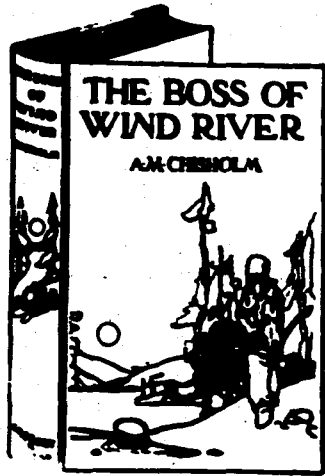
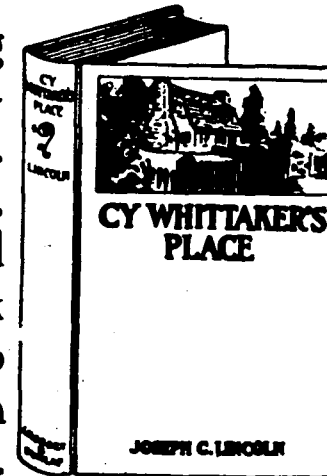


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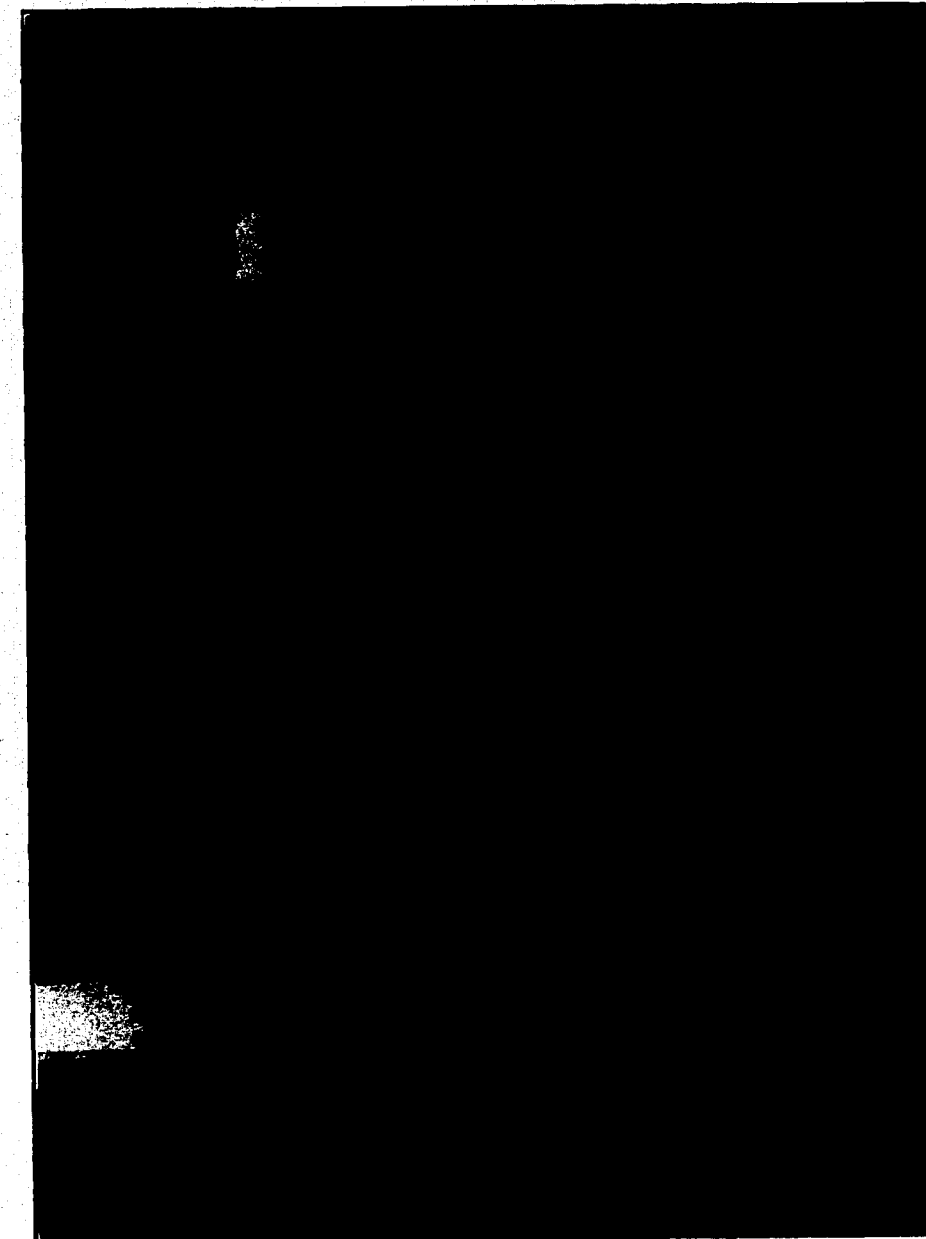
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WHOLE NO. 3,669

Seventy-Ninth Commencement of Alfred University *

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

Annual Sermon

The opening event of Alfred's seventy-ninth anniversary took place on Sabbath morning, June 5, when the Rev. Burton M. Clark, D. D., of the Park M. E. Church, Hornell, delivered the annual sermon before the Christian Associations at the village church. Dr. Clark chose his text from two verses of Ecclesiastes: "Man ought always to pray," and "Pray without ceasing." He pointed out the essential facts of prayer: that it implies sincere contrition, childlike trust, and implicit faith. Dr. Clark developed the thought that man can not pass successfully along the pathway of life without prayer, and its principle is not in conflict with science and law, and that all really great men have been men of prayer. Dr. Clark called upon all history, upon all philosophy, upon the most advanced modern thought, for illustrations of his points, and this fact, linked with his splendid presence and forceful delivery, made his sermon among the most erudite and convincing ever delivered before the students of Alfred.

Concert

The twenty-third annual concert of the Music Department was held on the evening after the Sabbath, June 5, at Fireman's Hall. The University Ladies' Chorus with soloists, Misses Elisabeth Sullivan, Ruth Phillips, Mabel Hood and Mildred Taber, furnished a delightful program. The solo and Ladies' Chorus by Miss Elisabeth Sullivan was one of the features of the evening.

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

Baccalaureate Sermon

The annual baccalaureate sermon was delivered by President Davis before the graduating class at the church, Sunday evening. Theme—The Larger Vision. Text,—"Thou shalt see greater things than these" (John 1: 50). The sermon follows:

Jesus spoke these words to a new disciple. Nathanael was a good type of an honest student. It was a new story that Philip was telling him. One out of Nazareth had been found of whom Moses in the law did write, Jesus of Nazareth, the son of Joseph. Nathanael was evidently not an ignorant man and he was thoughtful. People have sometimes pictured him as at first a doubting Thomas. But Nathanael was a high type of man. He was something of a scholar and he was a thinker. For such a man there was here in this new story of Jesus of Nazareth a strange combination, if not a contradiction. "Jesus of Nazareth, of whom in the law Moses and the prophets did write, the son of Joseph."

Now this Nazareth had not been mentioned with any prophecy of a Messiah. There is no mention in all the Old Testament of any town by the name of Nazareth, much less as the home of Israel's promised Savior. This Nazareth is the least promising of Jewish towns. It not only has no Old Testament history but it is a little unimportant village in Galilee. The country of Galilee had been subdued and depopulated by the kings of Assyria. Its population, like that of Samaria, was of a mixed and heterogeneous kind so that in later times it was called "Galilee of the Gentiles" because there was an admixture of Phoenicians, Syrians, Greeks and Arabs with a few Jews. The Galileans were a people of provincial character and dialect, rough and uncouth; obnoxious to the Jews and particularly to those of Judea. Why should Nathanael expect the Prophet of the Lord to come from Nazareth?

And as for this Joseph of Nazareth, of whom Jesus was said to be the son, what prophecy had connected the name of Jesus with him?

And so we do not wonder that Nathanael, the student of history, the student of Old Testament prophecy, the man who thought for himself and who dared to question that which did not appeal to him as truth, should exclaim when Philip told him this story of Jesus, "Can any good thing come out of Nazareth?" What an answer for a student was Philip's when he said to Nathanael, "Come and see."

Nathanael could question, he could honestly doubt; but he was not afraid to look for himself. He had no prejudice that would prevent investigation. Neither the strangeness nor the improbability of the story, nor fear of criticism of the orthodox, would prevent him from making an investigation for himself. So Nathanael came to Jesus, for we are told that "Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile."

When this student, this honest thinker, began to ply his questions to Jesus and when Jesus answered candidly and gave evidence of his character and mission, Nathanael accepted the evidence, not by tradition or by story, but by personal experience; by "coming to see," and when convinced, declared openly, honestly, and frankly his belief. "Nathanael answered him, Rabbi (Teacher), thou art the Son of God; thou art the King of Israel." Then the great Teacher leads him on still further in his faith and says to him, "Because thou hast seen these evidences of my Messiahship, believest thou? Thou shalt see greater things than these."

In this experience of Nathanael and in Jesus' promise to him is embodied the method of all intellectual and of all moral progress for the individual and for the race. It suggests the theme which I wish to study with you in this baccalaureate sermon, namely, the larger visions for the individual and for society.

Christ's remark to Nathanael was just as true of John and Andrew and Peter and Philip, other disciples whom he had called, as it was of Nathanael. It has ever been true that honest searchers after the truth find fuller and fuller revelations of the Divine made known to them. Any man who

will come and see can have the evidence. And the more he sees and experiences, the more he shall see and experience. "If any man willeth to do his will, he shall know of the doctrine."

Exalted character is not a thing to be fully comprehended with a simple acceptance of a truth or in a single day's or year's experience. It is a growth, an evolution, a progress. The enlightening and the Christianizing of a nation or of the world is not a work to be achieved in a single generation, nor in a century, but it is to be a gradual unfolding of the divine ideal as the generations work out the reconstructed life of a nation or a race whose faith is rooted in the principles of the kingdom of God.

I. I wish to study the larger vision as it relates, first, to the individual. Growth in any noble experience can come only to one who is an honest, open-minded student; to one who is willing to "come and see." This view excludes the theory that religion is a mere matter of emotion.

It has been one of the perils of religion that emotionalism, some exaltation of feeling into ecstasy or depression into floods of tears constitutes religion. Jesus offers the questioner evidence. He says, "Be convinced by making a test of the character of truth." He respects the honest doubt by offering proof.

When Thomas could not believe that Jesus, who had been crucified, was risen from the dead; and that it was the same Lord he had known and loved, whom he again met, Jesus challenged him to investigation: "Reach hither thy hand, feel of the prints of the nails in my hands, and thrust thy hand into my side into the wound of the spear." "Be convinced upon evidence," he would say to the doubting Thomas and to the questioning Nathanael. "There is plenty of evidence, and little by little as you seek the truth, as you open your heart to receive it, you shall see greater and greater things and shall be more and more convinced."

This theory of spiritual growth gives us encouragement to look for better results of our efforts as we grow older and advance in intellectual and moral attainment. Nathanael was a young disciple. He had had but little experience. He had doubted Jesus' authenticity and had given his reasons. He might have always grieved over

his doubts. He might have said, "I am fatally weak and skeptical. There is no chance for me." But no, he says, "If there is a chance to see more for myself, I will go and see it." Then Jesus compliments him and says, "Behold, an Israelite indeed, in whom is no guile."

What an attainment! Many a man would have thought, "Now I must be at the summit of religion." But no! Jesus says, "You have just begun. You have still before you the best of religion; the greatest things to see are yet to come."

Young men and women who come to graduation, and are congratulated and honored by their college mates, their teachers, and their friends, are just about where Nathanael was when he had made the effort to investigate for himself, and when he was congratulated by Jesus as a true Israelite. But like Nathanael you are not at the end, but just at the beginning of attainment. The Master is saying to you, as he could never have said before: "Thou shalt see greater things than these."

The fatal error of many a college man has been that the first applause of graduation was his final achievement. "What an attainment!" he has said. "I am now at the summit of life"; and here he has halted as though the race were run. But no! he has not yet seen the full possibilities of his life. The greater visions are still before him.

Then, too, this message of the larger vision brings its promise, as well as its warnings. There are some things that you can not understand and explain today. Do not despair, there are many mysteries of life yet to be unfolded.

It is not necessary to settle all the questions that perplex the mind today. "Come and see." Wait while you look, and look while you wait. Reverent study of God's word will open its treasures to you. Exalted poetry and parable will yet be clear to you as teaching the great lessons of God's overruling providence and care for his children; and the figurative narrative will be seen to be a necessary part of the great truth of progressive revelation.

Do not stumble with these obstacles. "Thou shalt see greater things than these." And do not be discouraged with men about you if they seem slow to grasp the truth which is so plain and so precious to you. Tomorrow they may see the greater things

which you see today. The peril of intellectual and moral inertia, of satisfied content and indolent repose is no less real and threatening than doubt itself.

I trust that you have all definitely chosen to be disciples of Jesus Christ, that you have heard the invitation to come and see, but I say to you, my dear young people, there are greater things in store for you. There are new revelations, new experiences, new joys, new fields of richness and love to be explored as the Master takes you more and more into his confidence, and your enlarging love and enlarging faith enables you to see more and more of his infinite perfection and beauty and love.

Jesus Christ will show you his power to overcome persistent and insidious temptations if you will come to him for help. That is a greater miracle than the withering of the fig tree or the turning of the water to wine. He will give you power to bear losses and sorrows and bereavements. That is greater than any physical miracle. He will help you to make sacrifices which, as new disciples, you do not dream that you can make. How good it is of him that we do not see the end from the beginning, that the sacrifices and the losses come only one at a time when we are even then learning how to meet them! The greater things that we shall see are in no small part the larger faith and power which can make sacrifices and can find joy in giving and in giving up, and in serving and ministering to humanity.

Then I am glad also for the gradual revelation of the power to do work. How little we know of what we really can do, of what we really ought to do, and of what we shall really have to do! If we could see it all now, how we would shrink! But we see today's task and we have grace to master it, and in the doing the strength is increased and the greater things we shall see tomorrow will include the greater strength for the greater task.

II. I would like to have you note in the second place the progress of society as a fulfilment of Christ's promise, "Ye shall see greater things than these." I wish you to see this progress because of the vision of a life work for human welfare which it opens before college-trained men and women.

In Christ's day the world was pagan except as in Palestine there was a distorted

knowledge of Jehovah. And in Palestine Hebrew society had degenerated almost to the pagan standards of life. The legalism of the priestly order had even robbed the family and the marriage tie of much of their sanctity and exclusiveness. Heathen practices had cast their blight over the land. Slavery was an almost universal institution in Jesus' time.

Against all of this, the new doctrine of the kingdom of love and righteousness which Jesus came to preach had to oppose itself and to plant its standards. Opposed by the laxness of the heathen world and antagonized by the formalism of Hebrew priestly law; this new gospel of the kingdom was but the mustard seed, the tiniest of seeds. It was to be planted and watered and tended until it could take root and grow. It was a herculean task to supersede all paganism and formalism and legalism with vital spiritual righteousness. Unless Jesus could have promised his disciples that greater things were in store for them as the kingdom advanced, it were a sorry prospect of success. But he had promised that the mustard seed should bring forth a great plant with stock and branches on which the birds could lodge. But it must take time and labor and future generations to accomplish the result. Witness the contest of the centuries! Christianity, superficially adopted by the Roman Empire after a bitter persecution of three hundred years, and then in peril worst of all by its own advocates. Adopted by Rome to be Romanized and paganized and to require the whole of the mediæval centuries and the Reformation to reform it. And yet through all this conflict the newer and greater faith has been crystallizing. Today the Christian nations are sending their missionaries by the hundreds and by the thousands into every heathen nation under the sun. China, India, and Africa are awakening to a new social, religious and indeed political consciousness, because of this great transforming power which we are seeing wrought out before our eyes. Surely, we are seeing greater things than were seen in Christ's day or by the disciples whom he first commissioned to preach his gospel.

Then there are advancing ethical ideals which are in fulfilment of Christ's promise that we shall see greater things as the years pass on. No one who is a student

of the problem can doubt that there are growing temperance ideals among Christian people. While it may be true that in certain classes of society, where men and women abandon themselves to excesses and to vice, the consumption of intoxicants is on the increase, it is, nevertheless, true that among a growing percentage of our population as a nation and among decent people, the use of intoxicants as a beverage is growing rapidly less. A larger portion of the territory of the country than ever before is dry territory, and a larger percentage of Christian people than ever before are total abstainers. Indulgence is condemned now by industrial corporations, railroads, and business men in general. These industries have become the allies of the church in making a strong fight for a manhood that is free from the curse of strong drink.

Gambling is looked upon with much more disfavor today by all decent citizens than it was a few generations ago. In the early history of Yale University, and Brown, and Union, and other colleges, lotteries were used for the accumulation of endowments. These lotteries were not only sanctioned but legalized by state legislation. Today such methods would neither have the approval of Christian citizens nor state legislatures. The state-wide campaign for the overthrow of race-track gambling a few years ago, is ample proof that the ethics of men are improving in relation to the sin of gambling.

There is also in our day a widespread awakening in regard to economic justice. Industries have too long and too much disregarded the rights and the needs of the laboring and more helpless members of society. A readjustment of economic and social relations and privileges is now being sought. Public feeling demands it and the day is steadily drawing nearer when a better economic and social justice will be accorded to all members of society. Here again all students of the subject must realize that Christ's promise, "Ye shall see greater things than these," is being fulfilled in our own generation and before our own eyes.

Although there are just now clouds over the political horizon, I am confident that I speak the truth when I say that better things which Christ promised are being wrought out by humanity even now; not

fully, to be sure, but they are surely coming.

When Christ lived and spoke, the tyranny of the Roman yoke was upon the whole world. For centuries then absolute monarchy dominated the ideals of government. But absolute monarchy and despotic government have been weakening under the assaults of democracy, and constitutional government. Russia has liberalized her government. China is a new republic. In Mexico, time will bring the long-sought liberties as fast as the enlightenment and civilization of the people can crystallize into a unified effort for liberty.

In Europe, where old civilizations have been developing along the two well-defined lines of democracy and autocracy, these two forces have now finally closed in upon each other in a death grapple. There can be no doubt as to what the ultimate outcome will be.

Democracy, whose stately stepping, sometimes delayed, but never vanquished, has been heard in every land, is spreading her mantle, now dripping with blood and tears, wherever the cross of Christ has led the way. Poor, struggling, protesting, agonizing, desperate Germany will not emerge from her carnage without the birthpangs of a new political liberty for her people.

The greater things which the Christ has promised can not be fully revealed until this, too, is accomplished. The blood and treasure that are now poured out like water, tend, whether consciously or unconsciously, to the accomplishment of this ultimate divine end. The greatest miracle of the centuries is the vision of the universal brotherhood of man. No clouds of war can permanently blind humanity to that vision, since its golden light has once risen from the cross to illuminate the world.

It is not a matter of despair or even of discouragement, that all the tasks of humanity have not yet been accomplished. Young men of trained and virile powers could have no more disheartening outlook than to believe that life presented no tasks, no problems, no new fields to explore and conquer. If all the work, all the achievements had been finished by our predecessors, life would present a tame and unpromising monotony. It is not wholly unfortunate then, that so much still remains

to be accomplished. These tasks should stimulate your holiest purposes, and your best endeavors. I confidently declare to you, young ladies and gentlemen of this my twentieth class, that the things which are open before you are bigger with possibilities than any who have gone before you have ever looked upon. The very greatness of the tasks achieved in the past only enhances the greatness of the things which are to follow.

Christ's words were never so true to any disciples, to any class, to any souls, as they are to you today—"Ye shall see greater things than these." But as the disciples of old, you can only accomplish these great things as you abide in him and work through his strength.

Your Alma Mater sends you forth with the prayer that you may keep so close to his side, and abide so constantly in his light and his love, that as the new and larger visions come to you, grace, wisdom, and strength may be given to grasp the fullest measure of their possibilities. Our love and our solicitude will follow you and stand round you in every crisis.

With loyal hearts and courageous step, and with faces turned to the future, may you go forth equipped for the larger visions, and with the power to accomplish your full measure of service to humanity and to God.

May his blessed benediction rest upon you and bring you victoriously through all life's tasks, its joys and its sorrows, into the fulness of his everlasting kingdom.

Seminary Commencement

The commencement of Alfred Theological Seminary was held at the church Monday afternoon at 2.30 o'clock. The program was as follows:

Organ Voluntary—Prof. Ray W. Wingate
 Invocation—Rev. William L. Burdick, D. D.
 Solo—"I do not ask, O Lord"—Miss Ruth L. Phillips.
 Graduating Address, "Ethics of the Old Testament"—Rev. A. Clyde Ehret, A. B.
 Dean's Address—Rev. Arthur E. Main, D. D.
 Conferring of Degrees and Diplomas.
 Solo, "The Ninety and Nine"—Miss Elisabeth Sullivan.
 Benediction.

The graduates were A. Clyde Ehret, Adams Center, N. Y., and James LeRoy

Skaggs, Nortonville, Kan. Jesse Erwin Hutchins, of Bridgeton, N. J., of the class of 1909, also received a degree.

For his graduating address, Mr. Ehret gave extracts from his thesis on "Ethics of the Old Testament."

The Melting Pot

The annual play of the Footlight Club was presented at Firemen's Hall, Monday evening. The play, "The Melting Pot," by Israel Zangwill, was a very difficult one for amateurs to produce and the excellent presentation of it showed very careful and conscientious work both on the part of the cast and Miss Susan White, the director.

Aaron Mac Coon as David Quixano, the young Jew, whose love for the young Russian, Vera Revendal, conflicts with prejudice against the upper class of Russia, was especially good. Although the part was in a new line for Mr. Mac Coon, his interpretation of it was nearly perfect. The work of Elizabeth Bacon, Mildred Saunders and Harold Clausen was also very good.

Class Day Exercises

The class day exercises were held in the pine grove east of Kenyon Memorial Hall Tuesday afternoon at 2.30 o'clock.

The class of 1915 presented the Greek drama, "Electra," by Sophocles. The scene was before the palace at Mycenæ when Orestes returns and avenges the murder of his and Electra's father.

The play was very well acted, the Greek dances by the chorus being especially good. The cast of the play was as follows:

Orestes, son of Agamemnon and of Clytemnestra, Raymond M. Howe

Pylades, friend to Orestes, Finla G. Crawford

An old attendant, guardian to Orestes, Lawrence M. Babcock

Electra, daughter of Agamemnon, Edith M. Burdick

Chrysothemis, daughter of Agamemnon and Clytemnestra, Lucile Stevens

Clytemnestra, queen of Argos and Mycenæ, Mabel C. Michler

Egisthos, cousin to Agamemnon, and in his lifetime the paramour of Clytemnestra, James T. Pitts

Chorus, friends to Electra, Members of the class, leader, O. Nathalie Wanzer; 1st lady, J. Pauline A. Peterson

Attendants on Clytemnestra, Luella A. Eells, S. Bernice McClearse

Accompanist, Mildred F. Saunders

MANTLE ORATION

Classmates, Alumni and Friends:

It has been the custom at Alfred to include in the class day exercises what is called the Mantle Oration. I think this plan is very appropriate, for it offers to each class an opportunity to publicly express its appreciation of university training and to voice the pride and gratitude that it feels toward its own Alma Mater.

We, the class of 1915, are especially glad that Alfred has been our college home. We are proud of her long history, her record of strength, the names of her many heroes. We feel the truth in our song which says:

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

We needs must add another hero's name to the annals, the name of one whom we have learned to love and value highly—our President Davis, who has given his best score of years entirely to the advancement of Alfred. He has ever been our friend and our helper. To him we reverently extend our congratulations and best wishes.

Not only are we proud because we are children of Alfred, but we are also proud because we are allowed to wear the sable mantle. For centuries the scholastic garb has commanded high esteem. It has symbolized the efforts and achievements of intellectual man. It was with respect and awe that we first drew the dark folds about us. We were conscious of its historical significance but in addition it held a deeper personal meaning for us; it was as a crown of victory, as a symbol of reward for the years of struggling and overcoming. We imagined our parents' eyes moistened with tears of happy pride and we are glad that their sacrifices and prayers have not been entirely in vain. Perhaps they once wore the gown of honor, or perhaps they did not, but they understand its language and know that it marks an epoch in life, that it represents years of worth-while effort. It is our desire to be worthy bearers of this mantle, the token of higher knowledge, to be living steps in the progress of humanity.

As we realize that our college days are finished and that we are now standing on a great divide, we pause to look back over the last four years. The wheels of time have been turning rapidly. We recall how the other classes passed out one by one. Not long ago we were watching them with envious eyes. And now it is our turn to be the Seniors. When we think of our school days—days filled with love, worship, work and play—we do not remember the trials and hardships, but we see ever and again the stanch friends who are ours forever, we see once more the visions and dreams that came and went, and we still cherish the inspiring inspirations and lofty ideals which are

to guide us in our work for the world. Of yore we looked from afar at the battlefields of life, eager and impatient to offer our mite of strength; now we suddenly find ourselves entering upon that field of strife—almost without warning, as it were. We have only time to pause and say farewell to the past; the tomorrows will find us in the midst of the fray.

To you, the class of 1916, we now present this mantle. We trust that for you it may have the same significance that it has had for us.

The Response from the class of 1916 was made by Miss Ethel McLean, the president of the class during the past Junior year, who in accepting the mantle solemnly pledged her class to the ideals of Alfred and the honor of the mantle.

The Senior class then assembled and marched in a body to the Library where the Ivy Oration was given by Horace Hall and the ivy planted by the members of the class.

IVY ORATION

We are to plant an ivy here today. Let it be planted, not because time-honored tradition demands it, but because we wish to take part together in an act which shall typify our present position in the world and proclaim our devotion to our Alma Mater, her faculty, her halls and her customs.

The age of this plant may well represent the class of '15, as she goes out into the world to begin her life work.

This plant depends on this building for its support. Likewise we are dependent on old Alfred for our present strength, nor shall we ever feel absolutely independent from her.

To shift the analogy from class to college we may say that the fertility of the soil given to the ivy roots is the sum of the gifts of early inhabitants to the founders of Alfred University.

The stem and the branches are the school and its various departments which continually grow and become more far-reaching in their influence.

The leaves which yearly appear and disappear are the students who come to gain some of the wisdom stored up at old Alfred.

May the leaves upon this plant, which represent us, never wither nor relinquish their hold until their life function has been brought to completion. May Alfred University never lack friends, funds, loyal students and alumni.

Alumni Day

Alumni Day! What greater day of commencement is there than this when the alumni and their friends meet for the purposes serious and social? It is the day that brings them closer to their Alma Mater and fills them anew with the inspiration of Alfred and her ideals. The alumni sessions this year were in every way the

embodiment of truest alumni purposes, serving ever more and more to increase the alumni's relations with their college.

The Alumni Public Session held in the old Academy Chapel from 2.30 to 5.00 Wednesday afternoon took the old graduates back to their college days and to the realization of Alfred's growth not alone in material things but in everything which tends toward better service and ability to fulfil the demands of modern society.

Invocation was pronounced by Rev. William L. Burdick, '90, which was followed by a piano duet, "Walze from Dornröschen," by the Misses Janette Randolph and Dorothy Truman, the execution of which by these young musicians was very commendable.

Marcus L. Clawson, '90, of Plainfield, N. J., president of the association, in his address, "Things That Remain," spoke of Alfred as "the same old college, but oh, how different," in describing Alfred as the university with the same loyalty, devotion and ideals of the past, but changed in her equipment to carry them to a broader field.

Following this the principal speaker, Rev. Charles H. Johnson, deputy warden of Sing Sing, was introduced. "Prison Reforms" was Rev. Mr. Johnson's subject, which through his associations with prison work he was especially well qualified to handle.

This was followed by a vocal solo by Mrs. Betsy Stillman Leavenworth, who very pleasantly rendered "An Open Secret."

"Alfred of Today and Alfred of Twenty-five Years Ago," was the subject of an address by Mrs. Leona Burdick Merrill, '90, in which were reviewed the principal events concerning Alfred since her graduation, particularly those pertaining to President Davis' régime. She enumerated the changes which have been so conspicuous since he took up the reins, and the *Fiat* is greatly indebted to her for much of the information which it has used in its article on President Davis.

The next address, by Miss Agnes Babcock, '89, of Leonardsville, N. Y., "Some Phases of Co-education," was a fitting sequel for Mrs. Merrill's splendid paper. Miss Babcock spoke of the sides of co-education which appealed to her both as a student and an alumnus, and emphasized

the special message Alfred carried with her ideals and aims.

"Oho, Oho, Vassals of Mine," was then sung by the Ladies' Chorus with Miss Ruth Phillips, '11, soloist.

Short addresses were then made by representatives from each of the branch alumni organizations. Professor Ford Clarke, '10, spoke in behalf of the Twentieth Century Club. This branch, which was organized in 1910, includes the Alfred graduates since 1900, who are thereby kept in closer touch with their Alma Mater. There are numerous activities that this organization carries on for Alfred and they were given by Professor Clarke as follows: (1) it publishes an annual list and addresses of the graduates; (2) it has an annual home-coming; (3) it interests prospective students in Alfred; (4) it donates prize trophies, notable among which are the scholarship cup for scholarship competition between the Sophomore and Junior classes, the chemistry medal and the press club medal; (5) it has recently organized a loan association for the purpose of helping needy students; (6) it maintains a Vocational Bureau which directs students to the vocation for which they are best qualified.

Future plans of this organization are to develop the Vocational Bureau until it comes nearer fulfilling the purpose that it was intended for and to create scholarships in other colleges for graduate work which would always be held by an Alfred graduate.

Owing to the inability of C. Loomis Allen, '90, to be present, the report of the Syracuse Association was not given, but this, as the second oldest branch organization, is understood to be in a very prosperous condition.

Corliss F. Randolph, '88, then read the Lecture Committee's selections for alumni lectures next year. They are Holly W. Maxson, '97, of New York City; John Lapp, '06, of Indianapolis, Ind.; Laurence LaForge and Charles Butts, '99, both of the United States Geological Survey of Washington, D. C.

Orra S. Rogers, '94, representing the New York City Association, the largest branch organization, gave the following data pertaining to its work organized in 1901: Purpose—(1) to increase Alfred loyalty; (2) to assist in the establishment

of other associations; (3) to advertise Alfred, citing as the work along this line the placing of large pictures in railroad stations and in high schools and the inauguration of the Interscholastic Field and Track meet in 1909; (4) to develop men of Alfred stamp. He then read letters of regrets from Frank Sullivan Smith, ex-State Senator Tully, Edgar H. Cottrell, Daniel Lewis, '69, and Judge Hatch, for not being able to attend this year's commencement.

The Buffalo Association address was made by Hon. Leonard W. H. Gibbs, '98, of Buffalo, whose report on the youngest alumni association was very satisfactory. This branch, organized in 1914, has approximately 75 members, and aims to do something for Alfred; it now has under consideration, he said, one or two projects for her interests.

"Breath of Dawn," a vocal solo, closed the public session for the afternoon and the association met immediately in business session.

Alumni Business Session

At business meeting of Alumni Association after the public session, the reports of the treasurer, J. Nelson Norwood, '06, and the secretary, William C. Whitford, were received. These showed the Alumni Association to be in the most prosperous condition it has ever been with the greatest number of paid-up members.

The election of directors resulted in the continuation of the board as it was this year constituted, except that John A. Lapp, '06, of Indianapolis, was elected president, and Charles Potter Rogers, '88, of New York, gives way to Marcus L. Clawson, '90, president this year, who thus becomes the junior member.

The Alumni Association is entitled to three representatives on the board of trustees and these as elected were Daniel Lewis, '69, of New York City; J. J. Merrill, '84, of Alfred; and Ira A. Place, of New York City.

Alumni Banquet

The annual banquet of the Alumni Association, held Wednesday evening, June 9, in the dining-room of the Ladies' Hall, was the occasion of a most delightful evening. Over 150 alumni and friends sat down to the four well-filled tables to enjoy the splendid banquet. At the conclusion of

the banquet, the toastmaster, Marcus L. Clawson, M. D., introduced the first speaker, Dr. Edwin H. Lewis, of Chicago, who spoke very pleasantly and told of meeting an old man in the Black Hills of Dakota who had been educated by an Alfred professor.

President Davis spoke of the college in relation to the alumni and spoke of the two alumni who were celebrating their sixtieth anniversary. Mr. Edmund Burdick spoke of the early history of Alfred and told a story of early dancing troubles. Rev. Dr. Samuel Eastman, of Elmira, who delivered the Doctor's Oration, told of the delightful alumni session of the afternoon and of the Alfred spirit which seemed so predominant and always present.

Mrs. Jessie Mayne Gibbs, of Buffalo, talked on loyalty and of the way the younger alumni respected and loved their president, who is laboring so faithfully for us. The Alfred spirit was the main theme of her toast and seemed to predominate the entire evening.

Dr. W. J. Wright, of the Agricultural School, spoke, in behalf of the State School, of their close relations with the College.

Mrs. Betsy Stillman Leavenworth gave three vocal selections which were especially well rendered.

Raymond M. Howe represented the graduating class and told the alumni of the cost of getting an education at Alfred and assured the Alumni Association of the support of the class of 1915.

Col. W. W. Brown gave a very pleasant talk, speaking of the Alfred spirit; he alluded to the great war and of the happy associations of Alfred and this commencement time.

Dr. E. E. Davidson was called on for an impromptu toast and responded in a few well-chosen words. The toast list was closed with the Alfred song, "Hail to thee, Alfred."

Throughout the evening, there was that feeling which dominated every toast, the Alfred spirit; it could be felt, that irresistible feeling that makes Alfred so dear to our hearts and keeps us true and loyal to her. With such spirit Alfred will surely win.

The evening will be remembered as the sixtieth anniversary of two members of

the class of 1855—Mr. David Stillman, of Westerly, R. I., and Mr. Edmund Burdick, of Alfred.

TOASTS

Toastmaster, Marcus L. Clawson, M. D.
Dr. Edwin H. Lewis
Pres. Boothe C. Davis
Rev. Dr. Samuel Eastman—Alfred Spirit
Mrs. Jessie Mayne Gibbs—Loyalty
Director W. J. Wright—Ag School
Vocal Selections

Mrs. Betsy Stillman Leavenworth
a Spring Song *Weil*
b Mathinata *Leoncavallo*
c Somewhere a Voice is Calling *Tait*
Raymond Howe—College Expenses
Col. W. W. Brown—War
Dr. Davidson—Alfred Spirit
Alfred Song—Hail to thee, Alfred

Commencement Day

The commencement exercises, held, as usual, in the large assembly hall of the Chapel, which had been beautifully decorated with evergreens, ferns, and streamers of the College colors, by the Junior Committee, were opened at ten o'clock Thursday morning by the University Processional. The procession, led by the Junior Marshal, Milton Groves, was headed by members of the Freshman class, followed by the Sophomores, the Juniors, and the Seniors in cap and gown. They, in turn, were followed by the faculty, speakers, and members of the board of trustees, also in academic costume. College songs were sung as the impressive procession moved up the hill from the Carnegie Library and, as it approached the Chapel, the lines separated, allowing the faculty, and others who were to sit with them on the rostrum, to pass through first, the Seniors falling in behind them and the other classes following. The processional, Bohn's "Polacca Brilliant," was played by the Misses Ednah Horton, Rose Trenkle, Janette Randolph and Dorothy Truman.

The Invocation, which followed, was offered by the Rev. Edgar E. Davidson. A piano solo, Chopin's "Scherzo in B flat, Minor Opus 31," was then delightfully played by Miss Ednah Horton, following which Miss Mildred Saunders delivered the Senior Oration. The oration entitled, "Our Heritage," was a splendid piece of work and this fact, coupled with Miss Saunders' charming and convincing delivery, made it one to be long remembered. Miss Saun-

ders has made for herself a high place in the respect of those who heard her. The oration follows:

OUR HERITAGE

When the curtain of dawning civilization rises and exposes the people of the small Greek peninsula, the nature, original genius and imagina-

Greek mind each object of nature and season represents a living divinity. Midday is the time when the sun-god Apollo has reached the zenith of the heavens and draws in the reins as the prancing steeds enter upon their downward course. When the journey is finished, and the sun chariot dips into the ruddy Ionian, the golden glow of the western heavens beckons toward the portals of the Elysian fields, the home



CAMPUS ELMS.

tion of its inhabitants have already asserted themselves. Unable to comprehend the phenomena and laws of their small world, they develop this natural gift, imagination, by peopling the universe with gods, superhuman in form and strength, yet with the feelings and passions of the human heart. These mingle with men, showing their favor by granting prosperity, and their displeasure by bringing misfortune. To the

of gods and heroes. When the waters cease to reflect any brightness and grow black, in their depths are mirrored hosts of radiant lights, Orion, the Pleiades, Arcturus and countless others once divinities, now placed in the heavens to make night more beautiful for mortals. Far outshining all of these Luna, the moon-goddess, rises from out the liquid Aegean, mantling everything in soft silver. The lappings of sparkling

fountains are but the murmurings of tiny water sprites, the noises of the forest depths are the voices of woodland nymphs, and the opening flower and ripening grain are but expressions of Demeter's goodness to mortals. And so in an early age of Greek history, the lively imagination of its people develops and finds an outlet for its striving, in adjusting itself to its environment by interpreting into a picturesque mythology, natural phenomena.

But with further development with no restraint upon reasoning, gradually this imaginative Greek mind feels the need of a more realistic interpretation of natural phenomena, and scientists and philosophers ponder upon a rational formation of the world. They speculate upon the fact that things are not as they seem and that the variation in tones and colors is caused by the more or less rapid motion of the vibration of ether. They predict and solve the mysteries of eclipses and, while their speculations as to the origin of the world are often erroneous, nevertheless they form the residuum of thoughts which are the seeds of our higher philosophy. In this period comes the foundation of the atomic theory, by the statement that the particles of ether are the most subtle in the universe. These thinkers conceive the planetary system and lay down the principle that there are endless motions in things which the senses can not perceive—that absolute rest is impossible and that all nature consists in a perpetual conflict between opposites. To the Greek mind at this early period can be attributed the doctrine of the unity of the universe with the eternal cause of the world. It is not strange that the Athenian proudly hails Athena, goddess of wisdom, as the patron of his city, she who is symbolical of the keen intellect of the Greek which penetrates every realm of knowledge.

Along with the philosophical speculation there develops in imagination an ideal of beauty, no less vital, which is a part of the very Greek being and which expresses itself in sculpture and architecture as well. What a mind which can create a winged victory and then have the ability, the deftness of touch, to form the object of the imagination! Whence the ideal of beauty which conceives a Hermes of Praxiteles? Not alone he who creates can appreciate, but all the people have the sense of proportion and charm and the different cities vie with each other in the number of statues.

The Greek mind with its individuality and love for beauty gives vent to its longings in architecture as well. The Athens of Pericles is famous for its architectural achievements. Its temples with their rich marble and tall pillars are unsurpassed in simplicity and grandeur. On the summit of the Acropolis stands the Parthenon, the pride of the Athenians. How perfectly this reposes, outlined against the deep blue sky, each piece of marble breathing forth the individuality of the life of its builder and each perfectly molded to make one great symmetry. What workmanship is displayed in the massive doric columns and how many heroes make immortal their achievements in the heavy friezes!

Individuality speaks again in the dramatic instinct of the Greeks. A certain poise and charm seem inherent in the race and begin ex-

pressing themselves early in the festival, chorus, and dance. As legends cluster around the houses of the famous kings, they are taken as themes, and enlarged upon by the minds of keen thinkers, are woven into dramas of unsurpassing simplicity and grandeur. Thousands of eager spectators throng to the great amphitheatres to witness the tragedies of Sophocles, Aeschylus or Euripides—thousands who comprehend and appreciate the technique of the drama, who feel the rhythm of the chorus and who are thrilled by the grace of the actors.

Because the Greek life is a quest for individual freedom, and concerns itself with philosophical and scientific speculations, with literature, architecture and drama, little interest or attention is given to government and politics. Through lack of unity and a recognition of central authority, her independence is lost and she is overpowered by the rising power of another race. Gradually her civilization mingles with that of the Roman Empire which stands forth as the master of the world.

From the royal palace on the Palatine decrees are issued which bind all civilized countries and provinces under her control. The streets are filled with the spoils of the capture, and statue after statue is erected to commemorate the achievements of warriors. The clear voices of well-trained orators ring out from the rostra of the forum. Poets and statesmen vie with each other in singing the praises of heroes. Such a system of laws is formulated and executed as to serve as a model for frameworks of governments throughout succeeding centuries. Lucretius works out his atomic philosophy of the world and astronomers compute the planets. The inquiring and daring mind gives vent to its restlessness in sailing to far northern shores. Roads make possible quick communication throughout the empire. One language, rich, sonorous, melodious, rings from the great ocean of the Occident to the sluggish stream of the Orient Indus. There is such compactness, strength and unity, that the Roman Empire stands as an invincible force against the contending powers of the world. But with mastery comes wealth and a stealing in of the costumes and luxuries of the East. Gradually the strength and vitality of this unconquered nation are sapped—the strong northern barriers are weakened—and a new life, untamed and savage, pours into the empire. A new era in the history of the world unfolds, in which the culture, laws, science, literature and invention, the accumulation of centuries, seem suddenly lost, trampled upon by the uncivilized and untamed Teuton.

Barbaric hosts like cruel blasts sweep over Europe—the chilling winds of despotism kill the spontaneity and beauty of Greek life, crushing individual effort. And like a sweeping whirlwind or biting chill, feudalism warps its victims within its iron band. For nearly 800 years this cruel winter lasts, with only a bright day now and then, when perchance some little Greek captive maid brings the music and sunshine of her native land to penetrate the gloom of castle walls, or a wandering minnesinger makes the halls echo and re-echo with mirth.

But unseen forces are at work throughout this period of gloom. An unconscious evolution is

going on among these Teutonic nations. They are growing up from the cradle of lawlessness and unrestrained ambition to a manhood of subservience to law and order without losing their native vigor and alertness. Suddenly, out of this winter of gloom, signs of spring appear and even a crocus lifts its head when the crusaders are off on their mission to the Orient, the heralds of a new era, which is to bring back to the world the Greek and Latin culture. The storms of despotism become less cruel, the blasts of feudalism less penetrating, and all classes begin to throb with a new life and become warmed with fresh hope. The days grow brighter. Suddenly the roots of the Renaissance put forth the leaves and buds of an awakening consciousness. The iron bands of serfdom are thrown off, and men spring forth—real men, enthused with the joy of living. And the old Greek life transplanted to the more invigorating, energizing soil of western Europe suddenly blossoms fresh, whose leaves grow larger with the succeeding centuries and whose blossoms still increase their fragrance.

The Greek vivacity and love for freedom reassert themselves when the personality of the vassal is regarded as sacred as that of his master and when the middle classes become influential in the growth of the city states. The same imaginative and speculative mind which prompted the Greek, now invents, discovers, explores and works out philosophical theories. It is this same Greek individuality, this love for freedom, which casts aside the formality and dogmatism of the Mediæval church, which combats oppression of every sort and finally triumphs. Personality, the most prized possession of the Greek, pushing out and feeling its way through all ranks of society, has also come to be the choicest possession of modern life. For this it is which unfolds the possibilities in men, which develops creative power of force to comprehend the laws and unity of the universe, to reach out and fathom the mysteries of the heavens and to understand the hidden secrets of the earth.

The America of today is but a continued outburst of Greek life. Our very government, "conceived in liberty and dedicated to the proposition that all men are created equal," is a repetition of the Greek love for freedom which is ground into the marrow of American life. What else would have sent our forefathers to the New England shore? What but the speculative, inquiring mind would have caused them to brave the hardships of frontier life—settle the plains of the Middle West—fight for national independence and recognition among the leading powers of the world—develop the vast resources of this country, uniting sea to sea with railway systems and speaking man to man across the vast stretches of our native land? Life is not long enough to fathom the unfathomable depth and the myriad variety of the Greek genius which is living, and suggesting, and working all through the ideal aspects of our modern life.

With the classic love for beauty, the American, unable to create a more perfect art, patterns after the Greek. How many public and private buildings all over our country are beau-

tified by the Doric column? In passing through the California Exposition grounds, one is struck by the countless evidences of classic life: Greek temples, fountains and Roman arches and domes. Not only in architecture, but in sculpture, is the modern world forced to imitate the Greek. The Greek language and mythology have been so woven into our literature that they have become a vital part of it. The modern dramatist seeks to obtain the simplicity of grandeur of a Sophocles or Euripides, and the awakening interest and successful presentation of Greek tragedies prove their worth and indicate that the impulses and motives of the modern individual are not radically different from those of the ancient. Greek philosophy is related to, and greatly influences, the modern mind with its speculations upon the nature of the soul and its relation to the action of the universe. Shelly, Wordsworth and Tennyson were all inspired by the Parthenon of Plato.

Still stands the Parthenon, though crumbling with the passing centuries, the pride of the Athenians. But the creation and imagination of those who were wont to pass in and out beneath its columns live in the throbbing, pulsing life of the twentieth century. This Greek thought, old yet ever new, as it courses through our American life, is enriched by the contributions of centuries. Modern life represents vastly more than a seeking after the ideal beauty as the Greek sought after it. It has as its foundation the force and vitality of the Teutonic race. Woven into this is the strength and stability of Roman life and government. Uniting and perfecting these is the ethical influence—the contribution of Christianity, which, but little felt at first, gradually throughout the ages has come to lie woven into our very being. Reaching out and sifting into the thought life of western nations, it has brought a change, so that we no longer hear the clank of chains, nor the heavy hinges of prison doors closing upon innocent victims. Gradually it is working its way throughout all ranks of society—making the oppressor consider the oppressed—giving the child his lawful freedom—softening the demands of capital and labor—attempting to equalize and satisfy society through a broader sympathy, making this possible not only with man against man, and state against state, but with nation against nation.

So long as this Greek life and thought grow, and are interpreted to meet the problems of an ever-changing world, so long will the old Greek motto, "*meden agon*," "no excess," ring out as an inspiration to all who will listen. As the Parthenon stands, mellowed by the sunshine and rain of centuries, it seems to breathe forth this final message to the American people of the twentieth century: America, if your government is to be lasting, if you continue to be recognized as a leading power in the world—if you will increase your prestige with the succeeding centuries—learn the secret of success by this Greek thought as it courses through the veins of your seething life. In your struggles, in your complex and varied interests—in the growing competition of your business world—in the seclusion of your homes—in your humanitarian and philanthropic efforts, keep con-

stantly before your gaze the bright light of a self-controlled and well-balanced life. Together with its love for beauty and freedom, let the force, the sanity, the self-restraint of the Greeks be eternally woven into your personal and national life. Then, and then only, enriched by the vigor and strength of the Roman and Teuton, lured on by the subtle, refining influence of Christianity, will you live to your broadest and most harmonious development.

At the conclusion of Miss Saunders' oration Miss Elisabeth Sullivan sang a solo, Woodman's "A Song of Joy," after which President Davis introduced the Rev. Dr. Samuel E. Eastman, who delivered the Doctor's Oration. Dr. Eastman prefaced his inspiring oration, which will be remembered as the best of recent years, by commending highly the work of the Senior orator, and pointing out the fact that her oration made an admirable preface to what he had to say. Dr. Eastman endeared himself to all who heard him, and Alfred feels herself bound to him by a strong tie of brotherhood. Following is the oration:

SCIENCE SEEKING A SOUL, OR THE PASSING OF MATERIALISM

The attempt of science in the nineteenth century to enclose the universe in a material nutshell has signally failed. Thirty years ago Haeckel and his school of material monists were cock sure they had the Riddle of the Universe solved by a whirligig of atoms. Haeckel said with apparent triumphant exultation, "Exit God Almighty with Freewill and Immortality." In his book he mentions five young men who left him. Perry left him, as we now know, because his theory fell so far short of explaining natural phenomena. The aged scientist naively gives away his entire argument by saying: "Of course there is the thing itself behind natural phenomena." Jesus taught us to call "this thing itself behind natural phenomena," "Our Father," and to trust him as intelligent and beneficent power.

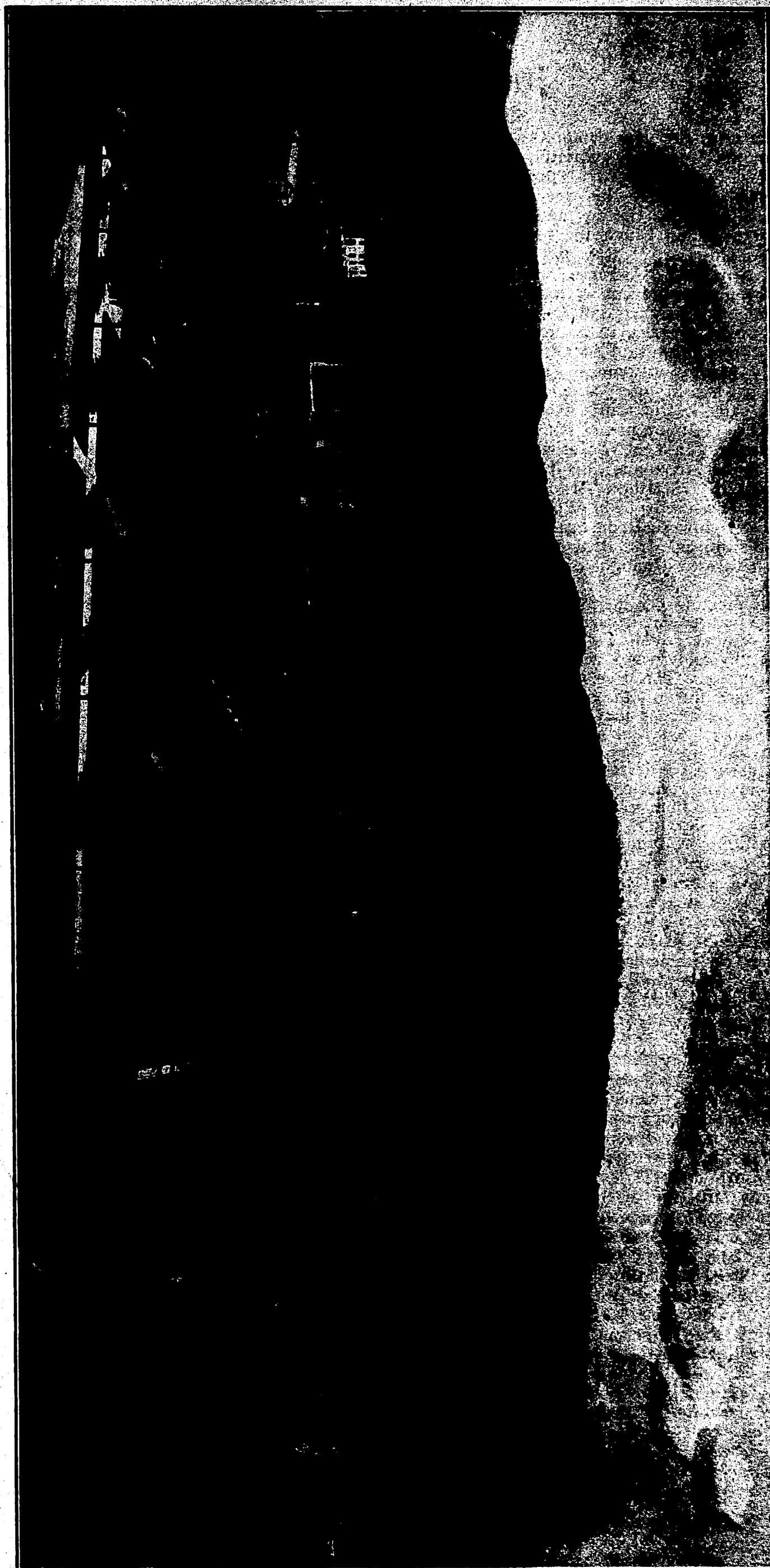
Fifty years ago Darwin and Wallace found so much in the laws of natural selection and survival of the fittest to account for the adaptation of means to ends, that is, for the collocation and direction of forces to produce results, that the old argument of design in nature for the existence of God seemed to be superseded and the Creator was almost bowed out of his universe. Give evolution time enough and it would do everything—as if evolution ever were aught but a *modus operandi*—a method of procedure. You know the old argument runs like this: suppose the end sought to be the blossom of a rose—a variety of forces, light, warmth, actinic rays for color, chemical dissolution in the soil of substances into plant food-values: these all must be judged, assorted, proportioned, superintended and directed to one result before a rose could bloom, which of course means superintendence, judgment and direction of forces. But these three are mental processes, are in no

sense material powers. And now comes Professor Lawrence J. Henderson, who holds the chair of biological chemistry in Harvard University, in a book which he names "The Fitness of the Environment." It is a scientific study of inorganic nature showing its marvelous fitness for maintaining the life that already exists; water and carbonic acid, with their constituent elements of carbon, hydrogen and oxygen—the chief material of all organic life—he examines in the ocean and atmosphere and finds to have an amazing combination for the maintenance of life. He says, "There is not one chance in countless millions that their unique properties should simultaneously occur otherwise than through the operation of a natural law which somehow connects them together." Note the language—"which somehow connects them together." This is the old theological argument for soul carried far beyond the dream of Paley and his school and it is in a purely scientific study. The professor is close to the borderland of mystery. Better than any philosophical or theological work his book shows what some of us delight in—"that the world of living things and material things is full of 'thought-stuff'." Honest science is coming upon the truth, as Emerson puts it, that "spiritual force is stronger than any material force; that thoughts rule the world." It is a rule that holds good in economy as in hydraulics that you must have a source higher than your tap.

The British Association for the Advancement of Science held a meeting last year in Portsmouth. Reports from that meeting show that a new spirit is dominating scientific research. Plainly while modern science still retains its ability to concentrate its vision upon little things—atoms, cells, cellular units—its horizon is lifting. It is raising its eyes to a wider vision. Professor Darcey Wentworth Thompson, who is president of the zoological department of the association gave a most remarkable paper. He says: "There never was a time when men thought more deeply over the fundamental phenomena of living things; never a time when they reflected in a broader spirit over such questions as purposive adaptations—over the problems of heredity and variation, over the mysteries of sex, and the phenomena of generation . . . by which we gain our glimpse of insight into eternity and immortality."

If wonderment springs, as Aristotle tells us, from ignorance of the causes of things, it does not cease when we have traced and discovered the proximate causes, the physical causes, the efficient causes of our phenomena. For beyond and remote from physical causes lies the end . . . the reason why in which are hidden the mysteries of apparent purpose, adaptation, fitness and design. Here in the region of teleology. The plain rationalism that guided us through the physical facts and causes begins to disappoint us, and intuition, which is close akin to faith, begins to make herself felt. The great German biologist, too, who pursued his studies on the mechanical theory, is reported (I have not seen his writings) to have found it impossible to explain the phenomena of life by chemical and physical laws alone and was forced to admit the presence of a peculiar vital principle

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which controls the development of the organism. The famous German is drifting far from his mechanical theory toward a "peculiar vital principle which controls the development of the organism." A half century ago Emerson called the vital principle which the professor is seeking, "the One soul:" why not spell it G-o-d? I'll tell you why: science would escape the old anthropomorphic conception of God of the Jews and our Christian fathers, so they are giving the great mystery in nature and in human nature, the infinite soul incarnated in all finite things, a variety of names. Herbert Spencer's cognomen is Infinite and Eternal Energy. Haeckel calls it the thing itself behind natural phenomena. Huxley names it "Purposeful Power;" Henry VanWebb, "Mother Nature;" Tyndall is almost frivolous: his phrase is "the inexpressible it." Matthew Arnold's became widely known and used: "The Power not ourselves that makes for righteousness." Expressed in algebraic sign, as Mrs. Browning puts it, "They add up nature to a naught of God and cross the quotient."

At this meeting of the famous English society for the advancement of science another remarkable paper was read. This was in the department of physiology and was by Professor J. S. MacDonald on "The Eye, Ear and Mind."

After speaking of the wonderful mechanism of the eye he argues that either (mark his language)—either external agency cognizant of light or light itself has formed and developed to such a state of perfection this purely optical mechanism, and that natural selection can have done no more than assist in the process; and since the eye develops in the embryo in the absence of light, he suggests that other forces are at work constructing this complicated lens and camera and fitting it to receive the light which is to come to it at birth. So with the ear and in man's mind is associated with the brain. In this brain there may come new influence which has taken no immediate part in fashioning it, and the professor adds, "I will not dwell upon the point behind this statement except to say that I find it difficult to refrain from the use of the word 'soul,'" and Dr. MacDonald adds: "It is still possible that the brain is an instrument traversed freely as the ear by sound by an unknown influence which finds resonance within. Possibly, indeed, the mind is a complex of such resonances; music for which the brain is no more than the instrument, individual because the music of a single harp, rational because of the orderly structure of the harp." It is, indeed, hard for him, as he confesses, not to use the word soul. If Augustine is right and nature is a poem of Almighty God, then scientific materialism has been noting the marks only made by the infinite pen in writing it down as one might study the ink scrawls of Browning's manuscript, the shape and conjunction of the letters spelling out the words, and ignoring the thought. I would not belittle the mechanical creed under which these men toil nor the sweat of their brow in the tasks they undertake, but I do rejoice that our biologists are beginning to read the poem and are coming to adopt a new creed, namely, "I believe that living matter can not be interpreted by lifeless mechanism, but

must be interpreted by life." All this is science seeking a soul.

And now comes Sir Oliver Lodge, who stands today on the summit where a previous generation placed Professor Huxley, bringing us what he calls, "A few keys to the solution of the universe." In an address given before a club of the City Temple in London, he says these keys are Oneness, Persistence, Evolution and Control. Oneness: a thread of unity runs through dead matter and living organisms, while God was not to be thought of as a part of the universe; he was not to be thought of as a part from it. Deity pervades all things. Persistence: nothing perishes—that which really exists will persist; consequently we take with us into the next world memory and what we gain by experience in this life and Sir Oliver adds, although not scientific, he believed that when he rejoined the larger self, he would find larger memory and personality than he now possessed.

In evolution there is no chance work. Everything is intelligently controlled. As to the essential elements of Christianity, they were the divinity of man and the humanity of God.

These strong statements of men of the highest rank in science "have" as one editor says, "broken the back of scientific materialism." They are finding soul. Not intelligent management alone but beneficent management. There is writ large in the great poem prevision of, and provision for, the needs of sentient life, for creatures susceptible to pleasure and pain.

Long ago it was written: "Every house is builded by some one, but (changing the tense) He that is building all things is God." Some of us remember how fierce was the struggle between Science and Theology and between Science and Philosophy only thirty years since, after the Duke of Argyll wrote his "Reign of Law;" when Spencer taught the unknowable—and Darwin "The Origin of Species" contrary to a creative fiat, when natural selection and survival of the fittest and the theory of evolution were gaining headway by the push of those scientific giants. Wallace and Huxley and our own Asa Gray, the bishop and prelates and preachers tore their hair, rent their garments and rushed into the battle.

But the last echoes of that conflict are dying away now. Science has come a long way toward religious faith and faith has opened her shutters to the light of science and the reasonable mind is looking at the universe through two lenses of the stereoscope: science and faith. And when we come to man himself we find two distinct orders—matter and spirit. As Balzac says, "In him (man) culminates a visible finite universe; in him begins a universe invisible and infinite—two worlds unknown to each other. Have the pebbles of the ford a perception of their combined being? Have they a consciousness of the colors they present, do they hear the music of the waves that lap them? Let us therefore spring over and not attempt to sound the abysmal depths presented to our minds in the union of a material universe and a spiritual universe—a creation visible, tangible, ponderable, terminating in a creation invisible, imponderable, intangible, completely dissimilar, separated by a void, yet united by indispensable bonds and meeting in a

being who derives equally from the one and from the other. The unseen universe is full of unimagined possibilities, for even natural laws so called—certain groups of them—have, if we may believe Professor Shaler, a limited field of certainty, and we are living in a realm of "unending and infinitely varied originations." The whole trend of modern thought, philosophical, scientific, theological is toward harmony, to show the connection of all living creatures with the *one all-embracing life*—God Almighty.

And now a bird's-eye glance in conclusion:

If we look backward by the aid of our scientists we see this earth resting in the soft arms of the atmosphere, fitted to be the nursing mother for the oncoming manifold and myriad formed life. An end has been sought and gained by the creative process. It has been a thought process, not a chance result. When all was primeval mist, this little earth so perfectly fitted to sustain life was a dream, a vision, an ideal, a far-away goal to be reached, and we have seen the operations of chemical forces, of electrical forces, of the forces of gravitation—a triumvirate of energies—but by the testimony of chemist, geologist and astronomer it has not been loose energy playing at chance creations. These three forces, like spirited steeds, have been harnessed by thought to a chariot and driven along a determined highway toward a definite goal—an earth fitted to sustain life. And nowhere and at no time in the process have our scientists been able to discover a lax rein or careless driving. There seems to be a master. Materials have been judged, assorted, and re-adjusted. Forces have been superintended, motion has been given direction, and we have unquestionably judgment, superintendence and direction in the cosmic process before we come to life. Passing onward and upward into the ranges of living creatures our biologists have made it plain that the quality of usefulness is everywhere manifested even in cellular life. The living thing, be it worm or rose, bird or beast, has parts timed and fitted to the whole. An estimate of values is, as it were, taken, and direction is given toward greater usefulness, that is, toward higher life values, and we see the root far down the scale of a moral ideal, mutual helpfulness. This is not fancy. It is fact. It is writ large and so plainly that an occasional student on an excursion into biology may read it. It is not accidental. It is essential. This vital harmony of functions is that without which the process upward toward higher life forms could not go on. These living cells begin early to show concerted action. Biology names these combinations of cells "singular multicellular units" by which they mean a combination of myriad living forms to secure an end. This is mutual service. A combination of specific functions to attain a higher value of life. It is a root, friends, of the moral ideal which ultimates in the kingdom of God. If the first voice of God in nature is a call to order, the second is a call to mutual helpfulness, and both are to secure the more abundant life.

The spirit of the universe is a power of thought, of judgment, and of will superintending and directing materials and forces toward higher values. Philo, the Alexandrian Jew, speaks of

this spirit as clothing himself with creation as with a garment and Augustine says "Creation is the Poem of the Divine Ideals."

What all is this but the modern thought of the incarnation; the same truth our modern science is coming upon in seeking a soul?

God is imminent in nature and in human nature and supremely in the nature of Jesus of Nazareth, the efficient cause of the judgment of materials, of the superintendence and direction of forces, the engineer who has surveyed the entire route and set up little guerdons toward higher life-values and who ever moves them on and out into chaos before the advance for life's onward and ever upward march.

Matter, every visible object, is but the outer form or manifestation of the spirit. There is no existence anywhere that has not its counterpart in spirit. Something eludes the botanist in his search, the geologist among the rocks, the entomologist among the moths and butterflies, the ornithologist among the birds. The one word "how" takes each beyond his depth into the great mystery. The dandelion, how does it grow out of the earth, climbing out of the mold and changing earth into gold in its bloom? A spirit takes hold, and lo! lifeless matter, if indeed any matter be lifeless, mud and clay and mold, are made to be radiant beauty in the flowers from which everything good and sweet seems to come "up to holy emotions and highest thoughts, to the gates of the other world;" made to sing in the bird, made to think and love in man; yes, made to know itself thinking and loving in man. Everything is a precipitation, so to speak, from the unseen. The heart flower, a feather moulted from a bird's wing, a pebble picked up on the beach, will carry the mind of man back into the unseen universe. Mind is essentially back of matter. Only through mind can we perceive or conceive matter. Linnaeus discovered the science of botany. The science was there.

"Forever through the world's material forms Heaven shoots its immaterial; night and day, Apocalyptic intimations stray
Across the rifts of matter, viewless arms Lean lovingly toward us from the air.
There is a breathing marvel in the sea;
The sapphire foreheads of the mountains wear
A light within, light which ensymbols
The unutterable beauty and perfection
That, with immeasurable strivings, strives
Through bodied forms and sensuous indirection
To hint into our dull and hardened lives
(Poor lives, that can not see nor hear aright),
The bodiless glories which are out of sight."

Darwin discovered the science of evolution. How? Pursuing the order in an ordered universe. Out of such revelations of nature we come upon the abiding reality that man is a spiritual being in a spiritual universe, as Richard Realf tells us, in beautiful rhythm.

In conclusion, Dr. Eastman addressed the Seniors, enjoining them to be awake to their spiritual environment, to "keep their eyes out of the dirt" and so to be in a position to experience the best and highest things of life. The burst of applause that followed amply attested the apprecia-

tion of the audience for Dr. Eastman's inspiring words.

As the next number of the program the Ladies' Chorus favored the audience with a selection from Nevin, "Canzone Amoroso." This was followed by the president's annual address, in which, according to his custom, the president reports the financial state of the University, changes in the personnel of the faculty and board of trustees, and other matters of interest.

The substance of the first part of the address, a review of the work of the last twenty years, will be found in the article on President Davis' anniversary. Other notable things mentioned were: the fact that the year has passed without any loss by death from the board of trustees, the faculty, or the student-body; that no changes have been made in the personnel of the faculty; that the faculty has been voted a fifty-dollar increase in salary; and that Prof. W. A. Titsworth is to act as registrar hereafter. Gifts and bequests mentioned were: that of Mrs. Ann J. Rush-ton (\$8,000); that of Ethan Lanphere (\$7,000); \$1,050 from Mrs. Martha B. Saunders (for the Modern Language Department). Scholarships have been established by the late Dr. Asa W. Bullock (\$1,000) and by Mrs. Mary W. Allen (\$1,000). Other gifts bring the total addition to endowments this year to \$18,700.

Important announcements were: the winning of the Press Club medal by Ford B. Barnard, '16; the awarding of a diploma in voice to Elisabeth M. Sullivan; certificates in public school music to Ruth L. Brown, Winifred C. Howe, Leota St. John, Ednah L. Horton and Elisabeth M. Sullivan; certificates in normal art to Winifred Howe and Emma Robison.

President Davis announced at this point a telegram from Medina, N. Y., received that morning: "1913 congratulates 1915 and extends best wishes for a life of service and prosperity." (Signed) Clarence E. Greene, president of the class of 1913. Enthusiastic cheers attested the appreciation of 1915 and its friends for this evidence of 1913's continued interest.

Honors were next announced, as follows: Seniors: first honor, Ruth Elisabeth Hunt; second, Edith Marie Burdick; third, Mildred Fenner Saunders. Departmental honors were awarded to the following: Elizabeth Frances Bacon, in modern lan-

guages; Edith M. Burdick, in English and in philosophy and education; Finla Goff Crawford, in history and political science; Myrtle Aileen Evans, in modern languages; Raymond Miller Howe, in ceramics and in chemistry; Ruth Elizabeth Hunt, in history and political science; Vida Applebee Kerr, in English and in philosophy and education.

Sophomore honors were awarded to Robert Morell Coon, and Freshman honors to Lawrence Meredith Maxson, Harold Siegrist Nash, and Marian Enid White. Announcement was also made by President Davis of the award of the Twentieth Century Club scholarship cup to the Freshman class. The Junior class will hereafter be allowed to compete for this honor.

At the conclusion of President Davis' address, Mr. Leonard Gibbs arose and addressed the president: "Pardon me, Mr. President," he said. "There is one gift you failed to mention." Mr. Gibbs then proceeded to announce, in a graceful speech, the institution of the Davis gymnasium fund, in honor of the president's twentieth anniversary. Fifteen hundred dollars in cash had already been realized, he said. The president had mentioned in his address the need of such a building, and with tears of gratitude in his eyes, proffered, as best he could, his thanks. A "long ray" yell from the student-body bespoke its appreciation of this honor so well deserved by "Prexie."

After this pleasant interruption the exercises were continued by the awarding of the degrees. As Dean Kenyon read the names of the candidates in recommending them for their degrees, the members of the Senior class rose and, on the signal from President Davis, passed in single file to the rostrum. Degrees were conferred on twenty-six persons, members of the class of 1915.

After the new-fledged alumni had resumed their seats and received the president's congratulation, honorary degrees were awarded as follows: To the Rev. Edgar E. Davidson, presented by Dean Main, in recognition of his forty years' efficient service as an evangelist, the degree of Doctor of Divinity; to Chas. H. Johnson, assistant warden of Sing Sing, presented by Dr. P. E. Titsworth, for his high scholarship as an expert in criminology and in social service, the degree of Doctor of Laws;

to Judge Charles H. Brown, presented by Professor Norwood, for his service to the State and nation as a jurist and a justice, the degree of Doctor of Laws; to the Rev. Samuel E. Eastman, presented by Professor W. C. Whitford, in recognition of his service to humanity through his fine literary discrimination and production and in appreciation of his notable Doctor's Oration, the degree of Doctor of Letters.

As President Davis was about to pronounce the concluding words of the commencement exercises, Dr. Edwin H. Lewis arose from his seat among the trustees and, in a splendid speech of tribute to the president, calling upon Colonel Brown to lead him forward, conferred upon him, in recognition of his unremitting, self-sacrificing, and distinguished service to Alfred University during his twenty years as its president, the honorary degree of Doctor of Laws. Tremendous cheers followed, and as soon as they had subsided sufficiently, Mr. V. A. Baggs, of the board of trustees, came to the rostrum and, at the signal from Dr. Lewis, upon the conclusion of his address of appreciation, presented the president with a very substantial sum of money from the trustees, as a slight expression of their appreciation for his services. President Davis, overcome with emotion at these touching demonstrations of the love and esteem in which he is held, was almost unable to speak. "I am overwhelmed," he said, "with honors, and money, and love." The cheering that followed precluded the possibility of any further words, and the assemblage arose as the Alma Mater was struck up. Following this, President Davis pronounced the benediction, marking the end of the most impressive, touching and beautiful commencement exercises ever held at Alfred.

Gymnasium the Next Thing

At last the long hoped for has happened and to say the least it came with overwhelming suddenness. Within one or two years it is expected that the Davis Gymnasium, the establishment of the fund for which was announced by Hon. L. W. H. Gibbs, '99, Commencement Day, will be built, and Alfred's greatest present need will be met.

President Davis has had a gymnasium

under consideration for years but was unable on account of other more urgent demands to see this an accomplished fact, so that it was a most fitting honor to him that on his twentieth anniversary he should be assured of such a building.

The project has already passed beyond the mere announcement stage, and though it was less than three weeks ago that the Buffalo Alumni Association sent out the appeal it has already secured pledges amounting to \$1,700. This will rapidly be increased as answers are received and a more systematized campaign that is planned is carried out. The plan now is to purchase the Sheldon livery barn. The estimated cost of securing the building and equipment is \$10,000. The building is well suited for the purpose as it is of brick construction and the desired size and shape and it has been concluded that for \$10,000 it would be nearly as satisfactory as a totally new one costing \$25,000. The promoters are optimistic that at the next commencement the announcement can be made that the necessary amount is on hand. Work of rebuilding would commence at once, so that all indications are that, in the fall of 1916, the gymnasium will be ready for occupancy.

Alfred has for some time dreamed of a gymnasium and in the absence of adequate facilities it has been unable to provide proper physical instruction or to pursue intercollegiate athletics during the winter. This has led to a stagnation of all athletic activities and the sports that have been entered into have been of a desultory and unsatisfactory nature. It has long been realized that only a gymnasium would give the proper impetus to athletic awakening at Alfred, so that the feeling that she will now experience this change is very high.

The importance of athletics and physical education in modern college life was best expressed by the president of a prominent eastern college in answer to that oft-repeated assertion that college students are not as serious-minded as those of fifty years ago. In addressing an alumni meeting he said, "The college man of today not only applies himself to his work as well as those of fifty years ago, but he does not waste half the time to devote to pranks and jokes that they did. This is due to the prominent place of athletics today which

consume the spare hours of the students in a healthful but harmless way."

President Davis, whose twenty years have been so fruitful, has known no greater improvement, for the "gym" will fulfil a mission that is now recognized as important to good scholarship as to high moral training.

President's Reception

The president's reception was the culminating event of Alfred's seventy-ninth commencement. According to the newly formed custom the reception was held in the Carnegie Library. The building was thronged with students, alumni and townspeople until 10 p. m.

Music was furnished by the College Orchestra. Refreshments were served to the guests in President Davis' handsomely furnished office on the ground floor.

The Reception Committee was as follows:

President and Mrs. Davis,
Dr. and Mrs. Marcus L. Clawson,
Mr. and Mrs. D. Sherman Burdick,
Prof. and Mrs. Cortez R. Clawson,
Recipients of Honorary Degrees,
Members of the Graduating Class.

President Boothe C. Davis, '90

Twentieth Anniversary as President of Alfred University—Wonderful Progress—Tribute to Mrs. Davis

President Boothe C. Davis, '90, who has just completed his twentieth year as president of Alfred University, was the most prominent individual, about whom commencement centered, and it was the events commemorating his twentieth anniversary which contributed those scenes of sentiment that weave themselves so charmingly into every commencement. When President Davis was elected to his position in 1895 as the youngest college president in the country, even the most sanguine would not have predicted that he could reinvigorate the tottering institution and bring it to the position it now occupies both in the material and educational field. He has performed an herculean task, one which most firmly establishes him on the same basis as Kenyon and Allen. He met a delicate situation and the gradual increase

of loyalty and respect of the alumni and students for President Davis which reached its climax at his twentieth anniversary attest that his policy has been the right one.

It is well, now, upon this occasion, to give a somewhat extended account—extended because it has been so great—of the improvements he has instituted. At the time he assumed his responsibilities there were in the Academy, College, and Theological Seminary 13 teachers. The total number of students in college were, undergraduates 25, graduates 3, represented as follows: Freshmen 3, Sophomores 0, Juniors 0, Seniors 4, unclassified 21. The Academy registration was 117 for the three terms. There are now 23 instructors in the College and Seminary, 17 in the Agricultural School, and 6 in the Academy. The registration as reported by President Davis was in the past year: College, 131, Academy 96, Theological Seminary 5, School of Ceramics 41, School of Agriculture 179, Summer School 21, students in Music 108, which makes a total of 581, of which 161 are duplicates, thus making a total registration of 420 for all departments carried on under the supervision of the University.

Twenty years ago the only property owned by the University north of University Place was Kenyon Memorial Hall with the small plot of ground on which it stands. Today the larger portion of the campus lies north of this street. The University owned only four buildings—the Brick, Academy Chapel, Kenyon Memorial, and the Theological Seminary. It now has, exclusive of the Orson Green business block, twelve buildings, two of which are devoted to the Agricultural School and the remainder to the collegiate department. The Steinheim, Burdick Hall, Kanakadea Hall have been acquired by the University, while Babcock Hall, Ceramic Hall, Agricultural Hall, and the Carnegie Library have been built through the untiring efforts of President Davis and loyal alumni.

The net total property was valued twenty years ago, as reported to the Regents, at \$280,000. This year there will be reported an \$820,000 valuation, a gain of \$540,000, or an average gain for the twenty years of \$27,000 annually. In addition to this should be mentioned the appropriations from the State for the Schools of Ceramics and Agriculture, which equal the income at

six per cent on \$1,000,000 annually. The largest financial undertaking of this time has been the \$100,000 Betterment Fund which secured the \$30,000 conditional grant from Andrew Carnegie for the Carnegie Library.

Now comes the announcement of the new gymnasium which will be realized within two years. When that time comes the Academy Chapel will be converted into an Alumni hall so that in another two years Alfred will have two new buildings devoted strictly to the collegiate department. So the advance continues and the realization of twenty years ago has been equaled—no, it has been surpassed.

It is not alone in buildings that the University has been beautified, but the campus which, according to Mrs. Merrill's paper, no lawn-mower had touched previous to 1895, is now, with its hillside location, stately pines and elms and artistic landscaping, one of the beauty spots of this part of the State, joining with the campus of Cornell in beauty, tranquility and dignity. The endowment fund for this purpose insures an ever-increasing occasion for that now familiar characterization "beautiful Alfred."

Another phase of President Davis' work has been the ever-increasing loyalty among the alumni, which is most strikingly evidenced by the alumni organizations that have been formed. In 1895 there was only the main association; now there are four branch organizations: the New York City branch, the Twentieth Century Club, the Syracuse branch, and the Buffalo branch, all of which are doing worthy service for their Alma Mater.

What, now, have the students accomplished during these years, what standard are they upholding, and what activities are they carrying on which are representative of a college? Alfred enjoys an enviable scholastic position in the educational world, for she is recognized by all colleges as high in scholarship; and is among the few small colleges that are accredited by Harvard, Yale and other large institutions. The students have two publications—the year book, the *Kanakadea*, and the weekly paper, the *Fiat Lux*. The *Kanakadea* holds the distinction that it is equaled by few year books and surpassed by none, while modesty necessitates our quoting Dr. E. H. Lewis, '87, who recently said to a member

of the *Fiat* board, "It is far ahead of the average small college paper that comes to my notice."

The *Fiat* is still in its infancy and the next three years should see it attain the standard that the *Kanakadea* has gradually reached. The athletic association has acquired a field, tennis courts and other equipment. It has developed a fraternal spirit which is working for the benefit of Alfred, this spirit taking form in organization, education and social. These are the main features of Alfred's growth in activities, and furnish a good testimonial to the indefatigable efforts of President Davis and his co-workers—the faculty, trustees and alumni.

It would not be right to close this article without giving due tribute to Mrs. Estelle Hoffman Davis, who has been President Davis' best co-worker since his inauguration. This noble woman of broad vision and lofty ideals has been an inspiration to everybody with whom she has come in contact, and it is not only her actual engagement in the work but in the courage which she gave to President Davis in the hours when adversity seemed an overwhelming reality. It is with grateful hearts that every one who knows Mrs. Davis joins in this enduring tribute to the one who next to President Davis has been the greatest personage in Alfred's progress. Alfred on her seventy-ninth anniversary, in commemorating President Davis' twentieth anniversary, can only wish that there can be another score of years of the services of President and Mrs. Davis.

Your Neighbor's Bible

The professed Christian is the only Bible the average American sinner will read; and the question is, What sort of doctrine or precept is he learning from your life? That unconverted neighbor of yours is reading a chapter from your thoughts every day; for "as a man thinketh so is he." What is your neighbor's conclusion as to your thoughts by what he sees of you practically? That person under your own roof, whether a close relative or friendly visitor, is judging your life scripture by the spirit you show and the words you speak. What is his verdict likely to be of yourself as a walking Bible?—*American Church Sunday School Magazine*.

EDITORIAL

Conference Business On another page will be found Dean Main's notice as chairman of the Conference Committee on Denominational Activities, regarding matters the committee should have in hand before Conference convenes. Let every one interested read and heed it. The time is short. Conference will be here before we are ready for it if we do not act promptly. A word to the wise is sufficient.

Church Clerks Long before this paper reaches its readers, the blanks sent by Mr. Jordan to the church clerks for their use in reporting to the General Conference will be in their hands. Probably some of the reports will already have been forwarded to him when these lines reach the church officials, but the experiences of the past lead us to fear that many of them will not be so much as begun. This is a reminder that the Conference year closes June 30, and that every church report should be in the hands of the corresponding secretary of Conference before the close of the first week in July. Would it not be encouraging if every one of our churches would report on time this year? Let the pastors and other church officials see to it that the clerks do not forget this important duty.

Conference Begins Eight weeks from the time this RECORDER reaches its readers the General Conference of 1915 will be in session at Milton, Wis. It will be the guest of the Milton Junction and Milton churches combined. The meetings will be held in the new auditorium of Milton College, probably the largest auditorium among our people. Let us plan to have a large and representative Conference. By all means let the churches arrange to send their pastors, and let all pastors plan to carry back to the churches the spirit and inspiration of the annual gatherings. Out from these meetings should go influences that will put new life into the churches, hope and courage into the workers, and bring a passion of soul for lost men and for the advancement of Bible truth.

Meeting at Snow Hill, Pa.

The Annual Meeting of the German Seventh Day Baptists convened with the church at Snow Hill on Sabbath Day, June 5, 1915. The attendance was unusually good; the delegation from "The Cove" (Salemville) came in four automobiles and one carriage, and included Rev. Jeremiah Fyock and Mr. Christian L. King, as well as several other active workers in that church. The church at Ephrata was represented by its pastor, Rev. Samuel G. Zerfass, and Mrs. Katie Wade.

At the morning service on the Sabbath, Rev. Samuel G. Zerfass preached a stirring sermon; and in the afternoon, Rev. J. N. Anderson, a Seventh Day Adventist clergyman from Washington, D. C., preached an earnest sermon on "Personal Responsibility to God." Mr. Anderson, by the way, is a graduate of Milton College, a former missionary to China, and for some years past has been serving as librarian of the Seventh Day Adventist college at Tacoma Park, Washington, D. C.

In the evening came the "Service of Humility," preceded by a brief discourse by Rev. Jeremiah Fyock. This was followed by the Communion Service, which was introduced by an appropriate address by Rev. Samuel G. Zerfass.

On First Day morning, a sermon was preached by Rev. Jeremiah Fyock; this was followed by an historical address by the present writer on Seventh Day Baptist achievement.

The afternoon was given over to the annual meeting of the German Seventh Day Baptist Conference, in the course of which an *exposé* of faith was adopted. In the evening came the usual farewell service, in the course of which all the ministers present, as well as the present writer, participated. The most interesting feature of this service was the address of Rev. John A. Pentz of the Snow Hill Church, who spoke of the prosperity of that church. The Snow Hill friends have been greatly encouraged by a number of baptisms recently. Among those baptized were Ulcey and Norah Pentz, and Hilda and Paul Resser; the first two are the son and daughter-in-law of Rev. John A. Pentz, and the last two, children of Rev. William A. Resser.

It was estimated that about twelve hun-

dred people were present on Sabbath Day, several hundred of whom were unable to be accommodated in the church. On the following day, the attendance was not nearly so large, but the house was comfortably well filled.

CORLISS F. RANDOLPH.

The German Seventh Day Baptist Conference at Snow Hill

REV. S. G. ZERFASS

By supper time, Friday, June 4, the spacious old Nunnery buildings at Snow Hill, Franklin Co., Pa., were well filled with visitors and delegates from Washington, D. C., Newark, N. J., and various parts of Pennsylvania. After supper, vocal and instrumental music, social reunions, etc., took place until rather late, when after family worship all retired. On the following Sabbath morning, the Sabbath school convened with a very large attendance. Professor Corliss F. Randolph, of the Newark High School, delivered the address, which was terse and timely, after which Rev. S. G. Zerfass preached the opening sermon, "Beware," on the text found in Mark 13: 22-23.

The regular Love Feast meal was then given to upwards of a thousand people, after which Rev. A. D. Anderson, of Washington, D. C., preached "Real Religion." In the evening Rev. Jerre Fyock preached on "Humility," John 13: 17. He was followed by Rev. S. G. Zerfass, who spoke on "Communion," I Corinthians 11: 26. Foot-washing and the Lord's Supper were duly observed and participated in by a larger number than communed for many years.

On Sunday morning, June 6, Rev. Jerre Fyock delivered the sermon and Professor Corliss F. Randolph gave a most excellent historical address. C. L. King, of New Enterprise, as president, and Miss Emma Mohn, of Quincy, gave efficient services at the business meeting of the conference held on Sunday afternoon when the "Faith and Practice of the Church," reported by Bishop Rev. J. A. Pentz as chairman of the committee appointed for that purpose, was adopted with a few minor changes. The old officers were retained for next year when the conference will again meet at Snow Hill. Steps are being taken as to

the feasibility of incorporating the conference. In the evening the usual farewell service was held, when Rev. Jerre Fyock spoke on "Steadfastness," being followed in short talks by the following in the order named: Rev. S. G. Zerfass, of Ephrata; Rev. A. D. Anderson, of Washington, D. C.; Professor Randolph, of Newark, N. J.; Rev. W. A. Resser and Bishop J. A. Pentz, of Nunnery, Pa. The entire event was a splendid spiritual success. About 1,500 persons were present on Sabbath afternoon. No drunkenness or disorderly boisterous conduct was noticeable and Bishop Pentz deserves the greatest praise for his incalculable efforts to make everybody happy, comfortable and make this conference and annual Love Feast one of the most successful yet held.

NOTES

Bishop Pentz deserves to be congratulated on many recent additions to church membership by baptism, etc., also the enlarging of the church auditorium and repainting of same.

Clarence Fetter and wife, of Salemville, Pa., with their Studebaker auto headed an auto party that visited the State Sanatorium for Consumptives at Mt. Alto Sunday morning and included the Ephratians. This city of invalids comprises 1,140 patients in care of 13 doctors and several score of nurses. The Catholic, Episcopal and non-denominational churches have services there every week. The water supply and sewage are as near perfect as can be expected.

The fall Love Feast for Ephrata is scheduled for Sabbath, October 2.

Snow Hill is about 2½ miles north of Waynesboro in Franklin County, in a heavy peach district.

The great barn at the Nunnery has been splendidly repaired and repainted.

On the way out Rev. S. G. Zerfass stopped at Harrisburg and called on the governor, Professor N. C. Sheaffer, M. J. Brecht and Henry Houck, all well known to him through school associations, the former being state superintendent, Professor Brecht on Public Service Commission, and Hon. Henry Houck, Secretary of Internal Affairs.

Mrs. Katie Waid, the Ephrata delegate, took in the Hershey meeting on Monday.

WOMAN'S WORK

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

Today

Sure, this world is full of trouble—
I ain't said it ain't.
Lord! I've had enough and double
Reason fer complaint.
Rain and storm have come to fret me,
Skies were often gray;
Thorns and brambles have beset me
On the road—but say,
Ain't it fine today!

What's the use of always weepin'
Makin' trouble last?
What's the use of always keepin'
Thinkin' of the past?
Each must have his tribulation,
Water with his wine,
Life, it ain't no celebration.
Trouble? I've had mine—
But today is fine.

It's today that I am livin'
Not a month ago;
Havin' losin', takin', givin',
As time wills it so.
Yesterday a cloud of sorrow
Fell across the way;
It may rain again tomorrow,
It may rain—but say,
Ain't it fine today?

—Douglas Malloch.

A Mother's Preparation for the Sabbath

MRS. G. TAYLOR BROWN

Written for the Sabbath Rally of the Leonardsville Church

Habits formed when young are usually lasting. If, as children, we were trained and taught by Christian parents to regard the Sabbath as God's holy day, to put aside all secular work, and to feel and realize the peace and quiet calm of the Sabbath, we were very fortunate indeed. But if we have been used to the rush and bustle of life with every day alike, we have a much harder lesson to learn as we grow older. We become fixed in our habits whether they are good or bad. How well do I remember the words of my sainted mother, "Come, girls, put aside the work, as the Sabbath will soon be here; let it find you ready." Have we of this age kept up this practice as in those earlier days? I fear not.

First, have we, as parents, set the example that we should? If there is a gala day, picnic, or day of pleasure ahead, how eagerly have we with the children watched that we might have a pleasant day; how the children have anticipated it and talked of it. If we older ones have not done this with the children we have lost much of the joy of seeing them happy. Have we shown the same joy and happiness in looking ahead for the Sabbath and attendance on divine service and Sabbath school? Or has it been plainly visible on the face of the mother that it seems irksome to go to church? If so, we are more to blame than the little ones.

There is no more fitting way to begin the day and its duties than by attending the church prayer meeting. One can not understand the loss of this until deprived of it. No matter how weary we may be, we gain the sweet rest and peace that comes from attending to this duty and blessed privilege that will not be felt in any other way, if we go in the sweet spirit of a child of God. Do you prepare the children and say, "Go," or cheerfully say, "Come, let's go"? The small numbers usually found in the meetings give evidence of lack of interest and also of forgetfulness on the part of many who, a few short months ago, made earnest promises to do all they could in the service of the Master. The mother's words, so often spoken, "I am so tired and the work is not done; I can not attend church today," make trivial excuses by the children seem real and valid ones and they, too, stay away, spending the time in many questionable ways. The consciences which at first troubled them are hushed now and they say, "Mother does so." How quickly they all, parent and children, get cold and careless. Where rests the blame? Most assuredly with the mother.

Is the Sabbath-school lesson carefully read over with the little ones, each child being given some little part to find, so that he may feel responsibility in making the study a success? Do you realize the meaning of that word success? It means to do one thing at a time until it is perfectly done. "One thing I do," said Paul; but aside from that he gave the watchword of salvation. The long list of attention, habit, methods, patience and self-control can all be rolled together into concentration, and success is the result. Can we say we have made a

success of our efforts the past months in God's service, think you? If we can not reach our ideal we can try to be perfect as God is perfection, and we want to be like him.

Shall not every mother make earnest preparation for each Sabbath Day, not doing her own pleasure, only as it is God's pleasure, and call the Sabbath a delight? So in God's name, not our own strength, but the Master's, may we advance the work and lift the blessed cause up to a higher standard, placing higher ideals for our children to strive for, and leaving the mother's life a blessed memory to the dear children. God grant it.

Worker's Exchange

West Edmeston, N. Y.

The Ladies' Aid society at West Edmeston, with a little help from the men, have recently made some needed repairs to the church and parsonage. We repapered the walls of the church, and all are pleased with its neat appearance.

Painting the parsonage—which really ought to have been done years ago—was rather expensive; but now that it is done and several rooms newly painted and papered, the effect is a source of general satisfaction.

The Christian Endeavor society is holding a series of socials to raise funds. At one of these socials at the parsonage, on April 24, it was discovered that the day was the wedding anniversary of Pastor and Mrs. Crofoot. A gift of a small sum of money together with hearty congratulations was extended.

We are glad to have Pastor and Mrs. Crofoot with us, for they are an inspiration to good works. *

From the Committee on Denominational Activities

Boards, churches, or individuals, having matters of importance that they would like to have our next Conference consider and act upon, are requested to send statements of the same to the undersigned, chairman of the committee, at a reasonably early day.

Alfred, N. Y.,
June, 1915.

A. E. MAIN.

Death of Rev. David H. Davis

Just as we go to press, a telegram brings the sad news that Rev. David H. Davis, our veteran missionary in Shanghai, China, passed to the better land on June 26, after a most excellent record of nearly thirty-six years in China. Heart trouble, with nervous breakdown, was the immediate cause of his death.

Home News

SYRACUSE, N. Y.—Our church and Sabbath school observed the Sabbath Rally Day, making use of the program sent out by the Tract Society.

The Rev. J. A. Davidson, of Campbellford, Canada, was here and preached on June 5.

Some time ago there came three times to our service a prominent Hebrew of this city, Mr. Jacob Stolz. Mr. Stolz has a son who is a rabbi and is also uncle to the well-known rabbi, Joseph Stolz, of Chicago.

E. S. MAXSON.

June 21, 1915.

Alfred Theological Seminary

In the school year now closed over 37 semester hours of instruction have been given to 12 students—5 regularly registered and 7 from the College—in the following subjects:

Theological Introduction,
Systematic Theology,
Philosophy of Religion,
Homiletics,
Life and Times of Jesus,
Social and Ethical Teachings of Jesus,
Old Testament Books,
New Testament Books,
Messianic Prophecy,
General Church History,
Rural Church Life, and
Biblical Theology.

Two of our students took Psychology and Sociology in the College.

Valuable additions have been made to the Circulating Library; and there has been an increase in the use of the books. Catalogs will be sent upon application.

A Summer School of Religious Education has been announced for July 12-23, 1915. Fifty lectures have been offered by Professors Main, Whitford and Greene.

The following was our commencement program:

(See program on another page, under "Seminary Commencement.")

Our next year begins Wednesday, September 15, 1915.

Alfred, N. Y.

A. E. MAIN.

YOUNG PEOPLE'S WORK

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

Making Life Worth While

FRED I. BABCOCK

Christian Endeavor Topic for Sabbath
Day, July 10, 1915

Daily Readings.

Sunday—A poor rich man (2 Cor. 6: 10)
Monday—True treasure (Matt. 6: 19-25)
Tuesday—Care-free life (Phil. 4: 4-9)
Wednesday—Divine wisdom (Prov. 8: 10-18)
Thursday—Labors of love (1 Thess. 1: 1-7)
Friday—How to do it (2 Tim. 4: 1-8)
Sabbath Day—Making life worth while (Luke
12: 13-23)

We hear a great deal nowadays about service, so much so that it is a well-understood fact that a life spent in the service of others is the only life really worth while. I wish that in this meeting we might go beyond the idea of service to *how* and *where* we are to perform this service. God has a place for each one of us to fill in this world. It was for this purpose that we were created. We may do splendid service helping other people but unless we do the kind of service God wants us to do, in the place where he wants us to be, our life will not be a success. Let me illustrate. A young man starts out in life full of ambition to do great things in the world. He becomes a lawyer, a leader in reform movements, a man respected by his fellow-men. Now if in God's plan this man was to have been a teacher or a doctor or a missionary, then his life was not a success. The life of Jesus was the most successful life ever lived because its key-note was, "Not my will but thine be done."

The question naturally arises, "How am I to know the will of God for me?" In answering this I wish to quote the words of the Rev. Samuel M. Zwemer, D. D.:

"The first requirement of every man, if he would know what is the will of God, is that he surrender his own will completely. You must be willing to be absolutely nothing if he will but use you in the great work of world-evangelization. If we reach that point, the whole problem will be settled for a large number of us. We must surrender our bodies, our hands, our feet, our tongues, all our talents, everything we have.

"The second requirement towards knowing God's will is adopting new standards of judgment. We can not use the standards of Demas, of Judas Iscariot, or of Archippus. We need the standards of those men who loved Christ without treachery and with singleness of heart. There are men whose standards of judgment lead them to think that if they give Christ part of their time, or do a little for him, he will be satisfied. This is a worldly judgment. The only way to serve him is to give him every moment of our time, all the strength of our being. This new standard means that if we can get a job in America that will pay us ten thousand dollars and one in China that pays one thousand dollars, we will make our decision—but not on a money basis.

"The third thing that we need is humility; 'not to think of ourselves more highly than we ought.' It is a great thing to sit alone with God and think soberly. There is no one who so much appreciates your talents as your Master. There is no one who ever judges us so leniently, so kindly, so tenderly as our Master. We can sit alone with Christ and take an inventory of our lives without any fear that they will be judged harshly. He and he alone can be touched with the feeling of our infirmities; he and he alone puts upon us the highest value judgments. Christ always gives a man credit for his best. Go alone with Christ therefore and take inventory of what you can possibly do with your one life. Think soberly, and you will hear a voice behind you saying, 'This is the way; walk ye in it.'"

SUGGESTIONS

Motto for the meeting (*to be written on the blackboard and repeated by all present*):

"The only thing that counts is to know the will of God for *me* and then to do it."

Topics for special prayer:

That the International Convention in Chicago may be a success.

That we may understand the will of God.

That our unconverted friends may come to see what true success is.

Questions (*to be given out at the Sabbath-morning service previous to the meeting*):

Why is a haphazard life never worth while?

FOR THE JUNIORS

For Christ or Against Him

F. E. D. B.

Junior Christian Endeavor Topic for Sabbath Day, July 10, 1915

Lesson text, Luke 11: 23.

Dear Juniors: One day when I was visiting a school, and a certain class came to recite, the teacher said, "I believe we are to choose sides today." Then the two captains who had been chosen the day before selected their helpers. You know how it is done, for I expect you have chosen sides in spelling or some other class.

How careful the two captains were to choose their friends and those whom they thought would be loyal and do honor to their sides; and each one hoped that his side would gain the larger number and win the praise.

I noticed, too, whenever a side lost a boy or girl, how disappointed the captain looked, and an anxious look came on the faces of all his helpers. Whenever one was gained, a happy look came on the faces of the whole row, and the boy or girl who came to them was greeted with smiles.

Our life here on earth is sometimes called a school, where we learn many lessons and prepare for the future life.

In this life-school there are always two sides, the right and the wrong, and daily and hourly we must choose which side we will be on. The side of evil is led by Satan, and Jesus is the Captain of the side of right.

Whose side are you on? Jesus said, "He that is not with me is against me, and he that gathereth not with me, scattereth." Do you notice the words are opposites? There is no half way. Our thoughts, words, and actions prove which side we are on. Jesus once said, "No man can serve two masters."

I wonder if you remember about Joshua, who led the Israelites into the promised land after Moses died? He urged them to put away all false gods and be faithful to Jehovah who had given them all their blessings.

Joshua said, "Choose you this day whom ye will serve," and added, "But as for me

How can we make sure that our lives shall be worth while?

What are the tests of a worth-while life?

How may riches and success go together?

How can we lay up treasures in heaven?

Is a man's life a success who is not converted until his dying hours?

"Christian Endeavor's Greatest Convention"

Attention, Christian Endeavorers, and all interested in Christian Endeavor! It is high time we were planning for the convention in Chicago, July 7-12, 1915.

There are two Christian Endeavor conventions which are of world-wide interest, the international, held once in two years in the United States or Canada, and the World's Convention, generally held in some foreign country. The convention in Chicago the first of next July is a combination of the two.

The International Convention has always been very great as to numbers, enthusiasm and spiritual uplift; the one in Chicago promises to be greater than any other ever held. President Wilson and ex-Secretary of State William J. Bryan have promised to deliver addresses if matters of state will permit at that time; Hon. J. A. Macdonald, leading orator of Canada, and Miss Anna Gordon, President of the National Woman's Christian Temperance Union, are among the many noted speakers; and William A. Sunday, the famous evangelist, is to speak in the convention hall every day at noon. A choir of one thousand voices is being trained to lead the singing, and many noted soloists will be heard during the convention.

All persons interested are invited to attend, whether members of Christian Endeavor societies or not.

There will be a registration fee of \$1, rooms can be engaged from 50 cents to \$1 a day, and there is encouragement given that there will be a reduction in railroad fare.

It is now high time that Christian Endeavorers were planning to attend and that local societies were planning to send delegates! More next week.

WILLIAM L. BURDICK.

Alfred, N. Y.,

May 25, 1915.

and my house, we will serve the Lord." And the people said, "The Lord our God will we serve; and his voice will we obey" (Josh. 24: 15, 24).

And do you remember the story about Elijah and the prophets of Baal, told in the eighteenth chapter of First Kings? Elijah said to the people, "How long halt ye between two opinions? If the Lord be God, follow him, but if Baal, then follow him." And the people said, "The Lord, he is the God; the Lord, he is the God."

Dear children, I hope you will always "refuse the evil and choose the good" and be "workers together with God."

Always be loyal to your Captain, Jesus Christ, and try to win others from the side of evil.

You need not wait until you are older, for even the youngest Junior can be on Jesus' side.

Memory verse: "For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish" (Ps. 1: 6).

Lesson prayer: "Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name" (Ps. 86: 11).

Key-word, "Choose."

Juniors at Work

BERLIN, N. Y.—The Junior society is active even though we have not reported lately. The girls have met on Sunday afternoons and sewed, and a very practical evidence of their work is a quilt for the Fouke School; and the needlework, please observe what dainty stitches those little fingers took! and a fitting superintendent they had in the "Mistress of the Manse."

The boys also met on Sundays and did carving with the pastor, and many an excellent and unforgettable lesson was learned while hands were busy with knives. Later, these with fancy articles made by the girls, and several things donated by older members of the church, were sold and netted the young people nearly \$10.

The boys of Mrs. Isabel Millard's class, who are Juniors, gave a social, the proceeds to be used to purchase maps, etc., for class work. This evening was very enjoyable, and the laughter was certainly general and hearty when it was discovered that some of the women dressed as girls for the "hour at school," conducted by the

pastor. After refreshments were served, one of the Junior boys took the offering and announced, "\$2.76, and one didn't pay!"

The Junior work is progressing splendidly. Considerable interest is shown in the contest, now in progress. Points are given on attendance, memorizing verses, leading meetings, etc. At the close of the contest the vanquished give a supper to the victors.

The pastor has just received new books for Junior work, to be divided into two classes, the work being arranged for both the little people and the older of the Juniors; and when these are used, there bids fair to be an intelligent, earnest class of boys and girls, well informed in the Bible, a help much needed in the church, and a comfort and source of strength and joy to our pastor and his wife, who have labored so unceasingly for their advancement.

M. E. G.

A missionary, asked to give a proof that the cross of Christ would eventually triumph, said: "When I arrived at the Fiji group, my first duty was to bury the hands, arms, feet and heads of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I lived to see those very cannibals who had taken part in that inhuman feast gathered about the Lord's table."—*Record of Christian Work.*

Noyes Beach Farm

SUMMER BOARD
FINE VIEW OF OCEAN
STILL AND SURF BATHING
BROAD VERANDA
BATH
NEAR TROLLEY

C. A. LOOFBORO
WESTERLY, R. I.

CHILDREN'S PAGE

"And Peter"

(Concluded)

The first thing to do was to settle the matter with the boys. Dick knew that they would protest when he told them that he was going to give up his place on the baseball team, though Peter could pitch as well as Dick himself. All Peter needed was practice. Peter, for his own sake, must be on the team; especially must he be in the coming game with the Glenwood boys. It took a long time to arrange the matter satisfactorily, and still longer to get the boys to promise that they would treat Peter squarely.

"Dick is hit pretty hard," said Reddy Duncan, as Dick hurried away in search of the new pitcher. "I wouldn't give up my place for Peter Harmon, or any one else. I wouldn't miss beating those Glenwood fellows for a good deal."

"Neither would I," put in Don Spellman. "We'll treat Peter as well as he treats us, on Dick's account. I've always felt kind of sorry for those Harmons."

If Dick had expected to find Peter at once, he would have been doomed to disappointment. He had not, however, counted on such good fortune as that. Several days went by before he had an opportunity to carry out his purpose. The first day he was free to look for Peter, he gathered together his fishing tackle, and started for Willow Brook. As he passed the ball ground, he could hear the boys laughing and talking about the coming game with Glenwood. That was to be a great game. It would be almost equal to a high-school game, for the grammar-school boys could play a pretty fair ball. Dick calculated that it would take at least a month's practice to put Peter in shape to play in his place on the team.

But where was Peter? Dick asked this question more than once as he fished alone in Willow Brook that cloudy morning. Dick didn't like to go to Peter's house, up beyond the brook, to ask for him, for he might get a cool reception there.

While Dick was wondering what next to do, the bushes near him suddenly parted,

and Peter Harmon's brown eyes looked directly into Dick's two blue eyes.

"Oh!" said Peter Harmon, dodging back.

"Hello!" replied Dick Bowen, as if greatly surprised. "I was just wishing for some one to come along and admire my catch."

Peter parted the bushes again and looked through, but stood ready to run. "Say, is your father going to send me off?" he demanded abruptly.

Dick glanced up from the fish he had just removed from the hook. "No, I don't think he will," he replied, as if he knew what he was talking about. "We couldn't spare you just now, when the baseball nine needs you, Pete. We've got to win that game with Glenwood Grammar, and the fellows want you on the team."

"But I can't play, Dick," protested Peter, though his eyes grew big with suppressed excitement. "I'd have to go to school if I wanted to play on the nine, and no matter how hard I try, I can't study."

"Perhaps you could learn faster if we studied together in the evening," suggested Dick eagerly. "I think that would be good for us both. Come on home with me, and we'll talk it over. There's going to be fish and doughnuts and lemon pie for supper. Mother said to bring you if I could find you. Father will be away till tomorrow, and we couldn't eat all these fish ourselves." Dick waited anxiously for the boy's answer, a great deal depended upon Peter's decision.

"I'll go," said Peter abruptly, as he pushed his way through the thick bushes. "You've treated me white, and that's something not many folks have tried to do. I'd like to join the team, too, and help win the game. Are you sure the fellows want me to play with them?"

"Sure they do," replied Dick, as he picked up his traps. "Come on." Then all at once he hesitated. "Shouldn't you tell your mother first, Peter?" he asked, soberly. "You might not be back till late, you know, and mothers worry sometimes."

"Why, I will tell her," promised Peter, as he turned toward home. "I shouldn't have told her yesterday, though."

"I wonder if he heard that sermon," thought Dick, as he waited for Peter to

come back. "Somehow he seems different, or perhaps I am different."

In the weeks that followed, people could hardly understand just what had happened to queer little Peter Harmon. He was far from behaving like the old Peter. He had even of late taken a violent notion to study. What had happened to the boy?

"Who was the small boy who sang so well at the concert last night?" asked Captain Dixson, who had been away for some time.

"Why, that was Peter Harmon," replied Mrs. Dixson. "Don't you remember what a shy little fellow he was? He was always up to some mischief, and always in trouble. Surely no one would have guessed it last night though. Miss Bixby says he is doing splendidly in school too. He simply didn't know how to study, and no one seemed to understand him."

"He was on the team that won the ball game this afternoon, then," said Mr. Dixson, as he picked up his evening *Journal*. "I heard the folks cheering him when he came down the street. I wonder why Dick Bowen was left out of the nine; he's a fine player, and never misses the ball."

"I don't know, I'm sure," sighed Mrs. Dixson. "I never can keep track of those boys."

Out at the little farm near Willow Brook, Peter Harmon was carefully putting away his new baseball suit. "Mother," he suddenly asked, "Couldn't I invite Dick out here to dinner sometime? He's been a fine friend to me. He may think I don't know about his giving up his place on the team, and doing lots of other things for me, but I'm not blind. Do you think I could ask him to come here?"

"To be sure you may," assented happy little Mrs. Harmon. "Tell him to come tomorrow and stay as long as he pleases. He's a good lad, but he is no better than my own. I'm thanking the Lord this minute for Peter."

Peter hastily turned away; that look in his mother's eyes was almost more than he could stand. He must try so hard to be worthy of such a mother and such a friend as Dick Bowen.

As for Dick, he knew all about the "And Peter" text now.—*Alice Annette Larkin, in Kings' Treasuries.*

Annual Meeting of Pawcatuck Church

JOHN H. AUSTIN

Something for the RECORDER of June 21. What shall it be? It seems to be pretty late to give a report of our annual meeting, as that comes along early, on the evening of April 11, but perhaps it may interest the readers.

The annual business meeting of the Pawcatuck Church was not an event that was given very much attention before some five years ago. Then there came a change in affairs. Pastor Clayton Burdick proposed that we have a banquet, and have a little social time in addition to just the prosy business of looking into church finances and listening to the reports of the secretary and treasurer.

The food for the banquet is obtained by solicitation from all of the church members, and all the members with their families are invited to attend. They usually have the tables arranged in the vestry, and we can take care of two hundred or more persons in seating at one time.

The people commence to gather in the audience room upstairs about five o'clock p. m., renewing old acquaintances, talking on current and local topics that interest them, while some of the younger children tear around out of doors and have the same kind of a good time that most children do who are blessed with health and have good vitality. The banquet comes soon after six o'clock.

This year almost two hundred partook of the things that satisfy—and sometimes distress—the inner man. About an hour is spent at the banquet; then all go to the audience room above and commence singing, while those who have served as waiters have their meals. After they are able to appear, we commence our business.

There are always a few changes that must come from year to year in the personnel of the officers of the church, so there was this year. So far as finances go, we seem to be supporting the church and are locally prosperous; but for several years our contributions to our societies have been falling off, and this ought not to be, as our Missionary and Tract societies need all we can raise. This is also an index to the desires of the church members to spread the gospel, which is her vital

(Continued on page 832)

SABBATH SCHOOL

REV. L. C. RANDOLPH, D. D., MILTON, WIS.
Contributing Editor

Superintendents, sit up and take notice. We have gleaned from our mail table some spurs for you. You will be glad to see them, and to know that others are thinking about the same problems that you are thinking of. Happy is the superintendent or the pastor who is continually prodded and stimulated by his associates. Sometimes a person makes a suggestion to me about my work—and then apologizes for so doing. *Apologizes!* As if that would hurt a pastor's feelings! It is what he wants. Pastors and superintendents and teachers, draw your people out. Enlist them in making improvements. Welcome any timid proposal so heartily that more will follow. Some suggestions will be discussed and found impracticable; some may be used in modified form; some will be put on the shelf for future service; some will be usable at once. If the proposed plans are no better, they will at least furnish a variety to the Sabbath-school menu, and enlist wider interest. Don't get into a rut and go to sleep. Now listen to the following voices from the class seats. Perhaps one of them came from your school. Who knows?

* * *

"Please put something in the RECORDER which may help others as well as ourselves. (That hits me, you see.) Your paragraphs are often fine and one may be just what we need." (O wily correspondent, who knows how to coat over the suggestion with a little praise. Great gift that!)

* * *

"How would it be for a rural superintendent to vary his usual program of Call to Order, Prayer, Singing, Any business to come before the school today? Lesson in concert, Class exercise—Collection—Singing—Dismissed (in terse terms without comment), by presenting some connecting link between previous portions of Bible history or of present conditions of human life and the old, that he may link the present lesson in some way his hearers may not have attained to?"

"What can we do to get personal interest in Scripture treasures? Would it be infringing to ask a young person to elucidate some point (the next Sabbath) in a past lesson, or in the present or next lesson, thereby inciting the study of the Scriptures which Christ urged?" Not just reading the lesson, asking the questions and reading the suggestions in the *Helping Hand*. (O superintendent dear, carry the *Helping Hand* before the school in your head and your heart—not in your fingers!)

* * *

"I am hoping for something to touch our superintendent's soul, and get him out of his rut of thinking he can't take the time to make the school work interesting. He is a hard worker on the farm." (Or perhaps he is a hard worker in the shop or in the home or the schoolroom or on the road or somewhere else. Brother, your greatest mission is the immortal one of bringing the Bible to human lives. Be a hard worker there. Those results will stand when others are lost and forgotten. I congratulate you on the great office to which you are called, whether your school numbers seven or five hundred.)

* * *

"Sometimes there are three of us there, again there may be ten, again twenty. One lad of sixteen is always there." (Good for that lad! And good for the cheery spirit of our correspondent who is just as much interested in her school as though there were a multitude.)

Lesson II.—July 10, 1915

SOLOMON ANOINTED KING.—I Kings 1: 1-2: 12
Golden Text.—"Know thou the God of thy father, and serve him with a perfect heart and with a willing mind." 1 Chron. 28: 9.

DAILY READINGS

July 4—I Kings 1: 28-40. Solomon Anointed King
July 5—I Kings 1: 41-53. The Rival Spared
July 6—I Kings 2: 1-12. David's Charge to Solomon
July 7—Matt. 5: 13-20. Righteousness of God's Kingdom
July 8—Ps. 2. The Invincible King
July 9—I Tim. 6: 11-16. The Blessed and Only Potentate
July 10—2 Pet. 1: 1-11. The Everlasting Kingdom

Do you know of any way so sure to make others happy as to be so yourself?

MARRIAGES

KINNEY-BOYD.—At the home of the bridegroom, immediately following Commencement exercises, June 10, 1915, Mr. Chaldon B. Kinney, of Salem, W. Va., and Miss Marion R. Boyd, of Alexandria, Minn., director of music in Salem College. The ceremony was performed by President C. B. Clark.

HULIN-HUNTING.—At the home of the bride's brother, Mr. Arthur C. Hunting, 210 West Fourth Street, Plainfield, N. J., Sunday, June 20, 1915, at six o'clock in the afternoon, by Rev. Edwin Shaw, Mr. Lyman Francis Hulin and Miss Martha Pearl Hunting, both of Alfred, N. Y. E. S.

(Continued from page 830)

mission. But our people are usually generous when it comes to local interests of a missionary nature, and give liberally. (But I am getting sidetracked.) The superintendent of the Sabbath school gave his report, the treasurer of the Ladies' Aid society gave a report, there was one from the Christian Endeavor society, and one from the pastor.

In the pastor's report he had attended forty-two funerals during the year, five of them members of our church, and he had to refuse to take charge of some because of lack of time. There were ten weddings that he had officiated over, but, strange to relate, none of them have been from our church membership. This seems to be a queer condition, as we have a large number of young people of marriageable age. I question whether there be another church within the denomination that has so large a number of attractive young ladies that are unmarried.

I presume that there are reasons why there have been no marriages in the church. I can think of some. One reason might be, there is such an array of educated, intelligent and agreeable young ladies to make a selection from, it is confusing to the masculine mind. This might indicate a lack of decision in the character of some of our young men. Another possible reason for non-marriage, we have in town a club that stands very high in the esteem of the better class of our young men. The home life may pale in comparison with the congenial associations at the club. Club life is very attractive, and less expensive

than furnishing a home and supporting the family.

But again I am getting sidetracked. To come back to my subject, the annual church meeting, we close about nine o'clock, and there seems to be a good interest in these annual gatherings.

Westerly, R. I.

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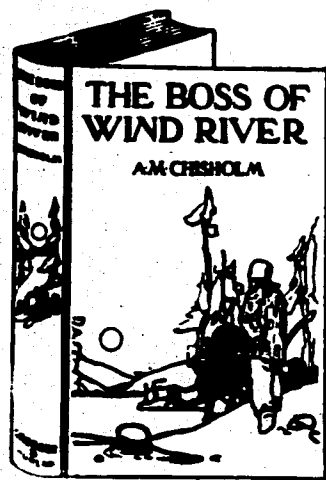
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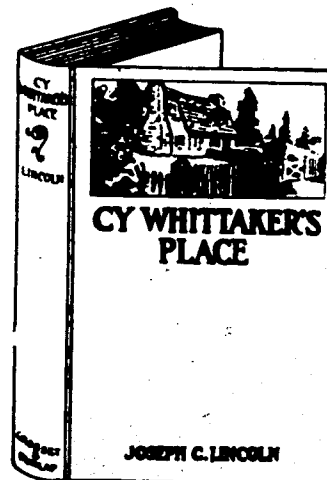
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