunting for.

Men and women are my game and especially young people who have a conscience coupled with a clear brain. I have just been permitted to spend a very pleasant Sabbath with our people in the city of Chicago. If you should ask me if I saw tigers, I could say no. I did pass them, I have no doubt, for they are there—tiger saloons, tiger theaters, picture shows and brothels. Men are being devoured at a fearful rate. I saw what I was looking for—people who have a Bible, a God and his Sabbath. They show it in their faces and in their homes. They are salt in that great city. The Christians keep it from stinking like Sodom. The Christians are the light of it, and keep it from becoming as dark as the bottomless pit. "Ye are the light of"—Chicago.

Though it rained on Sabbath afternoon, a good number of people came to church. Elder Daland has been supplying for them, but it was known that he would not be able to do so on this Sabbath. It was not known who would preach or what the meeting would be. After the opening services Mrs. Langworthy, daughter of Dr. A. H. Lewis, spoke briefly on the good work in which she is engaged as a state officer or secretary, the mother's work, and the child. Following this I spoke to the people on the work we, as a people, are trying to do. They, by rising vote, said they thought it worth while, let it cost what it will.

In the congregation was a young woman

who has been keeping the Sabbath for about four years. She was reared in the South, in a Presbyterian home of the strict type. She was taught the Bible and still believes it. A Sabbath-keeping woman came to live for a time in her home. Of her she learned about the Sabbath. She did not like the woman, but she did find the woman's Sabbath in her own Bible, which she had taken as the rule of her life and conduct. She was compelled to accept its teaching on this great question. She accepted the day, and commenced keeping it alone. Then the Student Volunteer Movement was presented where she was attending school. There and then she offered her life to God and volunteered to fit herself for, and give her life to, medical missions. She has this spring completed a most thorough medical education or preparation for that work. She has refused offers to go as a missionary for other rich and popular missionary boards. She has modestly offered herself to the Seventh Day Baptist Missionary Society. We have to look her in the face and give her an answer. More than this, we shall have to look God in the face and give him an answer. She rings true to her volunteer pledge, to her Bible and her God. How about us?

While I am worried about this problem of our board, I am more worried about ourselves and the great cause of the Sabbath and missions, which God has committed to us. Again we are weighed in the balances. Which way will our end of the balance go, up or down? Are we going to ring true? Shall we prove worthy of such people, who are constantly coming to the Sabbath and to us?

I shall not blame you if you wonder if Secretary Saunders knows what he is saying about this young lady, Dr. Belle Sinclair—if you wonder if we are to be exploited again by a stranger. Dr. George Post and others of the Chicago Church do know her; some of them have known her for several years. She is a most worthy member of our church and is now attending the Moody Bible Institute of Chicago, making a further preparation for her life-work. Our board is giving her some financial help, commencing this month. She will receive a practical training and do some mission work in the city and for our

people, if we can and will help direct it.

We need your prayers and your counsel in this matter. I hope Doctor Sinclair will excuse me for speaking so personally of not her, but her career, on which she has entered. I say it not for her sake, but for our own.

I lighted from the train on Friday night just before sunset, and spent the night with my friend and his family, W. M. Davis. In the morning he drove his auto to the Hungarian Mission, where I found seven or eight people on their knees praying. I quietly opened the door and joined them. Here I spent about an hour. There were four men, one of them a man who works in the car shops five days in the week. Question, does he lose the Sabbath by not working on it, or do we lose heaven, our self-respect and consciousness of doing right, by working on it? I also met in this prayer meeting a fine-looking man of thirty-five years, a carpenter, who is keeping the Sabbath. Mr. Kovats baptized this man on Sabbath afternoon at the lake, while we were holding services up-town.

At night I took supper at the Moody Bible Institute with several hundred students, who are preparing to inoculate the world with the gospel of Christ. Among them is one Seventh Day Baptist, Doctor Sinclair. We should have a dozen young people there instead of one. I spent the night with Brother M. J. Maxson and Father Ordway.

On Sunday morning, in company with Brother Kovats, I visited a locality on the West Side, near the car shops, where he preached last year in a church building which is now closed. A few men have bought it, expect to repair it, and have asked Brother Kovats to come back and preach to them on Sunday. Last year the pastor of this church had Brother Kovats arrested for marrying a couple in this locality. His hope was that Brother Kovats was not regularly ordained and so would have to go to jail. Of course, the judge acquitted him. It resulted in the pastor of this church leaving and the building's being sold to a group of Protestant men. Now they wish Brother Kovats to serve them.

You ask in your mind, Was the pastor of that church a good man, and did Brother Kovats interfere in his parish? The pas-

tor was a profane man, a man who drank and, so far as I can learn, Mr. Kovats worked among Protestant families only, who wished him to visit them and preach for them.

The following night was spent with Doctor Post. This is another one of my Chicago homes. He is too busy a man to visit in office hours. The people who live nearest these problems can and will best help us to work them out. These brethren agree with me that Brother Kovats should help this people. When a mother wants her baby sprinkled by a clean man of God, she will let him show her the great truth of baptism which is in the Bible, and, it may be, the Sabbath truth which is in the same blessed old Book of books.

Pray for this field and work.

E. B. SAUNDERS.

#### Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, June 14, 1914, at 2 o'clock p. m., Vice-President Joseph A. Hubbard in the chair.

Members present: J. A. Hubbard, Corliss F. Randolph, Edwin Shaw, W. M. Stillman, F. J. Hubbard, J. D. Spicer, T. L. Gardiner, Esle F. Randolph, C. W. Spicer, E. D. Van Horn, Jesse G. Burdick, H. L. Polan, R. C. Burdick, L. A. Worden, W. C. Hubbard, Asa F. Randolph, M. L. Clawson, F. S. Wells, A. L. Titsworth.

Prayer was offered by Rev. E. D. Van Horn. Minutes of last meeting were read.

The Advisory Committee reported correspondence from Esle F. Randolph of the New York City Church, and pursuant thereto, it was voted to employ Rev. E. D. Van Horn for the month of July, the time to be spent with the church at West Edmeston or elsewhere as may seem best.

The committee presented the question of placing a young man and his wife in London, England, to learn the field there, and be prepared to continue the work now being conducted by Colonel Richardson.

Report received.

Voted that Corliss F. Randolph be a special committee to confer with the Conference Committee on Denominational Activities, in regard to the London field, and arrange for the presentation of the matter at the coming General Conference.

The Committee on Distribution of Literature reported having mailed 2,882 pages of tracts for the month ending June 14, 1914. Decrease in RECORDER subscribers 16, being due to the non-payment of subscriptions for the past year, as required by the postal laws.

Report adopted.

The following report was presented:

Report of the committee to prepare a program for the general Conference:

Morning  
10.00 Report of the Board of Directors of the Tract Society:  
Corresponding Secretary, Rev. Edwin Shaw  
Treasurer, Frank J. Hubbard,  
Manager of the Publishing House,  
Lynn A. Worden  
Discussion of the Report as presented  
11.30 The Southwest Field—Rev. E. H. Socwell  
12.00 Adjournment

Afternoon  
2.00 Field Work by the Pastors—Rev. Clayton A. Burdick  
2.20 The Work in Holland—Rev. G. Velthuisen  
3.00 Question Box and Open Parliament—Rev. Edgar D. Van Horn  
4.00 Adjournment  
Respectfully submitted,  
Edwin Shaw,  
T. L. Gardiner.

Report adopted.

The following reports were received and ordered placed on file, and bill of expenses ordered paid:

To the Board of Directors of the American Sabbath Tract Society:

As requested by this Board I attended the annual love-feast of the German Seventh Day Baptists, which was held with the congregation at Snow Hill, near Waynesboro, Pa., June 5-7, 1914.

I was most cordially received and was asked to speak to the Sabbath school and to take part in the closing service on the evening after first-day.

Evidences of prosperity are seen in several changes in the church building, making it more commodious and convenient. I had the pleasure of witnessing a baptismal service on first-day morning.

The Treasurer of the church gave me a check for seven dollars and fifty cents. My expenses amounted to six dollars and forty cents. Hence I have no expense account to bring to the Board.  
Respectfully submitted,  
Edwin Shaw.

To the Directors of the American Sabbath Tract Society:

Pursuant to action at your last regular meeting, I attended the annual meeting of the German Seventh Day Baptist Church at Snow Hill, Pa., June 6, last. I reached Snow Hill late in the evening of the fifth, and found the German Seventh Day Baptist Conference in executive session, which was prolonged until too late in the evening for a public meeting.

On Sabbath Day occurred the usual services; namely, preaching in the morning, afternoon, and evening; Sabbath school in the morning; and the service of humility, followed by communion service, took place in the evening.

I was obliged to leave for home late the evening after Sabbath.

There were delegates present from Ephrata and Salemville, and I embraced the opportunity to make tentative arrangements for my visit to those churches and other points during the summer.

My expenses were \$14.94.

Corliss F. Randolph.

The following report was presented:

To the Board of Directors of the American Sabbath Tract Society:

After consulting with several members of this Board, the Corresponding Secretary decided to attend the funeral services of George B. Carpenter, at Ashaway, R. I., May 26, 1914, as a representative of the Tract Society. The family of Mr. Carpenter and the members of the Seventh Day Baptist Missionary Society seemed to appreciate very highly the presence of your Corresponding Secretary, who took a brief part in the service. The traveling expenses of the Secretary, amounting to \$6.70, were paid by the Treasurer of the Society.  
Edwin Shaw,  
Corresponding Secretary.

On motion the report was accepted and the action of the Corresponding Secretary approved.

The Treasurer presented correspondence from Mrs. Martha H. Wardner, which was referred to W. M. Stillman and Asa F. Randolph to be reported on at the next meeting of the Board. The Treasurer also gave notice of a bequest of \$300.00 by Alfred Collins, late of Charlestown, R. I., which will be placed in the permanent fund when paid.

Correspondence was received from Rev. M. G. Stillman, Walter B. Cockerill, Ch. Th. Lucky, Rev. Willard D. Burdick, G. H. Rau, Mrs. Ruth D. Morris, Rev. T. W. Richardson, Esle F. Randolph, Frank J. Hubbard, Rev. Boothe C. Davis, John Manoa, Rev. John A. Pentz, George Walk, Rev. E. H. Socwell, Rev. Henry N. Jordan, Rev. A. J. C. Bond, Rev. Clayton A. Burdick, Rev. William L. Burdick, Prof. A. B. Kenyon, Rev. George Seeley, Rev. G. Velthuisen Jr., Rev. E. B. Saunders, Rev. D. Burdett Coon, Rev. George W. Hills, Rev. Arthur E. Main.

Voted that the Treasurer be authorized to forward \$50.00 to Gerard Velthuisen on account of his expenses in attending the General Conference this year.

Correspondence from John Manoa of South India was referred to the Committee on Distribution of Literature with power.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
Recording Secretary.

#### Church Clerks, Notice

The blanks for the annual reports from the churches have been sent, and some have already been returned. I trust that all may be returned in due time. Please keep the matter in mind, and see that they are in my hands not later than June 30. I wish to thank those who have been so prompt in former years in responding to this request. Last year the report was almost complete from the churches. Let us make it unanimous this year. I should be very grateful to any one who by chance may have been missed in the distribution of blanks, if you would make prompt application to me, that they may be sent to you in time.

T. J. VAN HORN,  
Corresponding Secretary,  
General Conference.

No age in the past has furnished the opportunity for usefulness that this age does. A man who desires to use a thorough education for a great purpose has a larger opportunity today than any one before him ever had.—William Jennings Bryan.

## YOUNG PEOPLE'S WORK

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

### Less Than One-Half—Shall We Fail?

With the Conference year nearly gone, word comes from the Rev. H. Eugene Davis, president of the Young People's Board, that there is over half of the budget of the Young People's Board yet to be raised, if all the items in the budget be provided for. The amount of the budget as submitted to Conference was \$1,000.00 and provided for the following objects, namely:

To the Missionary Society for Dr. Palm-	
borg's salary .....	\$300 00
Student evangelistic work .....	100 00
Fouke School .....	200 00
Salem College Library .....	50 00
Twentieth Century Endowment Fund ...	200 00
For expenses and general use of the	
Board .....	150 00

Attention has been called before to the worthiness of each object provided for by the budget, and a plea made that the Christian Endeavor societies of the various churches set about early to raise the amount of the budget, in order that the Young People's Board might not be hindered or discouraged in carrying on the work for the year. Yet here it is but a few weeks till the close of the Conference year and less than one-half the amount of the budget has been raised. What are we going to do about it? Are we going to make it necessary for our board to go to Conference and report that it is unable to raise less than half of the amount named in our budget? Of course we do not want it to, and we must not let it.

Approximately one dollar per member is required to raise the full amount of the budget. In closing his report last year the treasurer of the Young People's Board said: "Is one dollar per member too much to ask for? Can't we give two cents a week for this work? Think of it, a two-cent postage-stamp once a week for God's work! This work can not go forward and accomplish much without money." Yes, think of it, but do not take

too much time to think; act quickly, for there is but little time left in which to raise the balance of the budget. And if the amount is not raised, our board must not only report a deficit to Conference but the work for which we have pledged ourselves must suffer. Are we willing that it should?

#### Meeting of the Young People's Board

The Young People's Board met Sunday, May 18, at 2 p. m. Members present: Rev. H. E. Davis; L. H. Stringer, George Thorngate, F. I. Babcock, W. D. Burdick, Ethel Carver, Helen (Cottrell) Hull and Carrie Nelson.

The meeting was called to order by the President.

Miss Carver offered prayer.

The minutes of the last meeting were read and adopted.

The Treasurer's report was read.

It was voted that the Corresponding Secretary be asked to write to Miss Mary Brown of Riverside, requesting her to reconsider her resignation as Quiet Hour Superintendent.

Voted that \$50 of the \$100 in the budget for student evangelistic work be appropriated for work on the Grand Marsh (Wis.) field, and that the remaining \$50 go toward carrying on evangelistic work by the quartets to be sent out this summer.

It was voted that the Treasurer and Corresponding Secretary write the Christian Endeavor societies, asking that they be as prompt as possible in sending on the money which has been pledged for the work of the Young People's Board.

Voted that the President appoint a committee of two to make out a program for the evening given to the young people at Conference. F. I. Babcock and Carrie Nelson were appointed.

The President appointed W. D. Burdick and Ethel Carver a committee to prepare report-blanks for use by the societies in making out their annual reports.

George Thorngate was appointed a committee to ascertain the price of an outline map of the United States to be used by the Board in preparing a chart showing the location of the Christian Endeavor societies in the denomination.

Adjournment.

CARRIE NELSON,  
Recording Secretary.

#### Wanted

A Seventh Day Baptist family to take charge of a good grazing and truck farm at Lost Creek, W. Va. Good markets. Church and school opportunities. Free gas throughout the house. An excellent opening for the right party.

Address P. O. Box 3, Salem, W. Va.

### Snow Hill, Pa.

REV. EDWIN SHAW

Again it has been my privilege and pleasure to attend the annual meeting of the German Seventh Day Baptists with the church at Snow Hill, near Waynesboro, Pa., June 6-8, 1914.

Corliss F. Randolph and myself were sent as visiting delegates to the meeting by the American Sabbath Tract Society. We arrived on the evening before the Sabbath. Brother Randolph was obliged to leave on a late train the evening after the Sabbath; I remained until Monday morning. A party of seven came from Ephrata by train, and sixteen came in three automobiles from Morrison's Cove, seventy-five miles across the mountains.

On Sabbath Day over six hundred people were present. Rev. Samuel Zerfass of Ephrata preached. In the afternoon Rev. Jeremiah Fyock of Morrison's Cove (Salemville) preached. In the evening, which is the center of interest of the occasion, these same two clergymen with the two local pastors, Rev. John A. Pentz and Rev. William A. Resser, all took part in conducting the service of humility and the Lord's Supper.

Sunday morning two persons were baptized into church membership in the beautiful, historic, spring-fed stream that flows by the church. After this service Rev. Samuel Zerfass preached.

There is no meeting at the church Sunday afternoon. The people spend this time in social visiting. In the evening it is the custom for all the pastors to take part in the farewell service. I was honored by being asked to speak a few minutes at this time. I was also asked to address the Sabbath school, which met on Sabbath morning under the superintendency of George Walk.

During the year several improvements have been made in the church building, and the people seem to be advancing in an earnest way in the cause of truth and righteousness.

I enjoyed very much this opportunity of again meeting in Christian fellowship these people whom I have come to respect and love very dearly.

Plainfield, June, 1914.

### Among the Churches of the Southeastern Association

REV. A. J. C. BOND

ROANOKE

May 22-26 were the dates of my visit to the Roanoke Church. As Mary and I came in sight of the little white church on the hill, I pointed it out to her from the car window, and told her that there was where I went to church when I was a little boy. She wanted to know where mama went, and I told her she went to Lost Creek. The next question came very naturally, of course, "Was I all by myself then?"

The Roanoke Church just about holds her own through the years (it is just three years older than I am). It was here that I was carried to church by my mother earlier than I can remember. I do remember riding behind her on horseback, while she carried my sister in her lap. Here at the age of ten I joined the church, being baptized by "Uncle Sammy" Davis, my own great-uncle. This is the church that expressed its confidence in me, and gave me needed encouragement by licensing me to preach while I was a student in Salem College.

The members of the older generation are getting gray—some of them nearly white; and some of them are sleeping over on the opposite hill. Their rest was well earned, and their memory is a benediction. I think the church has never numbered fifty members, and yet I can count on my fingers eighteen young people, members of this church, who have gone to Salem to school. From there the most of them have gone out into the "wide, wide world"; some to forget the sacred teachings of this hallowed place (how could they?), but many of them to be true and loyal. I sat in the same seat in the Sabbath-school class, that I occupied often as a young man, taught this time by the son of a former teacher. The Sabbath school has always been the vitalizing and conserving influence in this church, and back of it all, and always, has been the home. Our Sabbath-school path has long since grassed over; the path made by "the Bond boys" taking a near cut through the field to Sabbath school. It was a fine walk in early spring, through meadow and field where violets and sweet-

williams grew. It was a warm walk in summer, but we always went by the spring, where we refreshed ourselves with a cool drink, pausing a while in the shade of the trees surrounding it. In autumn it was delightful, and was one of the chief influences, no doubt, which has given me an abiding love for this season of the year. And in winter we went just the same, for this school has always been an "evergreen school." On Sabbath mornings in winter it was a very common sight on getting up (we didn't arise, we got up) to find four pairs of boots freshly greased and sitting in a row waiting for as many pairs of feet. This was the work of father, done only on Sabbath morning, that we might wade the snow to Sabbath school, and return with dry feet. How I wish every boy had as good a home and surroundings in which to grow up. Many have, but many, many more do not.

Following the Sabbath school, on the day of my recent visit, I preached to the little congregation of home folks, the theme being The Sabbath. The friends listened attentively, and expressed the wish afterward that some who are now away from Sabbath influences might have been present to hear the sermon.

As I remember it, the chorister of the Roanoke Church is eighty-two years of age, and the organist fifty-three. I don't think they can brag of as "long continued service" as their age might indicate. The ability thus to do as often indicates stagnation as it does progress. Others have occupied these places to the good of the church and their own growth; their own children and others. But these young people are gone; they are away at school, or have established homes in other neighborhoods, and so the older people fill in, and do it most acceptably. In fact, Uncle John Heavener has done much in the past to encourage and develop the musical talent not only of the church, but of the community. This church has always been a community-serving church. But he selected the wrong hymn to sing at the close of this service. Maybe not. Anyway, when they had sung of the "Home Land" where my mother and oldest brother are, who used to worship in these pews before me, I could not pronounce the benediction. I did not realize that I could not until I

began. Perhaps none was needed, after all. We had the benediction, though not formally expressed.

My sister-in-law remembered that it was my birthday anniversary and had invited the two uncles and their wives to dine with us at the old home, Sabbath though it was. She had done most of the work the day before, the family (they have six children) attended both morning and afternoon service at the church, and this seemed a most appropriate thing to do. Such affairs, carried out in the right spirit, to my mind, closely parallel some of the experiences of the Master with his friends. At four o'clock I gave a Bible-reading on the Sabbath. Sunday morning I preached, by invitation, in the Methodist Protestant church in the village, and in the afternoon in the Methodist Episcopal church, South, on Oil Creek, where I taught school three winters. This was a long, hot drive, but going by one route, and returning by another, we were able to include much familiar country, and my brother, (Elder Stillman's friend Charles) and father being along, they could answer many questions regarding the people and the changes of the last fifteen or twenty years, since I used to frequent these valleys. I preached again at night in the Seventh Day Baptist church, and was surprised to find the house full, also the steps in front, and many out in the yard who could not get near the door. Monday evening I preached again, having called during the day upon all our people in their homes. Tuesday morning Mary and I started for Salem, stopping for a few hours at Lost Creek to call on Pastor and Mrs. Stillman, and arriving at the parsonage at night where awaited us Mama, "the girls," and Wilna.

Lawyer: "I understand you have lost the use of your arm entirely through this accident?"

Plaintiff: "Yes."

Lawyer: "How high can you lift your arm now?"

Plaintiff, with great difficulty, moves it about an inch."

Lawyer: "How far could you lift it before the accident?"

Plaintiff: "Right up there!" (at the same time shooting it right up over his head.)

Judge: "Case dismissed."—Selected.

## HOME NEWS

DODGE CENTER, MINN.—Perhaps there are a few items of general interest that ought to appear in the RECORDER from Dodge Center at this time.

The freshest in mind is the semi-annual meeting of the northern Wisconsin and Minnesota churches, which held its session here June 4-6. The attendance from the other churches was not large in numbers, but very choice in quality. Their messages brought courage and good cheer to this semi-annual gathering. Rev. J. H. Hurley of the New Auburn (Wis.) Church, Sister Minnie G. Churchward of the New Auburn (Minn.) Church, Rev. H. D. Clarke, temporarily residing at Dodge Center, and Rev. Henry N. Jordan, representing the American Sabbath Tract Society, were the preachers of this meeting. Each of these brought stirring messages which we believe have quickened the pulses of the religious life of the local church.

We were specially grateful for the visit at this time of Brother Jordan, who not only gave us strong and hopeful sermons, but in a special session presented one phase of the Tract Society's work, the revision of Sabbath and evangelistic tracts, which is the work of a special committee at the present time. We wish to commend the society for thus sending their representatives to the churches, that we may get at first-hand some of the questions which ought to concern us more deeply as a people. Send him again.

A deep sadness permeated this meeting from the very beginning on account of the death of our beloved brother, Giles L. Ellis, the news of whose death was wired to his family from Faribault, early Friday morning.

Through an agreement, entered into when I came to serve this church, to spend a month of each year in missionary work, I recently spent two Sabbaths in Iowa, one at Garwin and one at Marion, preaching three times in the former place and twice in the latter. Garwin is earnestly seeking a pastor, and it is to be hoped that some one will see the opportunity, when it is presented, to enter this

hopeful field, and engage in work with this loyal people. An attractive company, mostly young people, welcomed me at Marion. Some of the older people remember the student evangelistic campaign of twenty-three years ago, and my mind ran still farther back to my first experience in school-teaching which this section gave me. The Iowa yearly meeting is being looked forward to by this company early in September of this year.

Church work here pursues the even tenor of its way. The Brotherhood recently spent an energetic session on the church lawn, repairing the property and putting things in order generally. The Christian Endeavor society recently held a lively business session with special reference to the finances of the organization. A special tax of forty cents a member was levied; it was voted that each one should make a weekly offering of one-cent, and a gas plant lawn social was arranged for, which netted the treasury a neat little sum.

The Sabbath school continues its work with the usual good degree of interest. Our superintendent, Mr. Evin Clarke, recently accepted a position at Battle Creek in the chemical laboratory of the Sanitarium. His father, who is making an even better superintendent, was elected to fill the position here.

It is with mingled emotions that we have so often to say good-by to our choicest young people. There is compensation in the thought that they seek a place of usefulness among our own people. I have, since coming to Dodge Center, written four letters of recommendation for young ladies who wished to take the nurses' training course offered in Battle Creek. I am glad to be assured that it is our gain as well as theirs, if we can send them out to minister to the sad needs of the world.

A brilliant event, touching the social life of our church, was the golden wedding of our brother and sister, Fred E. Lehmann and wife. The home was brilliantly lighted, and decorated in gold colors. One of the pleasing features of the entertainment for the evening was a racy recital, by the bride of fifty years, of their wedding experiences when they began life half a century ago. An interesting contrast was drawn between the simple jelly cake adorning the table then and the elaborate cake,

adorned with yellow ribbons and golden candles, which the bride carved before us. The pastor, in presenting the gift of gold in behalf of the relatives, called attention to the fifty years of wedded bliss spent together by this happy pair, as compared with many marriages of the present day, so often entered into lightly and as lightly set aside. Occasions like this point to a lesson sadly needed, and teach the beauty of true marriage.

We wish to be remembered in your prayers, that we may do more effectively the work that is set for us to do by the great Head of the church, our Lord and Master.

T. J. VAN HORN.

JACKSON CENTER, OHIO.—It has been some time since Jackson Center has been heard from, but we are still "on the map" and extremely busy at this season, notwithstanding the intensely hot weather of late. Several days the mercury reached the high altitude of 92 and 94 degrees above zero.

Since our last article we have met with a great loss as a church and society in the removal to Milton, Wis., of Dr. L. M. Babcock and family, as the parents were especially conspicuous and helpful in many ways, and the children are greatly missed by the younger ones. This takes from us not only our very efficient dentist, but a deacon, trustee and church clerk. But what is our loss we trust will be Milton's gain.

Some weeks ago Brother, Edgar C. Davis and wife returned from their winter visit to Saratoga, Fla. While they greatly enjoy the balmy South, they are always glad to return to their Ohio home.

The regular appointments of the church are well sustained. Special services were held on Mothers' Day, and last Sabbath with many others, we held a Fathers' Day service. Although somewhat new we believe it will be helpful. On the eve of June 21 appropriate Children's Day services were held, greatly to the enjoyment and profit of all present.

But the most pleasing and impressive event of the quarter was the baptism of six of our young people on Sabbath afternoon, June 6. Most of these made a start in the work of the kingdom during the

winter meetings conducted by Elder Seager. But as we have no baptistry, we were obliged to postpone the baptismal service.

We are greatly pained to learn of the death of two of our leading laymen, David E. Titsworth and Geo. B. Carpenter, both of whom were prominent and helpful in our last Conference. But their work is finished. The great problem that forces itself upon us just now is, Who will fill the positions and do the work heretofore performed by these faithful brethren? It is a loud call to our young men, as also is the increasingly large number of empty pulpits and fields of labor.

God help us to make the right selections, that the work may not lag for want of faithful workers.

Sincerely yours,

G. W. L.

Jackson Center, Ohio,  
June 22, 1914.

WESTERLY, R. I.—Birds and flowers, with musical selections and recitations by the little folks of the Sabbath school of the Pawcatuck Seventh Day Baptist Church, featured Children's Day, which was observed yesterday, the exercises taking the place of the regular morning service. The auditorium was elaborately decorated with masses of laurel, placed more especially about the pulpit and the organ, while the presence of birds, suspended from their cages, helped to make an environment that was suggestive of joy and gladness.

The children, who had been carefully and well drilled by Mrs. Carey A. Main, gave a well-arranged program, consisting of vocal and instrumental numbers, together with recitations, that was well received by the parents of the children and other members of the congregation, and was a credit to those who contributed to the pleasure that the exercises afforded. Rev. S. H. Davis and the superintendent, Dr. Edwin Whitford, made brief but appropriate remarks.

At the close, members of the Bible school packed the floral decorations and sent them to hospitals in Providence, where they may help to cheer those who are confined to their rooms at this beautiful season of the year.—*Westerly Sun.*

## SABBATH SCHOOL

REV. WALTER L. GREENE  
Contributing Editor

### Minutes of the Sabbath School Board

A regular meeting of the Sabbath School Board was held in Whitford Memorial Hall, Milton, Wis., Sunday afternoon, June 7, 1914, at 1.45 o'clock. The meeting was called to order by the President, and prayer was offered by Prof. D. N. Inglis. The minutes of the last meeting were read. The Secretary reported that notices of this meeting had been regularly sent to all members of the Board. The following Trustees were present: A. E. Whitford, G. E. Crosley, A. B. West, L. C. Randolph, D. N. Inglis, R. V. Hurlley, H. E. Davis and A. L. Burdick.

The Committee on Publications reported correspondence from Rev. W. D. Burdick notifying the Board of his inability to continue editorial work on the *Helping Hand* after the close of the present year, and Mrs. T. J. Van Horn accepting the editorship of the *Junior Quarterly* for the rest of the present year. In the absence of the Treasurer, his report was read by Dr. G. E. Crosley. It was voted that the report be accepted except that the items for editorial work on the *Junior Quarterly* be transferred from the general fund to the *Junior Quarterly* fund.

The report of the Committee on Field Work was presented by the Chairman, Prof. D. N. Inglis. Matters concerning Sabbath-school institutes were discussed.

Correspondence was read from Rev. W. C. Whitford, Rev. E. D. Van Horn, Rev. J. L. Skaggs, Dean A. E. Main, P. E. Burroughs and H. H. Meyer.

It was voted that Prof. D. N. Inglis be appointed to represent the Sabbath School Board on the Committee on Teacher Training of the Sunday School Council of Evangelical Denominations.

It was moved and carried that the President appoint a committee of three to consider recommendations to be presented to the next General Conference from this Board, the committee to report at an adjourned meeting. A. B. West, D. N. Inglis and L. C. Randolph were appointed such committee.

The matter of the Conference program was discussed and it was voted that Prof. A. E. Whitford and Pastors L. C. Randolph and H. N. Jordan be appointed a committee to arrange the program of the Sabbath School Board for the General Conference. It was voted that Prof. A. E. Whitford be appointed to lead the sectional meeting of the Sabbath School Board on Thursday morning of the General Conference.

The Secretary presented a bill for \$2.50 for postage and for minutes of the Sunday School Council of Evangelical Denominations, which upon motion was ordered paid. It was voted that the Secretary be instructed to prepare the

annual report of the Board to the General Conference.

It was moved and carried that when we adjourn we adjourn to meet on the second Sunday in July. The minutes were read and approved. Adjourned.

A. E. WHITFORD,  
President.

A. L. BURDICK,  
Secretary.

### Sabbath School Lesson.

LESSON III.—JULY 18, 1914  
BLIND BARTIMAEUS

Lesson Text.—Mark 10: 46-52.

Golden Text.—"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. 35: 5, 6.

### DAILY READINGS

First-day, Matt. 9: 27-34.

Second-day, Mark 8: 14-26.

Third-day, John 9: 1-12.

Fourth-day, Isa. 35: 1-10.

Fifth-day, Isa. 42: 1-13.

Sixth-day, Matt. 20: 29-34.

Sabbath day, Mark 10: 46-52.

(For Lesson Notes, see *Helping Hand*)

"You can not serve God and Mammon,  
but you can serve God with Mammon."



Ask for our price on your next job of catalogues or booklets. We deliver the work. Low prices, and satisfaction guaranteed. . . . .

**American Sabbath Tract Society**  
Plainfield, New Jersey



## DEATHS

**CLARKE.**—Joseph Neulon Clarke was born in Waterford, Conn., July 15, 1829, and died at the home of his daughter, Mrs. Vars, May 20, 1914, aged 84 years, 10 months and 14 days. When he was five years old, his parents, Paul and Polly Barter Clarke, moved to Preston, Chenango Co., N. Y., where he grew to manhood. In early youth he professed faith in Jesus, was baptized by Eld. Varnum Hull, and united with the Seventh Day Baptist church at that place. October 6, 1853, he was married to Sarah A. Curtis. Their home was at Preston until September, 1858. Then they moved to Nile, N. Y., where they have since resided, except for thirteen years when they lived at Little Genesee.

Six daughters were born to him: Mrs. H. D. Witter (formerly Mrs. J. L. Huffman) of Gentry, Ark.; Mrs. W. E. Greenman of Triangle, N. Y.; Mrs. Fred E. Stillman of Nile, N. Y.; Mrs. W. B. Turner of Bolivar, N. Y.; Mrs. LeGrand Vars of Nile, N. Y.; and Mrs. T. M. Bond of Salem, W. Va. They have twenty-two living grandchildren and nine great-grandchildren. He has one brother and one sister living: Edmund S. Clarke of Hardy, Ark., and Hannah C. Champlin of Torrington, Conn.

Funeral services were conducted at the home of Mrs. Vars the following Sunday afternoon, and burial was made at the Nile Cemetery.

W. M. S.

**BABCOCK.**—I. T. Babcock was born near Humboldt, Neb., May 20, 1871, and died at Freeport, Mich., June 17, 1914. His death was caused by his being caught in the belt of a cement mixer, resulting in fatal injuries.

Brother Babcock was married on December 25, 1893, to Miss Myrtle Pollen. To this union two children were born—Vela V. and Edna Mabel. After their mother's death he was married again, October 10, 1910, to Miss Hattie B. Mosar. To this union one child was born—Norma P. Brother Babcock became a Christian in early manhood and united with the Seventh Day Baptist Church. Later he became a Seventh Day Adventist, which faith he held to his death. He lived in Ohio for several years, then moved to Michigan, settling in Manton. From this place he moved to Freeport in 1913. He leaves a wife, three daughters, father, mother and three brothers to mourn their loss.

Words of comfort were spoken by the writer. Interment was made in Pleasant Hill Cemetery.

J. M. W.

**CRANDALL.**—Caroline Bristol Crandall, daughter of Amos and Julia A. Bristol, was born near Cuba, N. Y., August 25, 1842, and died at her home in Little Genesee, N. Y., April 5, 1914.

She was married to George H. Crandall, August 8, 1866. To them were born three children: Frank M., who died in 1893, George R., now of Plainfield, N. J., and Albert J. of Little Genesee. She became a Christian in early

youth and has been a member of the Seventh Day Baptist Denomination ever since her marriage, belonging at Richburg, N. Y., where they lived for several years after their marriage, and uniting at Little Genesee soon after moving here.

For many years she has been a great sufferer, yet always cheerful, attending the services of God's house whenever able. She was always ready to do what she could for the cause of the Master and the church she loved. It can be truly said, a good woman has gone from us. Her husband, who is a deacon of the church, has the sympathy of the community in his bereavement.

Owing to the sickness of Pastor Sutton the funeral services were conducted by Rev. G. P. Kenyon of Richburg, in the church at Little Genesee, and the body laid to rest in the near-by cemetery.

E. E. S.

**SAUNDERS.**—Mary Jenette Saunders was born in Rhode Island, June 8, 1821, and died on May 7, 1914.

She was the daughter of John and Nancy Peckham Sisson, the third in a family of eight children. She was married to Welcome R. Austin, November 29, 1840. Rev. Albert Palmer officiated. Two children were born to them. One died in infancy and one lived to be twenty-one years of age. Mr. Austin died in 1874, and she was left alone. She came to Alfred in 1881 and lived with her aunt, Mrs. Ezra Potter, Mrs. F. W. Hamilton's mother, until she was married to the late Wm. M. Saunders, who died in 1897. In 1892 she came to live with Mrs. Hamilton and remained with her until the death of Deacon Hamilton, in 1911. She then made her home with Mrs. Palmer of Alfred until last year, when she returned to Mrs. Hamilton's to remain until her death, which resulted from a fall, after about nine days.

Sister Saunders was baptized when seventeen years of age and united with the First Baptist church of Westerly, R. I. After coming to this State she united with the Second Seventh Day Baptist church of Alfred, in which she retained her membership until death.

Mrs. Saunders reached a ripe old age, lacking only one month and one day of ninety-three years. Among many good traits of her character, two were conspicuous, her industry and her benevolence. The first one made the second possible, which is perhaps the less common and the more commended.

Not only have the children and the grandchildren of friends and relatives received the beautiful and useful products of her almost constant knitting and sewing, during her later years, but many loving mementos and choice souvenirs were for years sent to the Home of the Friendless, to foreign and home mission fields and unfortunate ones who had been made destitute by flame and famine.

In Bible history it is noted how the Christ, sitting where he saw the offerings cast into the treasury, called his disciples and commended the "poor widow" who had made the largest offering because she had given her all.

Is not such a life worth while? In turn, she found here friends and home until she was called, we trust, to the Friend of friends and Home of homes.

I. L. C.

**CHAMPLAIN.**—Mrs. Caroline Odell Champlain, aged 85 years, 8 months and 22 days, died at the home of her daughter, Mrs. D. R. Killin, three and one-half miles southeast of Medford, Okla., on Monday, June 15, 1914, at 4.10 p. m.

The deceased was born in Alfred, N. Y., where she grew to womanhood and in 1851 was united in marriage to Mr. Thomas Champlain, who passed to the life beyond fifteen years before her. To this union were born three children: George of Iowa, Mrs. L. B. Crandall and Mrs. D. R. Killin, both of Oklahoma, all of whom were with her to the last. She also leaves one brother and one sister, besides her many friends, to mourn their loss.

She united with the Baptist church at Alfred, N. Y., when very young. In 1860 the family moved from Alfred, N. Y., to Bureau County, Ill., later to Freeborn, Minn., then to Hardin County, Iowa, from which place they moved to Oklahoma in 1894.

She enjoyed unusually good health until eleven weeks before her death, when she was stricken with paralysis. During her suffering she seemed to be always thinking of others. She often spoke of going home and being at rest, but always said, "Thy will be done." She was a great lover of the Bible, and next to that she loved to read the SABBATH RECORDER.

Funeral services were held at her late home, conducted by Rev. Mr. Rogers, June 17, 1914, at 1 p. m., after which she was laid to rest in Richland Cemetery beside her husband to await the resurrection morn.

L. B. C.

**ELLIS.**—Giles L. Ellis was born in Berlin, Wis., May 12, 1859, the fourth in a family of four brothers and two sisters, of John and Harriet Langworthy Ellis.

The family moved, not long after his birth, from Wisconsin to Minnesota, taking up a homestead in Ashland Township. Here he grew up into pure manhood under the influence of a Christian home and the Seventh Day Baptist church which had been organized and located in Ashland. The "History of Dodge Center Seventh Day Baptist Church," recently published by Rev. H. D. Clarke, a former pastor, names John Ellis in the list of first contributors to the building fund of this church. When a lad of about twelve years Giles was baptized by Eld. H. B. Lewis, pastor of the church at that time, and united with this church. His desire for usefulness in life directed him to engage in the work of school-teaching for a number of terms.

On January 6, 1886, he was married to Miss Nellie Orcutt. Two daughters came to bless and brighten this home, Vida and Nida. Four or five happy years were spent on the farm, when failing health compelled him to abandon this occupation, after which they built a home in this village where the family has since resided. Here his influence was always felt in every forward movement for the betterment of the community in which he lived. He was an inveterate foe of intemperance and impurity in all forms and devoted himself zealously to the interest of his fellow townsmen.

He was a most loyal member of the church of his choice, and was at one time the unanimous choice of his brothers and sisters in the church

for the office of deacon, but the condition of his health prompted him to decline this honor. He was for a long series of years clerk of the church and he never let an opportunity pass to express his love and loyalty for it and to his Lord and Master, the great Head. He was a most faithful and devoted husband and a wise and affectionate father. During his residence in Faribault he gained there, as he won here, the love and admiration of all who knew him. The writer, on a visit to that city a few months ago, heard many expressions indicating the esteem in which he was held. His death there on the early morning of June 5 called forth expressions of the warmest regard and love on the part of his friends.

The floral decorations, the beautiful gifts of flowers, the church filled to its capacity on Sunday morning, June 7, when the farewell services were held, indicated the love which the people of the church and of the village of Dodge Center had for this worthy citizen and exemplary Christian gentleman. The wife and two daughters, and his brother Edward of this village, the only surviving member of this branch of the Ellis family, have the warmest sympathy of the entire community in mourning his departure.

The funeral was conducted by Pastor Van Horn, assisted by Rev. J. H. Hurley of New Auburn, Wis., a former pastor, who offered a warm tribute of praise to the character of Mr. Ellis. The memorial text was Paul's words to Timothy: "I have fought a good fight, I have finished my course, I have kept the faith." A large number of relatives and friends followed the body of our brother to his resting-place in Riverside Cemetery. "Blessed are the dead which die in the Lord."

T. J. V.

**JENNINGS.**—Mrs. Rachel (Dunham) Jennings, widow of Jacob Jennings, was born near Plainfield, N. J., October 25, 1832, and died at Plainfield, N. J., June 19, 1914, in the eighty-second year of her age.

She was the daughter of Asa and Gertrude (Manning) Dunham. She had been a member of the Seventh Day Baptist Church of Christ at Plainfield, N. J., since 1846. Two children survive her: Andrew D. Jennings, assistant chief of the fire department of the city of Plainfield, and Mrs. Mary L. Havens of Washington, D. C. Funeral services, conducted by her pastor, Rev. Edwin Shaw, were held on June 21, and burial was made in the Hillside Cemetery.

"One generation passeth away, and another cometh, but the word of the Lord endureth forever."

E. S.

Every mason in the quarry, every builder on the shore,  
Every chopper in the forest, every raftsmen at the oar,  
Hewing wood and drawing water, splitting stones and cleaving sod,  
All the dusty ranks of labor, in the regiment of God,  
March together toward his triumph, do the task his hands prepare:  
Honest toil is holy service; faithful work is praise and prayer.—Henry van Dyke.

## The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor.

L. A. Worden, Business Manager.

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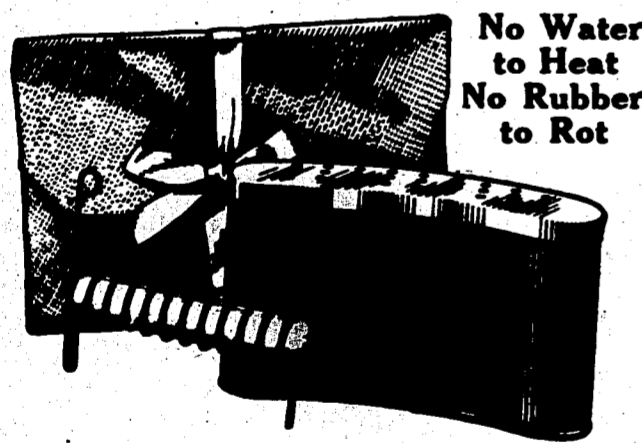
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The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in the Yokefellows' Room, third floor of the Y. M. C. A. Building, No. 330 Montgomery Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, 606 West 191st St., New York City.

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

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

Persons visiting Long Beach, Cal., over the Sabbath are cordially invited to the services at the home of Mrs. Frank Muncy, 1635 Pine Street, at 10 a. m. Christian Endeavor services at the home of Lester Osborn, 351 E. 17th Street, at 3 p. m. Prayer meetings Sabbath eve at 7.30.

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

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

Seventh Day Baptists living in Denver, Colorado, hold services at the home of Mrs. M. O. Potter, 2340 Franklin Street, at 3 o'clock every Sabbath afternoon. All interested are cordially invited to attend. Sabbath School Superintendent, Wardner Williams.

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

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

No child can be called fatherless who has God and his mother; no youth can be called friendless who has God and the companionship of good books.—*Mrs. Browning.*

Philosophy bakes no bread, but gives us God, freedom and immortality.—*Novalis.*

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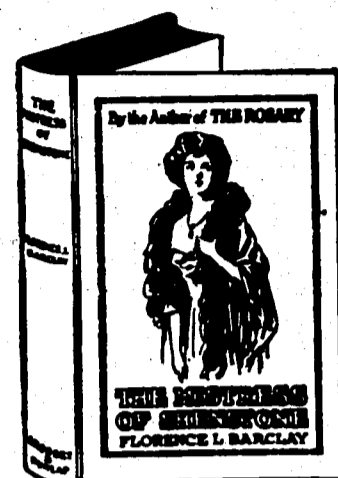


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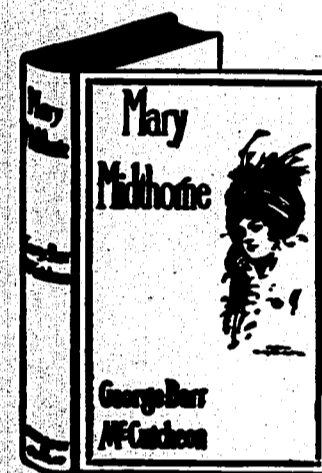


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