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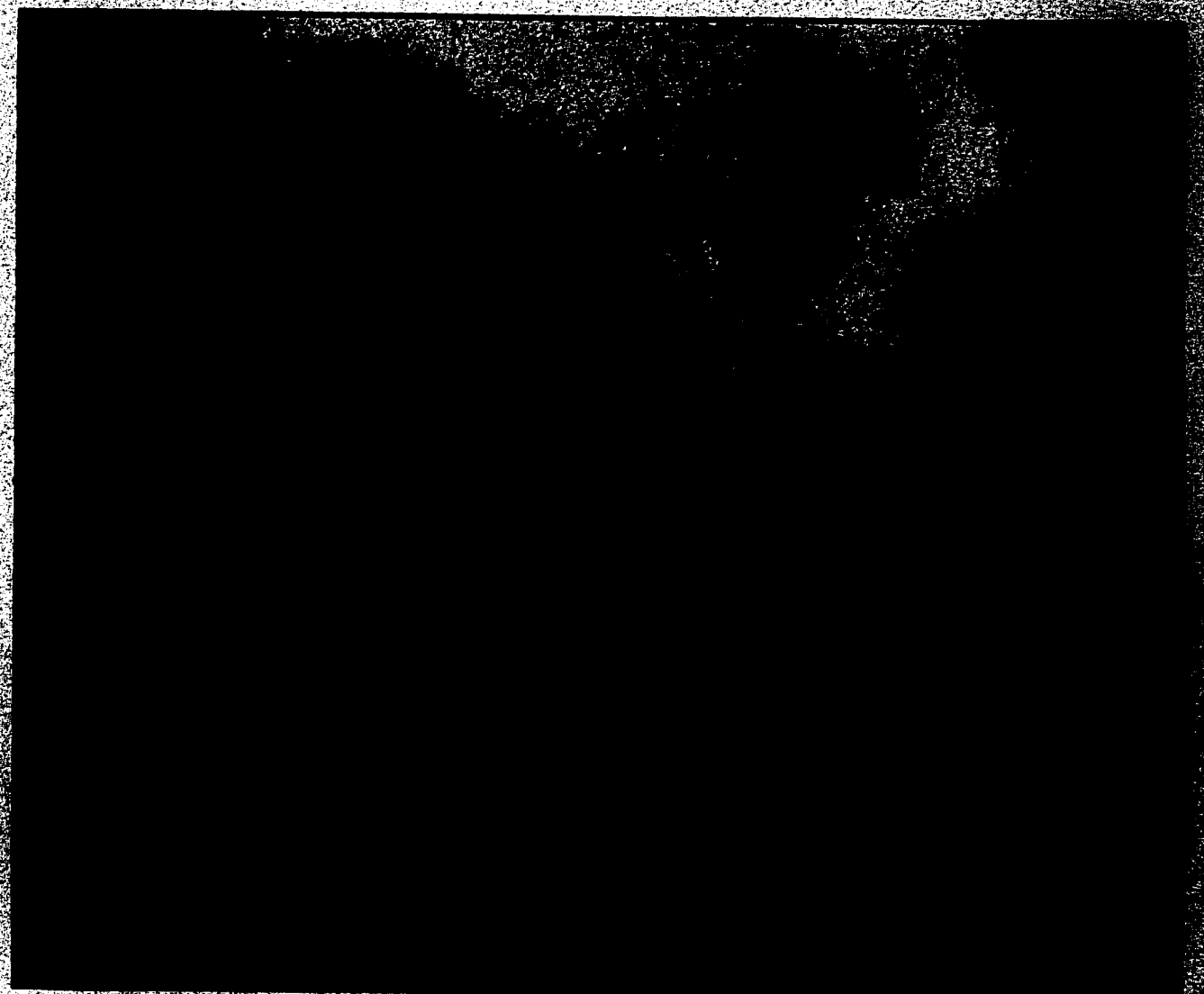
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American Sabbath Tract Society
(Seventh Day Baptist)

Plainfield

New Jersey

The Sabbath Recorder



THE STEINHEIM, ALFRED UNIVERSITY

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PLAINFIELD, N. J., JUNE 26, 1916

WHOLE NO. 3,721

Eightieth Commencement of Alfred University

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

In this month of June, colleges all over the land will be sending forth men and women into the world's work. From the narrower confines of a college democracy where students have learned the value of initiative, of working together as social equals in solving problems of school life, correlating their thinking with greater problems of the outside world, where each student stands upon his own individuality and is measured by his own individual worth, they pass out into a larger sphere to assist in shaping public opinion and in working out greater problems. The college man whose mind has been properly disciplined through four or more years of college training is able to take a position far in advance of his brother without this preparation. The age is calling for trained men in every line of activity; men who can think soberly, consecutively, and constructively; men who can bring things to pass; men who will not sacrifice principle for monetary consideration; who will be true to convictions, and stand like adamant in the face of temptations when honor and principle are at stake. Where could young men and women better equip themselves for useful service than in a college community?

Aside from the influences of classroom, teachers and friends, and these are in-calculate in the formation of character, there are still those natural environments which add richness and fulness to life; those subtle influences which operate silently in the formation of tastes, morals and character.

Seated at my desk in my office I need but to look out upon God's world to realize the value of such natural environments as we have here at Alfred, an ideal college town.

"Where the hills of Allegany
Stand as guardians 'round,
Nestling fondly in the valley,
Lies our college town."

With sixteen acres of college campus, well kept, where the Angel of Beauty has sculptured hill and valley and sown over them trees, shrubs and flowers in rich profusion, and filled the air with singing birds in great variety, one ought to feel an uplift of soul as he searches after truth and be inspired to rise to still higher attainments.

"You may go where'er you please
From the north to southern seas,
And you will find no music sweeter
Than the wind in old pine trees;
How each restless thought it stills,
How the heart with rapture thrills
When the green comes back in springtime
To the dear old Alfred hills."

Amid such scenes Alfred sends forth into the world on this eightieth commencement twenty-five young men and women who will soon find their places in life's activities. The class of 1916 is composed of twelve young men and thirteen young women. Twenty-five different communities and five different States are represented. Of this number five graduate from the New York State School of Ceramics; two graduate from the classical, seven from the scientific, and eleven from the philosophical courses. They go forth to swell the ranks of an ever increasing host of alumni who are always loyal to the best interests of their Alma Mater.

Annual Sermon

The week of commencement began with the annual sermon before the Christian associations. Aside from the usual exercises of the morning a duet, "My faith looks up to Thee," was sung by Miss Ruth Phillips and Mr. Stanton Davis. These words voiced in most pleasing manner the true attitude of the congregation in its morning worship and were a fitting prelude to the theme presented. With a few well-chosen words Mr. W. J. Sutton, representing the Christian associations, introduced the

speaker, the Rev. Clayton A. Burdick, of Westerly, R. I. Mr. Burdick took for his text the familiar words found in First Corinthians 12: 31—"But covet earnestly the best gifts: and yet shew I unto you a more excellent way." Theme: "Choosing the Best." The speaker emphasized the importance of early seeking the best things in life. The exercise of this the most common of the mental activities will involve hardships and suffering if we live up to the highest in our lives. It is important that every one of us find out early just for what work we are best fitted, not allowing money consideration or position to influence us in life's choice, but rather how we may best honor God and serve our fellow-men. Whatever line of activity we follow we may have the assurance that all honest work is God's work and our highest aim should be to lift the world higher and nearer to our Father. Best results follow a close walk and a better acquaintance with God. Men who continually covet the best gifts are men of large attainments; men who go forth to service with hearts full of love and kindness toward their fellows.

Baccalaureate Sermon

President Boothe C. Davis, LL. D., preached the baccalaureate sermon in the church Sunday night at 8 o'clock. Music for the service was furnished by members of the college glee club under the supervision of Director Ray W. Wingate. Pleasing features of the program were the bass solo, "Behold the Master," by Mr. Horace Griffiths, a member of the senior class, and "Savior, Comfort Me," sung by the quartet composed of Henry E. Pieters, Stanton H. Davis, Ivan L. Fiske and Horace Griffiths.

Dr. Davis took for his text Proverbs 29: 18—"Where there is no vision, the people perish." Theme: "The Influence of Ideals upon Character." The sermon follows:

If there were not other proof of the truth of this proverb in all the centuries since it was uttered, this present world war would amply prove its truth. With all that has been said, and that may yet be said, of the cause of the war or the lack of cause, it is all comprehended, in the last analysis, in the want of "vision" on a gigantic scale; and the result is that most

stupendous organization for the sole purpose of causing the people to perish, ever yet known to humanity.

A recent writer, speaking in a popular vein, has said: "Telling the people *why* will be governing them." "Letting the crowd be good," he says, "all turns, in the long run, upon touching the imagination of crowds."—"The coming of the kingdom of heaven is going to be the coming of a new piety and of new kinds of saints—saints who can attract attention, saints who can make crowds think what they really want."—"Goodness is the one great adventure of the world, the huge daily passionate moral experiment of the human heart."

But to succeed in this great adventure, men must see why; have vision; know truth in its relation. "Where there is no vision, the people perish."

Idealism is vision. Its priceless reward is in its power to keep the people from perishing. Idealism is more than vision; it is a sanctified vision. It implies knowledge and disciplined discrimination, but in addition faith and outlook.

It is because of these facts that the theme, "The Influence of Ideals upon Character," is appropriate for our study on a baccalaureate occasion like this.

Ideas and ideals have ever been, since the beginning of the race, the chief instruments by which man has modified his environment and determined his adjustments to his fellow-men.

Human instincts, creative imagination and constructive reasoning all unite to create for us these ideals, without which life degenerates to a passive mechanical routine, to a prosaic determination or to a coarse materialistic interpretation of life that is without the stimulus of faith or the uplift of vision.

History is replete with illustrations showing the influence of ideals upon character.

The Greek ideal of a perfect human body was the determining factor in the Greek civilization. Recreations and amusements were all planned and executed with the one purpose of the development of the perfect physical body. Games, races and tournaments fostered this ideal. Industry and vocations were subservient to this one purpose. Greek art which has made the Greek civilization illustrious was founded upon the aesthetics of the symmetrical hu-

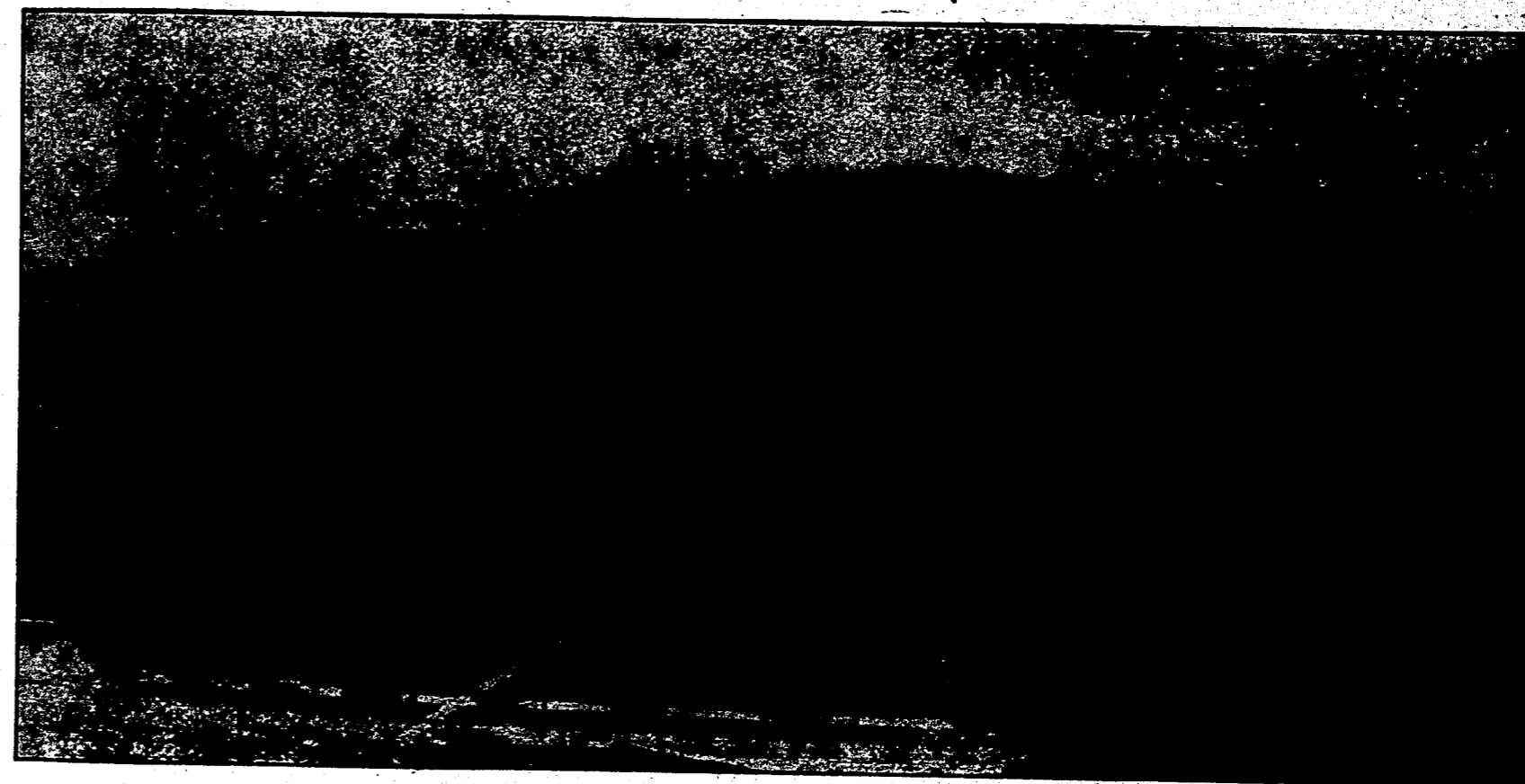
man form. Sculpture was consecrated to this ideal. Painting and architecture cherished it.

The drama, with the open-air theater, drew its materials from the human aspirations for the perfection of physical qualities, and moral qualities based upon the physical. In the literature of the Greeks, physical prowess is constantly held up to emulation and praise.

Even the fine linguistic distinctions of the Greek language,—the finest and most aesthetic of any language in the world—seem to have been conceived and polished into form in the same spirit and with the same ideals that produced the art and the

finements of the Greeks and vacillated between triumphal entries and degenerate debauches.

The ideals of the barbarians who invaded the classic civilization from the north and introduced the characteristics of the Middle Ages left Europe, after a thousand years, to be reawakened by a renaissance of learning and art rediscovered and introduced from the long buried remnants of past civilizations. The Teutonic barbarism of the Middle Ages, satiate with iconoclasm, exulted in the devastation of art and literature. It burned libraries, threw down temples, and multiplied the choicest art the world has ever seen.



THE CAMPUS

drama, and that made the Greek body the model of excellence in all that pertains to beauty, symmetry and proportion.

Roman character is no less the product of ideals than is the Greek. But the ideals are as different as the difference in character. Not the clean-limbed athlete was the ideal, but the *dominant will*. Hence the development of Roman militarism and Roman law. The discipline and training of armies was a process by which the Cæsars and the Scipios could enforce their wills and buttress their laws. Out of this ideal of the dominating will grew both the Imperial Rome, and the luxuriant, degenerate, decadent Pompeii.

Here literature and language lost the re-

One can not read of the wanton destruction of the Rheims Cathedral in the present war, without connecting this vandalism with that of the inglorious progenitors of the same race who sacked Rome fifteen centuries ago and laid in ruins the accumulated art and architecture of the preceding centuries.

The history of religion also furnishes abundant illustrations of the influence of ideals upon character. Pagan religions made their devotees brave warriors, cruel, heartless, lustful pagans, or fanatics, according to the ideals which men had of the gods whom they worshiped and sacrificed to.

The coming of Christianity into the

midst of paganism introduced new ideals. The Christ spirit was one of humility and service. He cared for the lowly and the weak. He ministered to the suffering and the sorrowing. He taught that "a man's life consisteth not in the abundance of the things which he possesseth."

The application of his teachings by the early disciples led to a socialistic organization of the primitive church, and that ideal, so prevalent in the first century of the Christian era, still persists in modified forms in monasticism and other isolated movements in Christianity.

But the rise of the Roman hierarchy in the early Middle Ages, substituted an altered ideal for the simple leadership of Him "who came not to be ministered unto, but to minister." Leadership in religion became automatic, and aspired to world rulership and political and material power. The ideal of the exalted Christ on the cross was exchanged for the exalted bishop on a throne. This new ideal changed the church as well as its leadership to a pyramidal organization of power, where those higher up preyed upon the weak, and extorted money for indulgences, or for immunity from punishment for the sins due to the weakness of the flesh.

After a thousand years of following the perverted ideal, a new modification of the ideal set in. It was the Reformation under the leadership of Luther, Zwingli and others. It was a reaction from the hierarchy in religion to the individualism which brooks no dictation and no intercession. For more than four hundred years that ideal of individualism—personal responsibility to God—personal right to interpret Scripture, and personal salvation independent of priest or intercessor dominated Christian thinking. Its result has been the breaking up of Christianity into many scores of denominations and sects, each free to go its own way in dividing and subdividing, until when followed to its logical conclusion, each man is a law unto himself.

Our modern life at the close of the nineteenth century found this ideal of individualism bearing its extreme fruit, influenced by a contemporary materialistic ideal. If the individual is independent in religion, why not in economics and in industry?

If he owes no man anything in religion, why should he not be economically independent; and therefore at liberty to get

what wealth he can by what means he can, and use it as he pleases?

But the stage of individualism soon passed, in industry, for big business, fostered first, and then *compelled* combination and concentration until the world has awakened to the fact that no man or combination of men can do business with a high hand independently of the rest of mankind. Gradually a new ideal is forming, looking toward the brotherhood which Jesus saw. But in its new form, it has an economic motive, which is added to the simple impulse of brotherly affection. The push and pull of affection has for its most powerful ally in moral uplift the economic idea of justice, equity and righteousness. Thus with the shifting of the idea is witnessed the shift in emphasis on character, religion, economics and social fraternalism.

Before turning from this vast array of illustrative material, I must call your attention to the ideals of literature and their influence on character.

Literature is the expression in letters of the co-operating intellectual and spiritual in man. Pure intellectual thought alone does not constitute literature. Euclid's "Elements," Newton's "Principia," Spinoza's "Ethica" and Kant's "Critique of Pure Reason" represent the intellectual divorced from the spiritual. They fail to measure up to our ideal of literature because of the absence of spiritual elements.

The spiritual enters the domain of the emotional. It embraces the susceptible, the impressive, the sympathetic, the intuitive. The spiritual is the unfolding of that mysterious something in the constitution of man, by and through which he holds relationship with the *essential spirit of things*, as opposed to the phenomenal of which the sense takes cognizance.

The relative merit and importance of different periods of literature are determined by the different degrees of spirituality which these periods exhibit.

This is only to say that the degree of *vision* or idealism of literature determines its power to stimulate its essential, its eternal element; its transforming power. The unconscious might in the verse of Chaucer and Spenser raised them above the darkness and desolation of the wars and conflicts of early English life which they illuminate with passion and power. They planted the seed of spiritual power and

idealism which grew to flower in the Renaissance and the Elizabethan literature.

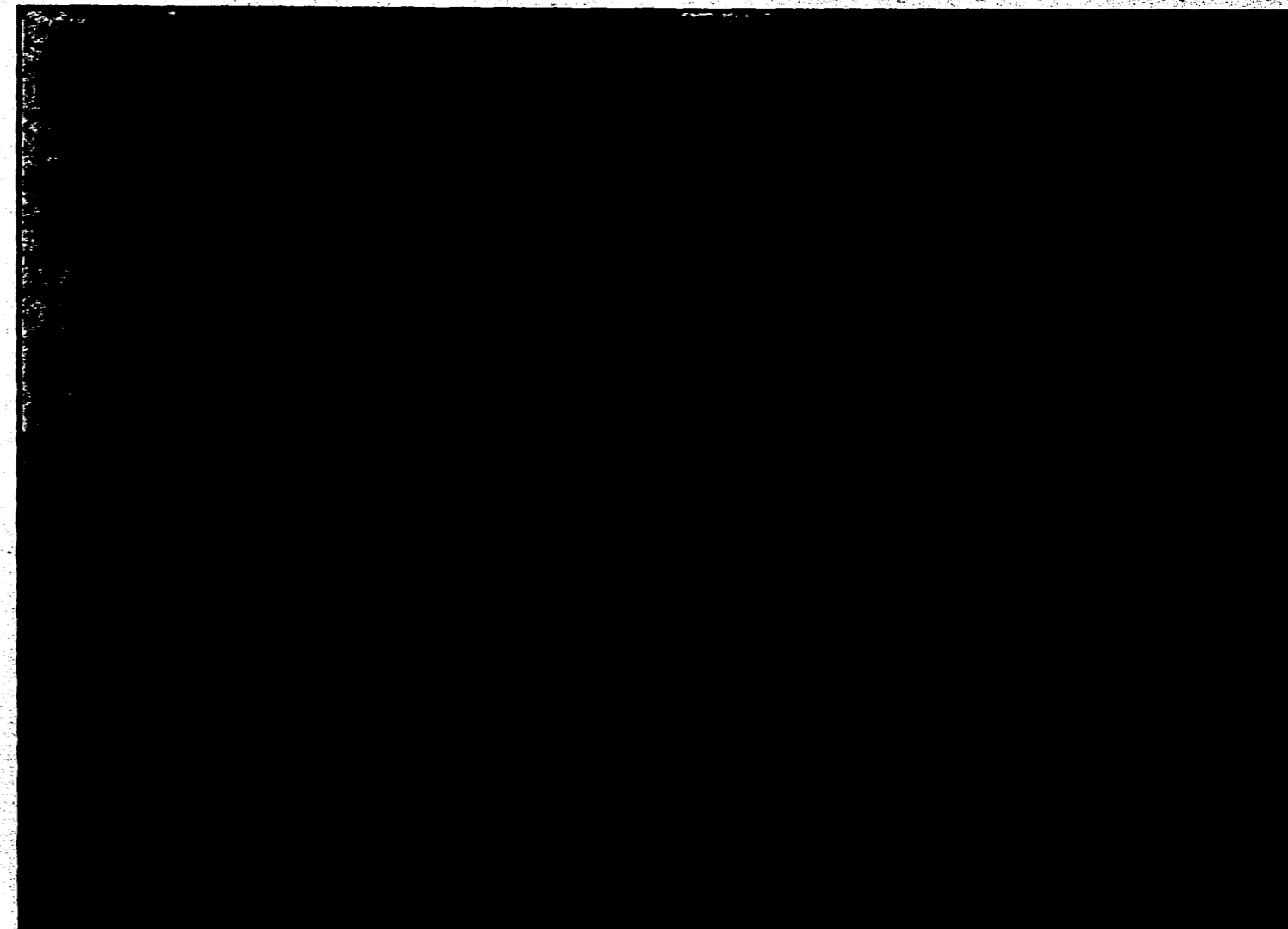
The baptism of blood and fire through which England passed at the Reformation gave religion a new birth. The mighty heart of the people, purged from the dross in the crucible of conflict, came forth with a new vision. New ideals were to enlighten and exalt men's minds as they subsequently shone forth in Shakespeare, Milton, Bacon, Ben Jonson and many others.

These writers created a literature embodying the high ideals which have been the powerful factors in shaping the char-

ideals of the transcendentalists have been a regenerating force in letters, philosophy, science and religion.

When George Ripley resigned his parish to devote himself to literature, he had a vision that reached beyond the boundaries of his parish, and sought to save men who could not hear his Sunday sermons.

He said to his people: "There is a class of persons who desire a reform in the prevailing philosophy of the day. They believe in an order of truths which transcends the sphere of the external senses. They maintain that the truth of religion



ALFRED THEOLOGICAL SEMINARY

acter of the English-speaking race. They are reiterated and expanded in the immortal writings of Scott, Wordsworth, Coleridge, Byron, Keats, Shelley, Tennyson and Browning.

The spiritual ideals in literature brought forth in the eighteenth century a great religious revival in which the Wesleys and Whitefield were leaders; and which produced William Cowper as its poetical mouthpiece. This again is only another instance of the vision which saves the people from perishing.

In our own American literature the

does not depend on tradition nor historical facts but has an unerring witness in the soul. There is a light, they believe, 'which enlighteneth every man that cometh into the world.'

"There is a faculty in all, even the most obscure, the most degraded, to perceive spiritual truth when distinctly presented. They believe that the ultimate appeal, on all moral questions, is not to a jury of scholars, a hierarchy of divines, or the prescriptions of a creed, but to the common sense of the human race. These views I have adopted, and if my discourses and

lectures have in any instance displayed the vitality of truth, impressed on a single heart a genuine sense of religion, disclosed to you a new prospect of the resources of your own nature, made you feel more deeply your responsibility to God, cheered you in the sublime hope of immortality, and convinced your reason of the reality and worth of the Christian revelation, it is because my mind has been trained in the principles of transcendental philosophy."

Out of ideals such as these came the writings of George Ripley, Ralph Waldo Emerson, Charles A. Dana and Nathaniel Hawthorne. By them the dark blood-stained soil of Puritanism was broken up and a new verdure appeared. In this newly stirred soil, plants with stainless blossoms and exquisite odor arose. That stern austere philosophy and theology, where persecution and bigotry had flourished, gave place to the softer ideals of spiritual grace and love. So long as beauty and fragrance give charm and value to life, so long will these fair blossoms of love shed a beneficent saving power over the people who before were perishing in the cold, cruel soil of mediæval theology, New England blue laws and Puritan persecution.

Surely enough has now been said to illustrate the fact that character develops around certain "psychic dominants." These "psychic dominants" represent the *vision* or the *want of vision*. Where there is no vision, degeneracy, decay and death are inevitable. Where there is vision, there is growth, progress, life.

This saving vision, however, is the vision of trained minds. It is the educated men and women who are to furnish the saving "psychic dominants." College men and women must furnish the world the ideals by which our civilization must be saved from its grossness, its materialism, its cruelty, its love of display, its irreverence.

It is the mission of college training, above all, to enkindle in young souls these illuminations which shall guide benighted humanity into paths of safety.

You who are graduating from this college are to become the spiritual conservators of those ideals which point to new values in human life and history. Christian homes have planted in your hearts the germs of these ideals. Through examples and by parables and precept they have been

taught you in the public schools; and reinforced by the Christian preaching by which your whole lives have been surrounded. Now you have been the beneficiaries of the large educational resources of a Christian college.

Humanitarian science and philosophy have enriched your prospective and sharpened your imagination to perfect the vision by which you are to save yourselves and the people from perishing; by which you are to determine the character of yourselves and, to an important extent, of your fellow-men.

Effective beliefs, raised to the power of vision, are the only means by which men are to be saved, and society saved. In the great adventure of the world, of which I have spoken, namely, *goodness*,—the passionate moral experiment of the human heart,—there is just one means by which to bridge the gulf between the vicious and the good. That means is the religion of love expressing itself in service.

Education strives to bridge the gulf between the ignorant and the educated. Economics would bridge the gulf between the rich and the poor. But it is the religious and moral ideals that must bridge the gulf between the vicious and the good. Moral ideals are our most precious spiritual possession, because these ideals are the dynamics of character building and the arc lights of salvation.

My dear young people of this senior class, your measure of moral ideals and of spiritual vision is your measure of all true success. We have sought to acquaint you with the ideals by which we are inspired and guided. We have sought to place your feet upon solid ground on the foothills of truth and inspire you to climb toward the summits.

Because ideals give character, and vision saves, we pray that you may have both ideals and vision in large measure, and that you may be instruments in God's hands for the saving of the people, through the vision which you possess.

Follow the leading of your highest light. Be true to it and to God who gives it. Then lift the torch of that light up to the perishing world. In patience and love and faith hold aloft your best ideals that all men may share the light both of your culture and your moral and spiritual vision.

If you do this, your Alma Mater's best

hope and faith in you will be realized, and God the Father will crown your lives and your labor with his infinite love and his eternal salvation.

One of your professors has been wont occasionally to request his students to read Professor Alphonso Smith's little book—"What Can Literature Do for Me?" You who have read it know that its charm is in the *vision* which it holds up before you. You are pointed to the fact that the poet and scientist, the toiler, the reformer and the statesmen are all possible because of *vision*, and *only* because of vision. "You may find America's Creed of Idealism," he says, "written in Holmes' 'Chambered Nautilus,' in Hawthorne's 'Great Stone Face' and in Longfellow's 'Excelsior.'" Read them and let your souls expand with them on the wings of light to that higher vision to which I point you tonight in this great moment in your lives—the vision in the creed of Jesus Christ, emblazoned, immortal, in the Sermon on the Mount.

Footlight Club

Milestones

Monday evening at Fireman's Hall the Footlight Club presented their annual play, "Milestones." The acts are divided into milestones, the first is 1860, the second 1885 and the third our own day. The youth of 1860 becomes the parents of 1885 and the grandparents of today. Robert Greene, president of the club, took the lead as John Rhead and put into it his best work. He was the youth of 1860 with a vision purely financial; Eva Witter as Rose Sibley most commendably played her part, while the work of Rose Trenkle as Gertrude Rhead was well portrayed. Twenty-two students took part in this play as members of the club and much credit is due them for so ably handling this production.

Class Day Exercises

The Play

Beneath the historic pines on the hillside the class of 1916 presented Oberon and Titania, an adaptation of scenes in Shakespeare's "A Midsummer-Night's Dream," by Francis E. Clarke. The entire play may be called an ideal dream. Oberon and Titania are king and queen of

the fairies; Puck, or Robin Goodfellow, is the prime minister, while all the denizens of fairydom are subjects. Four lovers are almost inextricably tangled by careless Robin Goodfellow, who has dropped the juice of love in idleness upon the eyes of the wrong lovers. King Oberon tricks his capricious and resentful queen, by the aid of the same juice, into an infatuation for a clownish weaver, who has come out with his mates to rehearse a play to celebrate Theseus's wedding, but has fallen asleep and wakened to find an ass's head planted upon him. All comes right, as it ever must in fairyland: the true lovers are united; the faithful unloved lady gets her faithless lover; Titania repents and is forgiven; and Theseus's wedding is graced by the "mirthfullest tragedy that ever was seen."

An orchestra of three pieces, hid in the foliage, rendered excellent accompaniment to the dances and singing, which consisted of a solo by Miss Elizabeth Sullivan and a trio composed of Misses Ruth Phillips, Genevieve Burdick and Elizabeth Sullivan.

Much credit is due Miss Susan White whose careful training was shown throughout the play.

Mantle Oration

Following the play the mantle oration was delivered by Miss Ethel McLean and was responded to by Miss Mary Saunders who received from the outgoing class the cap and gown. This simple but impressive ceremony represented the senior class as taking their places among Alfred's alumni, while the large junior class receiving the mantle of distinction assumed their duties and responsibilities as college seniors.

The address follows:

Classmates, Alumni and Friends:

The significance of the mantle changes from time to time in accordance with the evolution of education. It is no longer the symbol of an intellectual aristocracy, but one which includes all mankind, in bringing us who wear it nearer to our fellow-men. It requires much of us, but also gives much. There is no debt but which, sometime or other, must be paid, measure for measure. Whoever receives a multitude of benefits and renders none will find that his inner self pays the forfeit. The divinity in him is imprisoned, and his soul shrinks. In a great measure he has lost

his life. It is for us to pass on in a thousand different ways what we have received here.

Four years of college training have revealed to us, somewhat, the best in ourselves, and now we must give back to the world the best we have. In this we are not alone. Every other thing God has made renders service and receives joy. Lest we ourselves forget, or through indolence do not listen to, the inner Voice, that same great Spirit speaks to us through nature. The birds passing on their journey from one far country to another, pause often in the swaying tree tops, and pour over the world a melody of song—

"Like one that loves thee,
Nor will let thee pass ungreeted."

Little we know of what they receive, but as they wing their passage toward the rosy depths, giving, always giving, we, like the poet Bryant, must stand and wonder—whither?

We are like birds of passage, all of us, passing from somewhere to somewhere, and on our journey we must pause along the way and give to the world a melody of joy, and greetings of kindness and sympathy. It is said, "There is more kindness in every heart than is ever spoken." Let our kindness be imprisoned spirits no longer! We are given a place in fulfilling the plans of a beautiful universe, and it is in this place that we can best render to the universal Soul the things which are His. We can not move the things of nature from the place given them, without their voices are hushed. "The sheaves you may take home with you, but the wind that was among them stays without." You may take a cup of water from the brook, but that water murmurs no more. The rose expresses its soul in beauty, but severed from the stalk which nourishes it, it withers away. So it is with us. Finding ourselves, we must be ourselves, and express the soul within us; then "our voice shall be as sweet as the murmur of the brook and the rustle of the corn."

Our years at Alfred University have been but a momentary instance in our passing toward the Infinite. Yet its significance is "without bottom and without shore." It has taught us that not only with reason must we seek to solve the problems of right living, but with the se-

rene institution of the heart. With these we are to determine the color of life. The mantle signifies that for us the unknown coast we are traveling is no longer pathless, and that in our passing we are willing the world should reflect our lives, whether we be king or slave.

To you, the class of 1917, we now yield our place as seniors, and with it, the mantle. May it more deeply impress the significance of the compensations which this college training requires of you. May you who receive it, receive likewise the informing Spirit, acknowledging intellect your mistress, only as the wisdom of the soul directs it. The best wishes of the class of 1916 will always be with you.

Ivy Oration

The ivy oration was delivered by Mr. Ray Maure beside the Carnegie Library. Mr. Maure said:

"In accordance with the custom of past years, we have come here as seniors to plant a class ivy. It will grow; it will help to beautify this place; it will twine with the vines of the classes that have gone before; it will be lost to sight among the vines of succeeding generations. The class of 1916 would have it so, for this is progress. As for us, we shall remember, and remembering, serve our Alma Mater. When even the commonplaces of college days have become idealized memories, wherein we refresh ourselves as at a fountain of youth, may we recall, too, the high hopes with which we planted this ivy. Then just as the sun shines down and nourishes this plant, so may the ideals of our college days develop in us strength and beauty, and make us men and women truly representative of the Alfred spirit."

After the planting of the ivy in which every member of the class took part the singing of the Alma Mater concluded this most interesting exercise.

Annual Concert

The thirty-fourth annual concert of the music department was given in Fireman's Hall on Tuesday evening. This year the concert was given by the college glee club composed of sixteen members under the director, Ray W. Wingate. The audience heartily appreciated the whole entertainment and sat almost spellbound during two

hours of solid enjoyment. Many encores were given. Mr. Robert Greene, the reader of the club, was called back to the stage four times and each time in his inimitable manner delighted the audience. The closing song was the Alma Mater, during which the audience stood and in which all took part.

Alumni Session

The session was called to order by the president of the association, Hon. John A. Lapp, of Indianapolis, Ind. The entire program had been arranged so as to give

every educated man must help solve and it will take the very best men to work out their solution. For instance, in this as well as in other States, we have an utter chaos of laws. Poor work has been done in the past along legislative lines. The same conditions prevail in the administrative and judicial departments of our government. An efficient system has not yet been worked out. We must turn to the colleges and universities of our country for material. It has come to be the case in many places that no respectable man will take part in governmental affairs. Responsible men should be interested and



MEMORIAL HALL

prominence to the general subject of public service in its various aspects. Such a subject was very appropriately chosen on an occasion like this in view of Alfred's part in the public service all through her history. Mr. Lapp took for his subject, "Some Aspects of Public Service." He said in part: "What shall the colleges and universities mean to the public welfare? Education of whatsoever sort that is provided at public expense must give back large service to the public in return. There are many tremendous problems today that

should help solve political problems rather than criticize the work being done. Alfred University has not been of this character. In proportion to her number of students she has turned out a larger number of public servants than any college I know of. In the future Alfred will stand for the same spirit of service."

The next speaker was the Hon. Leonard Gibbs, of Buffalo, who spoke on the subject of "Making of Laws." Mr. Gibbs said in part: "Laws may be local or they may be general; they may apply to a com-

munity or to the country at large." After reviewing briefly the process of lawmaking Mr. Gibbs continued: "Much of our legislation is conspicuously bad. In 1890 the session laws of New York were published in one volume; in 1915 in three volumes. In this year, 1916, one hundred and forty separate bills were introduced into the legislature, or on the average of twenty bills a day. Measures of all sorts are submitted. Nearly every class of public employees is asking for pensions. Many laws are passed by the legislature regulating personal conduct; children must be vaccinated and there must be military training in our schools. It is the duty of every citizen to interest himself in the affairs of state that machine politics may be eliminated. In legislative affairs it is highly important that our legislators be enlightened men. The people need to be made to feel that the government is theirs and must be held responsible for it. Alfred has the correct point of view. She is alive in training men for service. There are no more public-spirited men in the country working for the general welfare than may be found right here at Alfred."

Mr. Judson Rosebush, of Appleton, Wis., was the next speaker. He spoke on "The University and Public Service." After tracing the early development of our country and the changed conditions of this new period of social and economic activity into which we have entered the speaker said in part: "To meet the new demands of the age I advocate some changes in our college curricula. I would relegate the study of Latin and Greek to the high school course. Four years of classic study will do much toward giving the student power of analysis." The speaker went on to show how education had made new demands upon us. It has made absolutely necessary a larger study of the sciences, chiefly physics and chemistry. No young person could enter life today any better than through the gateways of the sciences. The development of modern business today is more a matter of science than of finance. Every young man to be of most service to the community must be familiar with the scientific facts underlying business activities. The speaker was glad that here at Alfred, while the study of the classics was maintained, there had developed a more intensive insistence upon the voca-

tional activities in the training of the hand as well as the head and heart.

President Davis spoke on "Alfred and Public Service in the Past." Dr. Davis pictured some of the scenes of early Alfred, of earnest young men seeking for an education in the face of poverty and almost insurmountable obstacles. He related instances from the life of William C. Kenyon who came to Alfred in 1839 and continued his labors here till 1866. The character of such a man, scholarly and forceful, was an inspiration to the students of those early days. Dr. Davis said in part: "William C. Kenyon came here to establish an institution that would give power for service. He soon found a worthy colleague in the person of Jonathan Allen, that great scholar and profound thinker, who continued his work till 1892. These men possessed the element of sacrifice with a desire to serve. In those early days there came across the hills a poor farmer lad with all his belongings wrapped up in a red bandana handkerchief. After spending a few months in study he went west. Years after it was my great privilege to visit the Senate of the United States and to be greeted there by the distinguished senator, Henry M. Teller, whose early education was obtained here under Kenyon, Allen and their associates. Another man who came under the influence of these early teachers was N. M. Hubbard, who became judge of the Supreme Court of Iowa. I might go on indefinitely and enumerate scores of others who received the spirit of true service from these consecrated teachers. I might review the period of the Civil War and tell how Darwin E. Maxson and every member of the senior class of that year caught the spirit of true service and offered themselves upon the country's altar. This patriotic spirit of public service has continued through the years though modified by changing conditions. The ideals of today differ from those of the earlier period. Economic and social conditions have changed. Today every farmer is in a public service industry. We live in an age of great corporations and industrial combinations for the furtherance of the public welfare. Alfred University all through the years has been teaching men and women how to serve. I might speak of Utter, Beach, Flint, Dexter and others, did time permit. It may not be in-

appropriate, however, to say a word of those now living. The senior member of our Board of Trustees, the Hon. W. W. Brown, a veteran in the service of his country; a distinguished Congressman for many years, who, by the appointment of President McKinley, became the auditor of the War and Navy departments of our government. Among the younger men who have caught this same spirit, some are on the platform today, men who manipulate great industries and control large capital in the service of the public. The greatest authority today on treaties and their making and enforcement is S. B. Crandall, of Washington, an Alfred alumnus. Mr. J. A. Lapp, president of the alumni association, was appointed by President Wilson as secretary of the National Commission on Vocational Education. Donaldson, of Ohio, the great budget-maker of the State, is also an Alfred man. There are scores of others equally prominent in the public service and all loyal sons of Alfred."

Alumni Dinner

On Wednesday evening at Ladies' Hall occurred the annual dinner of the alumni association. This event is eagerly looked forward to from year to year. Owing to the inclement weather many were obliged to forego this pleasure. While plates were set for a larger number one hundred and twenty-six persons were in attendance.

Mr. John A. Lapp, president of the association, presided. He made a most excellent toastmaster. The various toasts, while all splendid in themselves, were made the more enjoyable because of the ease and pleasantry with which the speakers were introduced. As most of the speeches were of an extemporaneous nature it is possible only to produce a few of them here. Professor J. N. Norwood spoke on "The class of 1906"; Miss Genevieve Burdick, "The newest Addition"; Professor C. F. Binns, "The college man in industry"; Professor P. E. Titsworth, "Alfred, the mother of men." Professor Titsworth said:

When I was in Spain three years ago and traversed the peninsula from south to north, I was struck, as I gazed from the train windows, with the contrast between the luxuriant verdure of the valleys and the barrenness of the glistening peaks of the

mountains. The hillsides were almost invariably scored and gorged with the beds of streams that were dry in the summer time but full to overflowing when the snows and the torrid rains were in their season. Spain is a classic example of the improvidence of man in impoverishing the forests and the soil. It seemed to me that nothing short of scientific forestry and scientific agriculture could furnish a firm basis for the rehabilitation of Spanish civilization. Hundreds of years ago, the lower slopes at least of the Spanish mountains were clad in forests, but the natives have cut these away with the result of absolutely denuding most of the hillsides, and there is not soil enough for even the most hardy growths.

In America we are beginning to learn the lessons of conservation. We are beginning to frown upon the impoverishment of our soil, upon the destruction of our timber, upon the lavish waste of our entire resources. We have been like the Prodigal Son, intent upon dissipating our birthright.

We shall never be able to stem this stupendous waste without scientific training. What we throw away Europe could live on. It is quite right therefore that we should hear so much nowadays of vocational and technical education, for it is only through the gateway of a systematic husbanding of our natural and human resources that we can take our place in the world and build a solid civilization.

But with all this emphasis upon technical training we still do not wish to lose sight of the distinct sphere of the college of liberal arts, of its special service to our land. I fear sometimes that we are obscuring its distinctive place in the present scheme of things. As I see it, it is the business of the college to produce men. This is fundamental.

Now what do I mean by a man?

In the first place I think of a man as one who knows facts, a very limited number of them it may be, but one who possesses a mastery over some field of information, for no man can play his part in the world who does not face facts as a basis for his character and his effectiveness. More than that a man should also be capable of putting facts together into new and perhaps unexpected combinations, in order to form

judgments. This then is the first quality of a man.

But then you know individuals who are merely cold storage warehouses, who know lots of things but who are ineffective. This man of whom I am thinking must not only know facts and be capable of judgments, but he must likewise be an effective and a loyal collaborator in any social group in which he finds himself, be it in the church, in the school, in the village, in the state or in the nation; and in these present times we are more than ever raising our eyes beyond the boundaries of nations and we expect real men to be citizens internationally. We have heard this afternoon many excellent things said of the duty of Alfred University to train for citizenship and public service and these I wish you to call to mind in this connection.

But even more than knowledge and social co-operation, I esteem as a mark of a man, his personality. Sometimes people ridicule personality because it is so subtle and indefinable a thing. It is hard to see exactly wherein lies the charm of personality as it is difficult to analyze the beauty of a beautiful face. We know the beauty is there but we may not always be able to say exactly in which part it is. In a negative way, we can perhaps get at the idea of personality. Men who definitely lack it we term wooden or colorless or juiceless or lopsided, and unfortunately we are all acquainted with individuals who more or less represent these traits. Positively personality is a combination of imagination, ready sympathy, tactfulness, persuasiveness, force.

These three things then I esteem as being the essential marks of a man, knowledge, efficient and loyal social collaboration, and personality.

Sometimes education is defined as adjustment to the situation in which one finds himself. Upon closer inspection adjustment fails to describe education. We certainly do not wish any one to have an education to adjust him to the present social conditions where injustice and snobbishness and caste feeling are sometimes rampant. We do not wish to think of education as adjusting men and women to look with favor upon present conditions in politics. What we do want is not an education that will adjust and make people entirely satisfied with the world as it stands. We want

education to put into every man and woman the power to transform the world in which he lives. This, to my mind, is the supreme test of a college education, that it enables a man to affect the ideals and the conduct of his fellow-men for the better. I should like to repeat, that a college education, as I look upon it, ought to enable a man to affect the ideals and the conduct of his fellow-men for the better.

Now if this is the mark of a real college man, I believe that we here in Alfred have the right to look with pride upon our Alma Mater. Sure it is that any fair-minded examination of the roster of its erstwhile students and of its graduates will bring to light the fact that Alfred has more than its share of men and women who do affect the ideals and conduct of their fellow-men for the better. In this fact lies the glory of any college. In this fact most certainly lies the glory of Alfred and gives us the right to hail her "mother of men."

Miss Grace Burdick spoke upon "Ghosts"; Rev. Clayton A. Burdick upon "Loyalty." Mrs. B. C. Davis spoke to the toast, "The college president". As this speech was in rhyme, so happily given and received by the guests, it is quoted in full:

Of all freaks of fortune, surely the oddest
To come to a woman supposed to be modest,
Is given the task to publicly toast
Whom for years she's been privileged to privately
toast.

But in what other way than constant awareness,
Attain we that envied and so-called preparedness;
To cope with a subject that ever is changing,
Through a long list of duties practically ranging—

From drumming up students and financial out-
reaching,
To better loved duties of preaching and teaching;
Or as buffer for ills, both real and fancied,
From errors in ethics to evils of dancing;—

In fact any life so full and perplexity,
As that of the man whom you love to call Prexy.

So here is the toast, and here's to the man:—

With fidelity to principle and devotion to duty;
With a genius for work and for sacrifice;
With a vision that gives faith in the future;
With loyalty and courage to serve the present.
May he live to see his vision materialize,
And, incorporated into all education,
That nobler culture which tends toward real
life service—
The ideal of the college president.

On an occasion of this sort no toast list would be complete without a speech from the president. "With a vision that gives faith in the future" Dr. Davis spoke to the toast, "Our College."

State School Reception

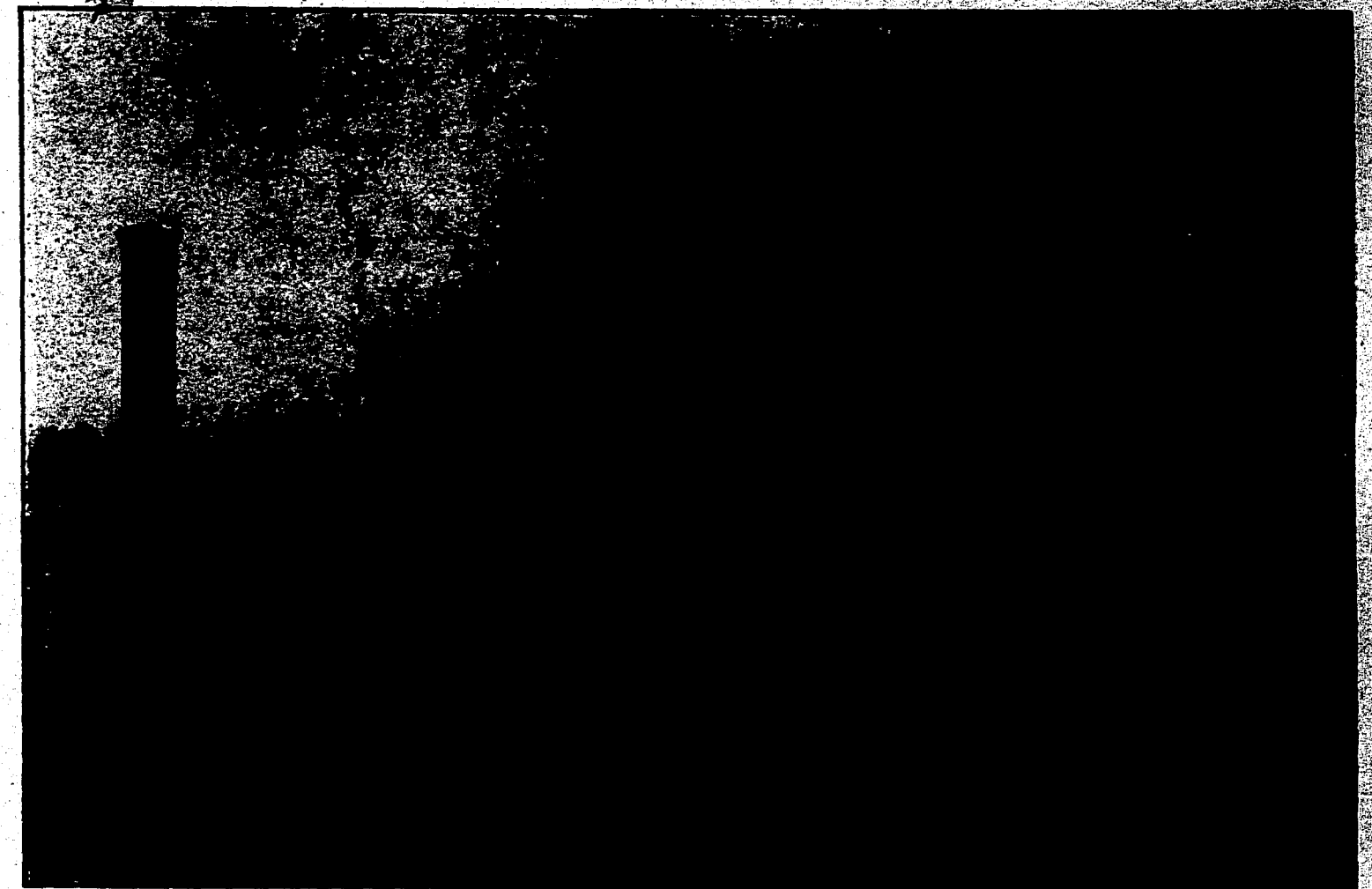
A special feature of the afternoon of Tuesday was a reception by the State School of Clay-working and Ceramics under the supervision of Director Charles F. Binns. The various rooms of the entire building were open to the inspection of the work of the year. The first floor with its

floor is devoted to design, modeling, art, artistic anatomy, chromatics, etc. In all these departments of design and applied arts specimens of student work were on exhibition.

The State School of Agriculture was also open to visiting guests, where the various professors explained the work of the different departments.

Commencement

The processional consisting of faculty, senior and other classes, proceeded from the Carnegie library to the old Chapel Hall,



SCHOOL OF CERAMICS

well-equipped laboratories, kilns, and apparatus for clay testing, and where the problems of ceramic technology are worked out to successful conclusions, contained specimens of the work of students for the year. The display of pottery and clay productions in this department gave evidence that the students had acquired marvelous power of adjusting materials to almost any condition. In the basement is located machinery for the manufacture of brick, tile, cylinders for glaze preparation, and a workshop fitted with all the modern appliances for pottery and porcelain manufacture. The upper

which for more than a quarter of a century has witnessed Alfred's commencements. On this the eightieth milestone in her history the old chapel, though showing signs of the wear of the years, was tastefully decorated with ferns and evergreens. After the invocation by the Rev. Clayton A. Burdick, and music by the college glee club, the senior oration was delivered by Mr. Milton Groves on the subject of "The New Democracy." The doctor's oration was delivered by Mr. C. Loomis Allen, of Syracuse, on "Capital, Its Relation to Public Service." The above address will be found elsewhere. The president in his

annual address called attention to the great loss suffered by the alumni in the deaths of Captain Burdick, Professor Stephen Babcock and the Rev. L. E. Livermore.

The registration of students for the year numbered 442, an increase of 21 over the preceding year. For six years consecutively Alfred has been able to run within its income, all indebtedness is paid, and at the end of the year the university has a comfortable balance in the bank.

Professor Ford S. Clarke has been raised to full professorship in the department of philosophy and education.

A successful glee club has been organized and trained by Director Ray W. Wingate and has given during the year eighteen public concerts.

The trustees have authorized a campaign to raise \$50,000 during the year sufficient to insure the Davis gymnasium and other needed improvements. Since the beginning of this commencement \$8,000 have been added to this fund by members of the Board of Trustees so that the fund now stands at \$10,000.

Highest honors were conferred upon Mr. Milton Groves and Miss Lucy H. Whitford of the senior class.

After the usual conferring of degrees in course the following honorary degrees were conferred: Upon the Rev. Clayton A. Burdick the degree of D. D.; upon Mr. J. A. Lapp, the degree of LL. D.; and upon Mr. C. Loomis Allen, the degree of D. Sc.

To add to the enjoyment of the commencement program the following appropriate music selections were interspersed:

University Processional—

"Poet and Peasant"

Misses Ednah Horton, Ruth A. Stillman, Dorothy Truman, Janette Randolph

Selection—

College Glee Club

Piano concerto in A minor

Miss Ednah Horton

Prof. Frank J. Weed at second piano

Selection—

College Glee Club

President's Reception

The annual reception given by President and Mrs. Davis was held Thursday night in the Carnegie library. In the reception line with President and Mrs. Davis were Professor and Mrs. Wingate, Mr. and Mrs.

Curtis Randolph, Mr. and Mrs. John A. Lapp, Mr. and Mrs. C. Loomis Allen, Rev. Clayton A. Burdick, and members of the graduating class. Many friends thronged the library, renewing old friendships and making new acquaintances. Thus closed a most happy commencement week.

Doctor's Oration

C. LOOMIS ALLEN

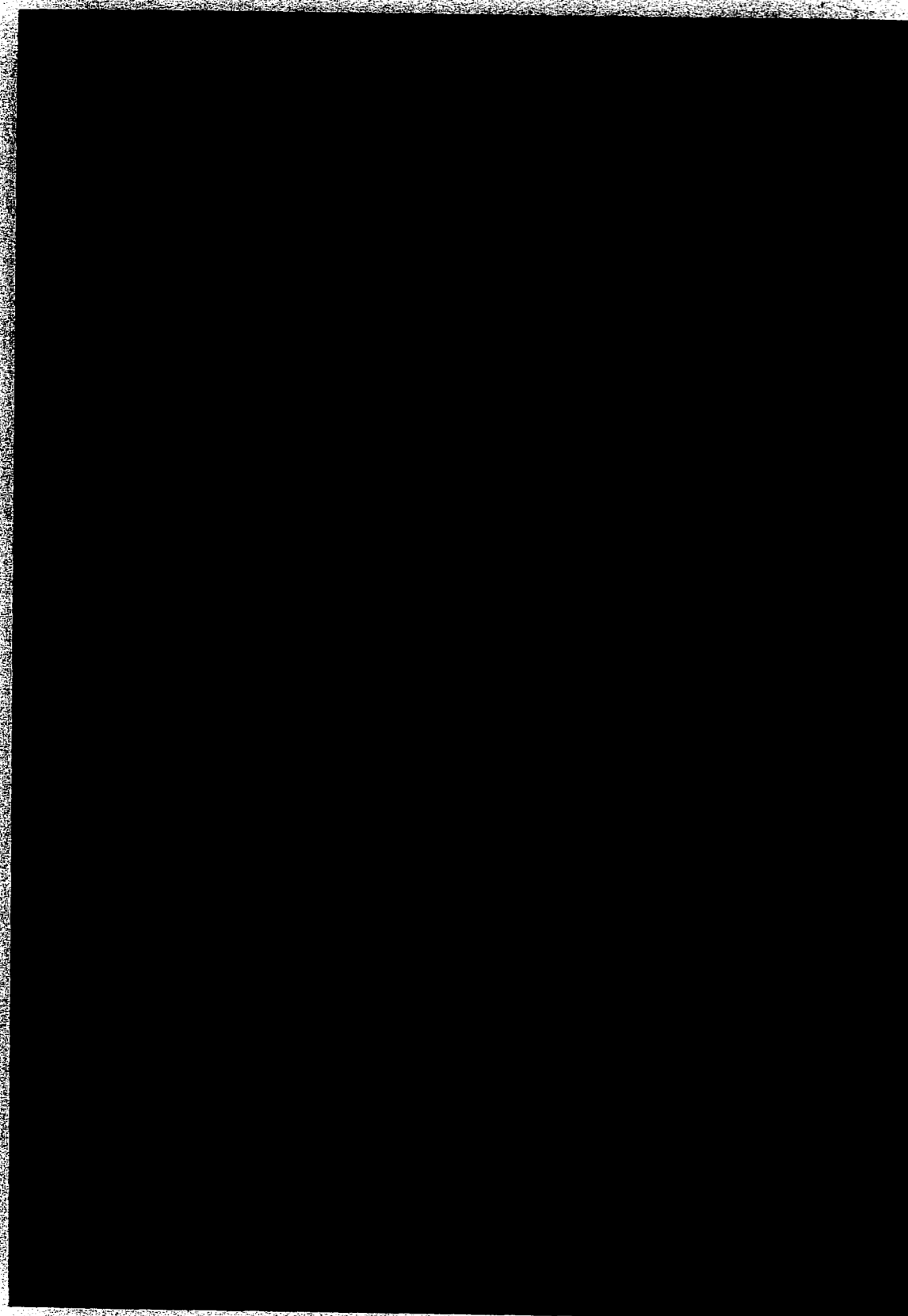
Mr. President, and Ladies and Gentlemen of the Class of 1916:

It is with mingled feelings of pleasure and duty that I accepted your invitation to talk to you on the subject of Public Service. A pleasure in that I can stand on the platform of my Alma Mater and look into the faces of friends and acquaintances of many years ago. A duty to my profession in that I undertake to say some things that will, I hope, correct misunderstandings, or at least arouse a desire in your thoughts and hearts to have a better understanding of the problems confronting public service corporations, their owners, officers and employees, as well as the present-day business methods and practices.

There was a time when public service was construed to mean that service which was rendered by Federal, state and municipal officers and employees, engaged in the functions of government. It remained for the administration of Justice Charles E. Hughes, when governor of this State, to interpret public service in a larger sense, expanding it to mean that business enterprises engaged in furnishing steam and electric railroad transportation, electric light and power, telephone and telegraph service, gas and water, to individuals and communities, were by the very nature of their business engaged in public service. Hence the phrase, "Public Service Corporations," which is accepted as the commonplace appellation of corporations engaged in this class of business.

It is more particularly to the transportation branch of public service that I desire to call your attention today. Macaulay says in his History of England:

"Of all inventions, the alphabet and printing press alone excepted, those inventions which abridge distance have done most for the civilization of our species. Every improvement of the means of loco-



C. LOOMIS ALLEN, D. SC.

motion benefits mankind morally and intellectually as well as materially, and not only facilitates the interchange of the various productions, of nature and art, but tends to remove national and provincial antipathies, and to bind together all the branches of the great human family."

This opinion was written after describing the poor transportation methods prevailing in England in 1685. The first volumes of Macaulay's History of England in which this opinion appears were published in 1848, and at this time the development of transportation facilities in the United States was in its infancy. The opinion expressed then seems like a prophecy now,

and I submit that the development in this country of our transportation facilities have more than fulfilled this prophecy.

In studying the history of America one is impressed with the fact that advances in civilization have always been accompanied by the hope of profit, either on the part of individuals or governments. England, France, Spain and Holland, when transporting their citizens to America and settling them in our original colonies, were moved to this action not only by the hope of extending governmental territory and power, but also by the hope of profit.

In the early stages of the development of the transportation facilities of this coun-

try, the public records will show the Federal Government, the States, counties and municipalities eager to lend their credit, or to assist in furnishing money, to aid transportation corporations in building the lines of railroad, and it must be admitted that this aid was extended with the hope of profit in the shape of increased real estate values, increased population, and new and improved markets for the products of the soil or products of manufactures. The Federal Government during the régime of Jefferson Davis as Secretary of War, in its desire to have constructed a railroad from the Mississippi River to the Pacific Coast, prepared and published a report contained in ten volumes, as large as the Century Dictionary. This report was prepared by the engineers of the United States Army, and sets forth in great detail the soil, the climate, and the advantages that would accrue not only to this government, but also to the parties who might engage in the construction and operation of this line of railroad. I venture the statement that no prospectus was ever prepared by any public service corporation that illustrated its attractive features in as great detail and in as glowing terms as did this.

Rhodes, in his history of the United States, in commenting upon the construction of this first railroad from the Mississippi River to the Pacific Ocean, says:

"By the statutes of July 1st, 1862, and July 2nd, 1864, Congress authorized the construction of the Union Pacific Railroad, giving it the franchise and the right of way, and in addition, a loan of twenty-seven millions of government bonds. But this loan was not made a first lien on the property, as the company was authorized to issue twenty-seven millions of its own first mortgage securities. Moreover Congress gave it a vast area of the public domain in the form of land grants. For our day this would be a liberal charter and there would be no difficulty in securing subscribers to the authorized capital stock in cash, which the statutes required, to furnish a sound basis for the enterprise. But between 1864 and 1869 conditions were far different. The furnishing of so large an amount of money by open cash subscriptions or by a syndicate of moneyed men was impossible. To make a start, to build enough of road to secure the first pro-rata proportion of the government

bonds and a mileage on which to issue the first railroad bonds, it was necessary that some men of means, energy and daring should embark in the enterprise and pledge their individual credit."

With one exception, all the great lines crossing the American continent have been built with the aid of government money or credit. Notwithstanding this great aid the transcontinental lines in the United States have been at some time embarrassed for the want of capital.

View now the attitude of the Federal and state governments toward these transportation corporations. Laws are being enacted limiting the earning power by establishing rates that are all but confiscatory, increasing the burdens of taxation, and requiring the employment of labor in positions that are unnecessary, and thus increasing the cost of producing the service.

Is not our government, both Federal and state, occupying the paradoxical position of interesting brains and capital to develop these great transportation corporations at one time, and at a later date, through unwise legislation, discouraging brains and capital from engaging in further development of these transportation corporations?

In the field of electric railway transportation, to a lesser degree, the same conditions have prevailed.

In the city of Richmond, Va., in 1887, there was installed the first commercially successful electric railway. Prior to that time electric railways were in more or less of an experimental nature, and could not be considered successful. In 1882, \$150,000,000 was invested in the traction business, known as horse car lines. At the present time there are four billions and a half of dollars invested. The 3,500 employees have multiplied until today there are more than 300,000, and the 3,000 miles of horse car tracks have expanded until 41,000 miles of electric railway tracks now cover city and country.

In a national sense, no other one force has done more to develop the United States than the transportation force, and not a single force at work in this country has contributed so much to the prosperity and growth of our cities and suburbs as has the electric railway. It is doing away with the necessity of congestion in our large urban communities. It is developing suburban

communities. It is conserving health, and brings prosperity in its wake.

In the evolution and development of electric railways, financial embarrassment has faced nearly every electric railway corporation, and it is the popular impression that such failure or embarrassment is due largely to exploitation. To that character who has done so much to develop this country, the promoter, the electric railway transportation field presented a wonderful opportunity, and we must acknowledge that the energy and brains and visionary plans of the promoter, coupled with the capital which he solicited and obtained, is responsible to a very great extent for the development of our modern transportation corporations.

Business ethics, like all things else in this world, is an evolution. The structure of business in the United States today is vastly different from that which existed in the days of our fathers. Economic development has been rapid. The same is true in relation to governmental affairs. The methods employed by our forefathers in the enactment of laws would no more be tolerated today than would the business practice of the late sixties and early seventies in relation to the development of all business enterprises. It would be surprising if, in the development of these transportation corporations,—during these full years when the genius of the inventor, the vision of the promoter and the energy of the executive were all feverishly at work in the creation of the magnificent systems of transportation which exist throughout our country today,—errors had not occurred, if indeed sins of omission and commission were not an accompaniment, if perfection in method and practice had been arrived at. Errors were made, and to some degree sins were committed. I make for them no claim to perfection, but I do say that the development of the great transportation corporations has been accomplished with no greater degree of error, with no greater taint of sin, than the development of other marvelous enterprises which have made the United States what it is today. I contend that the good which the transportation industry has done, so far overbalances the evils, that the men who are engaged in this development of the great transportation corporations can go before the people with heads erect, with

no apology for their speech, and ask of the American public fair treatment and a square deal, to the end that this development, so splendidly started, shall be carried to its full conclusion, and that the people of our suburban and rural United States can be given the best possible means of transportation at the lowest possible cost.

Albert Gallatin, Secretary of the Treasury in the administration of Jefferson and Madison, from 1800 to 1813, gave some advice to his son who was somewhat in doubt as to whether he should remain a citizen of this country, or return to his native land, Switzerland. It is recorded in the younger Gallatin's diary:

"Today, after all correspondence was terminated, father began to talk to me. He warned me as to my future life,—that is, if I decided to remain in America,—never, above all things, to forget my birth and the duties that birth brings; never to do anything to dishonor a name which for centuries had never borne a stain; always to remember that true nobility was simplicity; always to be civil, particularly to those who were not my equal; to guard against the horde of adventurers who were certain to swarm to America; that the country was so vast that the hidden wealth in minerals, etc., must be enormous; adventurers would come with the lust of gold—men without scruples and conscience or education; that there would be terrible corruption; never to mix myself with any man who did not carry on his business or speculations in an honest manner—far better to die poor and honored than to sully my name; that the country would suffer for years from corruption—immense fortunes would be made and lost, and men of evil repute would, on account of the power of their money, keep corruption and dishonesty afloat."

This entry in the young man's diary reads like a prophecy. Our country's doors were thrown open. Adventurers from every land flocked to this land of opportunity, and it is no wonder that the principles of honor and morality went to the lowest possible mark in the scale of civilization.

The conscience of the individual citizen and the public conscience as a whole have been aroused to a higher sense of action by reason of the various investigations into political and business life, which investiga-

tions have been constituted by legislative enactments.

Let me illustrate: The Congressional investigation of the Credit Mobilier, when it was shown that so many men in public life were placed in the position of holding an interest in an enterprise that was dependent upon the enactment of favorable laws by the Federal Congress, aroused the public conscience to a very much higher plane of action. The public conscience had been indifferent to the business methods and practices that had been pursued until the investigation revealed the condition and the business practices which were most objectionable.

When the so-called Insurance Investigation was being made, business methods and practices were revealed that again shocked the public conscience. These business

If we are to have successful public service corporations all four parties interested must be satisfied, which means that each must be reasonable in its demands. If the public makes demands for unnecessary service, or for rates that are too low, labor and capital, state and municipality, one or the other, or all of them, must forego their fair share. If labor is unreasonable in its demands for increased wages, if the state or municipality takes an undue share of the earnings in the form of taxes, and if the rates of fare are too low, so that the investor is made timid and is fearful that his investment will be jeopardized or made less valuable, the men and women who have the cash to invest will shrink from the purchase of public service corporation securities and put their money at work in other fields where the consumer, laborer



GLEE CLUB

practices were not to be tolerated, and have been eliminated today. I believe that, in the same degree, all industries contemporaneous with the time of these investigations, were permitting methods and practices that would not now be tolerated, and that these methods and practices have now been eliminated, and that those of the present day have been raised to a much higher plane.

In the operation of all public service corporations four parties are interested: the public, which is the consumer; the employee, who gets his living from the money paid by the consumer; the state and municipality, which in the form of taxes receives its share of the earnings; and the investor, who gets his money in the shape of bond interest or dividends on the capital stock.

and taxing powers will permit them the security for their capital and a sufficient rate of return on the money advanced to make investment attractive.

This is not a theory that confronts the public service corporations, it is a condition; and never has it been so perfectly clear as at the present time. It would seem as though it were but an ordinary business proposition to convince the American people that public service corporation business is no different from any other business, and that successful business corporations are the corporations that build up the country. *No municipality was ever built up or prospered by the aid of business concerns facing failure or financial embarrassment.*

The quality of service to the patrons or consumers is dependent wholly on the securing of capital to provide the facilities

for rendering the service. Put public service corporations in such a position that capital is attracted to them, and high-grade service can and will be rendered. But let the conditions now prevailing throughout this country in the matter of rates, demands from employees for higher wages, the enactment of more stringent laws, or of new forms of taxation, continue, and we will continue to have, until some of these conditions are modified, a timidity on the part of the investor which will not only affect the sums of money now invested, but bring about an absolute lack of the offering of new cash, so necessary to these industries if that good service, which is desired, is to be rendered.

In an address to the American Electric Railway Association, President Wilson, in his desire to assure the business men of the United States that big business would have a square deal, said:

"So I say that if your earning capacity is the capacity to earn the public confidence, you can go about your business like free men. Nobody is going to molest you and everybody is going to say, If you earn big profits; if you have treated the people from whom you are making your profits as they ought to be treated; if you treat the employees whom you use in earning those profits as they ought to be treated; why, then, you can pile these profits as high as the Rockies and nobody will be jealous of it. Because you will have earned them in a sense that is the handsomest sense of all."

Surely the President has pointed out a course that should be easy for all public service corporations to follow. The public must be taken into confidence, not partially, but completely. The consumers and patrons must be treated fairly and the employees of public service corporations must be treated as they ought to be treated.

Public service corporations have been derelict in their duty to the industry by a long period of almost unbroken silence, and a complete failure to inform the public as to the real conditions confronting the industry. They have been too content and too self-satisfied in taking the business offered, without any effort to satisfy the public and the consumer as to the quality of the product sold or the difficulties encountered in its production.

Ladies and gentlemen of the Class of 1916, some of you will, in your life work,

become the employees of public service corporations. Undoubtedly all of you will at some time exercise the right of suffrage. May I hope that in dealing with the affairs, in the years to come, of public service corporations, you will undertake to ascertain all the facts and the true conditions obtaining, and, based upon those facts and true conditions, you will exercise that same judgment and justice which you would use in determining all matters which affect vitally not only your personal interest, but the welfare of the state and nation. And, in exercising that judgment and justice, you will indeed be performing a real public service.

The Next Session of the Central Association

When the time came for the consideration of the resolution relating to the changing of the time of meeting of the association from spring to autumn, the other associations concurring, that is, the Eastern and Western, it was unanimously voted not to make the change. However, as it now stands, the Executive Committee was given the power to make the final decision in the matter, and it is not unlikely that in case the other two associations should agree upon such a change the Central will fall into line. In case no change is made the next session of the Central Association will be held with the Adams Center Church, beginning on Fifth Day before the second Sabbath in June, 1917.

The officers chosen for that session are as follows: Deacon Claude W. Camenga, West Edmeston, N. Y., R. F. D., moderator; Deacon William P. Jones, Adams Center, vice moderator; Orlo H. Perry, Syracuse, N. Y., 817 University Building, recording secretary; Mrs. Leila P. Franklin, Verona, N. Y., R. F. D. 1, assistant recording secretary; Mrs. Samuel F. Bates, Adams Center, N. Y., corresponding secretary; Miss Agnes Babcock, Leonardsville, N. Y., treasurer. Missionary Committee: Rev. John T. Davis, chairman, Rev. Royal R. Thorngate, Rev. A. Clyde Ehret.

R. R. T.

"The nation has no better friend than the mother who teaches her child to pray."

EDITORIAL

Help From the Hills "I will lift up mine eyes unto the hills, from whence cometh my help." The land of hills was regarded by God's ancient people as a veritable paradise. After Israel's sojourn in the lowlands of Egypt, and after their wanderings in the Arabian desert, the green hills of Palestine from Dan to Hebron must have seemed like the Lord's own land. Whoever has seen the goodly mountains of Lebanon, the sunny hills of Galilee, the "excellency of Carmel," the "mountains of Ephraim and Manasseh," and the upland pastures of Judea, will not wonder that Moses was so attracted by them that he spoke of the inheritance of the sons of Joseph as being blessed of the Lord "for the precious things of the lasting hills."

The nations that surrounded the Israelites had for generations regarded the hills as sacred shrines upon which to build altars, and the hilltops as being a little nearer heaven, more secure as places of defense, and as suitable spots for communion with their gods. Indeed, they had peopled the hills and the mountains with their deities.

We do not wonder then that the people of Jehovah also came to regard the hills with reverence, felt secure in their presence, and looked up to them as sources of help and strength from the "Lord who made heaven and earth." When Jacob, dying in Egypt, looked forward to the future of his sons, he spoke of blessings that prevailed unto the "utmost bound of the everlasting hills," and one of God's promises to his people was that they should inherit a "land of hills and valleys," a land which the Lord their God cared for and upon which his watchful eye ever rested. "The strength of the hills is his," says the Psalmist, and the hills are called upon to praise Jehovah. When Mary the mother of Jesus received the message from heaven that her Son was to become the Savior, she "arose and went into the hill country with haste," where dwelt the parents of the "last of the prophets," and where the noblest of the Bible writers had received help and inspiration.

Fortunate is the man whose lot is cast

among the hills. I do not wonder that men love the songs of their native hills. Some such thoughts as these crowded upon me as my train wound its way among the hills of old Steuben and Allegany counties in western New York; and when my eyes caught sight of the great sign across the valley on a hilltop near Alfred Station, on which were the words, "Alfred University, Two Miles," in letters as tall as a man, I realized I was nearing the homeland.

Alfred, too, is helped by the hills. Like Jerusalem of old, it stands secure among them, and its people are constantly reminded, that "as the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."

College Number Has Right of Way Owing to the collisions between associations and commencements, we find

it impossible to give much space this week to the account of the Western Association, as copy for Alfred University number came to hand early and we think that under the circumstances the colleges have the right of way. The story of the Western Association will be worked in as best it can be in connection with the college reports as they appear for the next three weeks.

The Education Society's program on Sunday afternoon at the Western Association, like the program of that society at the two preceding associations, was filled with good things. Representatives of Milton and Salem brought reports of the work and the needs of their respective schools, which reports were listened to with close attention. Something regarding them will be given in Milton and Salem College numbers of the RECORDER.

Dean Main gave practically the same data concerning the Seminary and its good work as was given at the Eastern and Western associations. President Davis presented the claims of the University. One fact brought out by him, i. e., the difficulty of securing funds from the Rockefeller Foundation by schools of small towns, was new to some of his hearers, and the sooner this difficulty is recognized and acted upon the better for us. The plans for distributing Foundation funds evidently are to appropriate to those schools only that are surrounded by great populations, and in localities where school advantages can be of-

ferred to the largest number of students. Thus the chances for small colleges to get help from Foundation moneys are very poor. The main hope for our schools lies in their alumni.

If Alfred meets the new requirement for standardization of colleges, it must have at least seven teachers who draw, each, a fixed salary of not less than \$1,500. To insure this, \$50,000 must be raised within a year.

Government is more exacting this year, and the colleges must report on more particulars than ever before. The questions call for reports as to the number of teachers with college degrees, the amount of experience each teacher has had, and various other questions requiring careful statements as to amount and quality of work done. No sectarian school can become standardized under the government. Schools may be recognized where they are founded and supported by denominations, but their doors must be open to students of all faiths on equal terms, and sectarian teaching like that of parochial schools can not be tolerated in a standardized college.

President Davis reported that Alfred's trustees at their meeting subscribed \$8,000 toward the \$50,000 required, and \$7,500 has been pledged by graduates from other faiths. This good session began and closed with a season of prayer, and an excellent spirit prevailed.

Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, June 11, 1916, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Joseph A. Hubbard, William C. Hubbard, Edwin Shaw, Frank J. Hubbard, J. Denison Spicer, William M. Stillman, Esle F. Randolph, Marcus L. Clawson, John B. Cottrell, Edgar D. Van Horn, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Prayer was offered by Rev. Edgar D. Van Horn.

Minutes of last meeting were read.

The Advisory Committee requested in-

structions on outlining the work of Sabbath Evangelist W. D. Burdick, and by vote the committee was instructed to make such plans as in their judgment seems best, after consultation with Brother Burdick.

The Committee on Distribution of Literature reported 9,683 pages of tracts distributed, and three RECORDER subscribers dropped and three added.

The Budget Committee presented the following report, which was received and considered by items:

Suggested Budget	
1916-1917	
Recommended for adoption by the Budget Committee, June 11, 1916.	
De Boodschapper	\$606.00
Sabbath Reform Work:	
Canadian Field—George Seeley:	
Salary	\$300.00
Postage	120.00
Pacific Coast Field—Pacific Coast Association, traveling expenses for representative	420.00
British Isles—T. W. Richardson	100.00
Field Representative — Willard D. Burdick: Salary	900.00
Traveling expenses	400.00
Traveling expenses for representatives of the Society at Associations, Conference, etc.	200.00
President's traveling expenses, stenographer, postage, etc.	200.00
Legal expenses, Secretary's and Treasurer's expenses stenographer, postage, etc.	250.00
Joint Committee traveling expenses	40.00
Committee on Revision of Literature:	
Research work	\$300.00
Books and supplies	100.00
Deficit on publications:	
Sabbath Recorder	\$3,400.00
Sabbath Visitor	500.00
Helping Hand	100.00
Pulpit	400.00
Tracts published and general Tract Society printing	1,500.00
Sabbath School Junior Quarterly	5,900.00
Contingencies	200.00
Mission Work:	500.00
Los Angeles, Cal., Church	\$175.00
Italian Mission, New Era, N. J., and New York City Mr. Savarese	350.00
Hungarian Mission, Chicago, Ill., Rev. J. J. Kovats	240.00
T. L. M. Spencer, Georgetown, British Guiana, S. A., printing	120.00
	885.00
	\$11,151.00
Sources of Income	
Income from Invested Funds	\$5,300.00
Balance on hand (estimated)	100.00
Contributions required from the people	5,751.00
	\$11,151.00

After the adoption of each item the report as a whole was adopted.

The Committee on Italian Mission reported for May 10 sermons by Mr. Savarese with an average attendance at New York of 9, and at New Era of 29. Papers distributed 300, and one Sabbath convert.

The following report was received from the committee appointed to consider the matter of making an index for the files of the SABBATH RECORDER:

Some word is due from this committee, consisting of the undersigned as chairman, together with Clarence W. Spicer, and Corliss Fitz Randolph, the latter being a member *ex-officio*.

The committee has held several conferences, but has as yet been unable to decide upon a satisfactory plan as to the nature and scope of the index itself, or upon a method of procedure as to how, where, and by whom it is to be made. The committee asks for further time for consideration, hoping that it may be able to come to an agreement and make some recommendation concerning the matter to the Board.

EDWIN SHAW, *Chairman*.

The Committee on program for Tract Society hour at Conference reported progress.

Correspondence was received from Mrs. Stephen Babcock, Rev. Willard D. Burdick, Rev. Edward B. Saunders, Rev. T. W. Richardson, Rev. Lester C. Randolph, Professor Cortez R. Clawson, Mr. Walter B. Cockerill, Mr. Claude L. Hill, Mr. Richard A. Marsh, Rev. William A. Resser, Mr. Lisle H. Shepard, Mrs. L. C. Randolph, Rev. James L. Skaggs, Rev. Charles B. Clark, Mr. Juan McCarthy, Rev. R. G. Davis, Mr. Corliss Fitz Randolph, Rev. George Seeley.

Correspondence from Mrs. Stephen Babcock expressed her thanks for the tribute of flowers sent on behalf of the Board for Mr. Babcock's final services.

The Treasurer reported correspondence from H. G. Whipple relating to the wills of Charles H. Greene and Agnes F. Barber, indicating that it is not probable we will realize anything from either estate.

Voted that we express to Mr. Whipple our appreciation of his services gratuitously rendered in the above matters.

By vote of the Board, Edwin Shaw and Frank J. Hubbard were appointed a committee to prepare for our records a suitable memorial to our late ex-President Stephen Babcock.

Voted that the Treasurer be authorized

to pay salaries and expenses for the next quarter, as outlined in the budget just adopted.

Secretary Shaw and President Randolph reported on their visit to Snow Hill, Pa., last week, and spoke encouragingly of many improved conditions that were noted, and the expressed appreciation by the people for these several visits.

Voted that the expenses of President Randolph to Washington at Easter time, and to Snow Hill last week, be paid by the Treasurer.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Only a Word

Just a word to urge the state secretaries (L. S. K.) to hurry up with their reports. I think it is understood what is wanted, a letter from each member answering the four or five points touching their pledges to the work. Will every secretary send me one question or topic he or she would like to have discussed at our Conference L. S. K. hour?

There is yet big lifting to do on the Missionary Society's debt. The last RECORDER shows, for May, \$49, mostly for the debt, credited to the L. S. K's, and \$90 more that they gave but for which neither they nor the treasurer gave the "L. S. K." credit. Please let us have the proper credits.

G. M. COTTRELL,
Secretary L. S. K.

Time of Southwestern Association

The Southwestern Association will convene with the Attalla Church, Attalla, Ala., commencing Thursday, 10.30 a. m., September 7, 1916. Some of those attending the Conference at Salem, it is hoped, will find it convenient to attend this association as they return homeward.

G. H. F. R.,
Corresponding Secretary.

Fouke, Ark.,
June 17, 1916.

"Let no man seek his own, but each his neighbor's good."

MISSIONS

A Few Words About the Debt

DEAR RECORDER READERS:

Encouraging reports continue to come in regard to the payment of the debt of the Missionary Society, from the churches and from the Lone Sabbath Keepers. Since I have been from the office attending the associations we have made no summary of the total amount which has been received. Just how to handle and direct this matter has not been altogether clear. We are sure it can be done to the paying up of the debt. I am going to ask the several churches or pastors to drop me a line and tell me the amount each church has contributed to the debt, or the amount which it has sent the board during the quarter from April 1 to June 30, 1916.

The books close June 30 for the Conference year. We can clear up the remainder of the debt before Conference convenes. I shall be at home before you read this article in the RECORDER, when I will get the data from the office of both the treasurer and secretary and I will let each church or pastor know the result of the rally up to that date. This may encourage others to fall into line and put the board in shape to start next year out of debt.

We have been feeling the force of the Forward Movement in more ways than one. If we had not been on the move going forward we could not have responded to this call as we have done. We understand that there are reasons why some of the churches could not just now meet what would be their quota, but others have more than met theirs. In many cases it has been the so-called missionary churches that have responded to this call. The comfort received from this fact is far greater than that of just receiving the money. It is the comfort of knowing that the help which they are receiving from the board is not robbing them of self-respect or of becoming self-supporting as fast as possible. I do not remember that our people have ever been called upon to meet a real need when they did not respond. This has been no exception. Very little has been said, very little time given or expense made in carrying on this splendid move. Now let us

keep moving to the finish. We have never had a year of greater blessing upon the work of the boards and our cause.

This is a good time to make life members of the Missionary Society. Twenty-five dollars will do this. Make yourself or some member of your family, church, or friend a life member by sending \$25 for this purpose and to apply on the debt. We have been receiving a number of life members of late. We have received some bequests which encourage us more than words can express. One small church (if it is just to call such a church small) has sent me a check for five times the amount of what its quota of the debt would be.

There is another encouragement. Several churches have, during the last two years, become self-supporting, of their own accord. Several more are looking towards becoming so, I understand. It is true there are several other fields which are of great promise; and if God shall lay it on the hearts of the right men to go to them, we should be in a condition to assist in case assistance is needed. Please help us finish up this well-begun work. If any of you would like me to send you a small pledge card to use in presenting this matter to your congregation, I should be glad to do so. In presenting this and that of temperance, the little pledges made in addition to the cash offering amount to a surprising size sometimes.

Your brother for lifting together until the finish,

E. B. SAUNDERS.

The Church at Boulder, Colo., Calls a Pastor

At a special church meeting on the evening after the Sabbath, June 3, 1916, a motion was made and seconded to call Rev. L. A. Wing, of DeRuyter, to become pastor of the church. This motion was laid over for action at the Sabbath morning service, June 17. At that time the vote was by ballot giving full liberty to name any other person. With very little comment every ballot said "Wing." The informal ballot was declared formal and the church clerk instructed to send the result to Brother Wing.

June 18, 1916.

S. R. WHEELER.

The Great Test, or the Struggles and Triumph of Lorna Selover

REV. HERMAN D. CLARKE

(Continued)

CHAPTER XXII

In the meantime, Mr. Ellington had been baptized and had commenced his ministry in the little church that had called him as pastor. With a new consecration and full surrender to God, he entered upon his work with zeal according to knowledge, and faith that if he did his best to serve the Master and preach the truth, he need not worry over results; God would in his own good way add his blessing and bring true success.

He was not long left in doubt as to that, for the little discouraged band began to take on new life, the young people saw they had a leader of more than ordinary ability and one heartily in sympathy with their needs, and the old saw they had also one to notice them and minister to their spiritual wants. A number of converts united with the church. His sermon preceding that event was given out of his own and his betrothed's experiences and was a masterly discourse, convincing and effective. Others beside his own congregation came to hear it and so there were numbers, sprinkled in infancy and in youth, who became greatly dissatisfied with their so-called baptism and asked for immersion. Pastor Ellington had not settled the matter of his administration of the ordinance to those who had not embraced the Sabbath, and he told them that he would preach a sermon on that question, and if they were honest seekers after all truth they would come to hear what he had to say. This drew a large crowd from the town and neighborhood who had never been talked to in the way he preached. He plainly showed that the Sabbath was no mere hobby or peculiarity of a sect. It was not advocated as a non-essential matter,—something that was not related to salvation, but as a matter of gravest importance and did have the authority of God demanding obedience and love; and that a pretension of love to Jesus Christ that did not have the complete surrender of the will to God and an ardent wish to keep all his commandments was not the love that Christ advocated and called for among his dis-

ciples. He told them from his own experience that when truth was presented to a man and he did not have interest enough in it to make an honest investigation of its claims, and refused to take any time to know if these things were so, such a man had little claim upon God's forgiveness and the salvation Christ died to give him.

He pressed the matter home to the hearts and consciences of men as though it were a matter of life and death, as indeed it is to such as hear and know. Of course he made many open enemies by such plain and convincing utterances. Many were the discussions on the streets and in places of business; and, as is usually the case, the man of the world, he who made no professions of piety or church connections, defended the position of the preacher as indisputable. The pastors of the Baptist and Methodist churches felt that they must make reply to this and do what they could to keep the people from further attendance upon the Friday evening (Sabbath) lectures he had begun. Pastor Ellington would not enter upon any controversy, but when he lectured or preached upon any theme he presented it without dogmatic assertions and without seeming to make a mere reply to any opposition. This gained him friends and made converts.

He went every week to his studies in Chicago and at the same time put in more pastoral visiting than the average pastor. He was happy in his work and determined that he would leave all matter of support to Him who had called him to the ministry. "The laborer is worthy of his hire." It was soon well known that in the coming summer he would be married to a most talented and consecrated woman, well able to fill her place as a pastor's wife and assistant in the work of the church. These facts, which he was quick to let the people know, saved him much embarrassment among the unmarried girls of his congregation.

Lorna entered upon her last year in college with greater interest than ever and in a happy mood conducive to health. In music she made still more rapid progress under teachers who were there, as were all the faculty, in consecration to the work. They could every one have doubled their salaries elsewhere, but from president to teachers, all gave their lives to the work, and the special interest in each student was

something she had never seen in the Kingsbury College. In church, Sabbath school, Christian Endeavor, and Y. W. C. A. work she was among the foremost. In the literary society or lyceum she became a very able speaker.

On the day of her graduation her father and mother and brother were present and they were entertained by one of the faculty and in a way that largely divested them of prejudice. Surely they had never witnessed a better commencement in larger colleges than they saw here.

The honors bestowed upon their daughter pleased them very much. And when all was over, they had settled it that Harold should come here as soon as his high school course was completed, as it would be the next year.

The wedding of Lorna was to be the following week at her home in Plattville, as all things had been in readiness for some time, and she sent invitations to all her graduating class and the faculty (though she knew many of them could not come). The honor of uniting these two in holy matrimony was for her new pastor, although she did almost wish she could have Dr. Williams who had baptized them both into the Seventh Day Baptist Church. She sent invitations to her old pastor (who declined to attend) and to many at Kingsbury, and especially her dear Adventist friend, Lucy Stevens.

The affair was not gorgeous, as she had no wish to appear as a girl of wealth. She wanted it simple, yet enough of beauty in it to please her parents and friends. Presents came in from all over the country. Her father gave her a draft for \$2,000, which she said she should put into some little real estate to which they could go if health or circumstances forced them from their work. Of course she and Harold would be the heirs when her parents were through with their property.

To leave her home was a great sorrow now.

"Mother, this has been a blessed home, and oh, how I love you! You have been a pious mother and teacher of my youth. I can never pay the debt. You will yet see the Sabbath truth as I see it, and for that I am praying. You and father will come as often as you can to see us. Of course after I am well settled I will come back and make a good visit. Try not to

be lonely, mother. I'll write every week as long as you live. Harold will be with you another year and he must make that a happy year for you both. Say, mother, would you be willing to take into your home and to your heart now some needy orphan girl and let me call her sister? You have ample room and means for that and I will not be jealous but glad. Think of it, mother."

In a few days she and Montrose were settled and had received the usual reception or old-fashioned "pound party."

After one Sabbath service was over and they were alone, Lorna sat beside her husband and said: "This has been a happy day for me. I'd rather be here with you and this dear people than be established in the most popular city church I know of. How wonderfully God has led us on. What a victory over our temptations and struggles! God be praised for his love and guidance. Let's play and sing as we used to two years ago.

It was a happy couple in a glad service. The test had been great, but it was met by grace and faith. Obedience is the test of love. "Great peace have they that love thy law." "Amen," said Montrose.

(To be concluded.)

"Lots of telegraph poles are going up," said Willie. "They are just so far apart from each other, and every time I go from our house to yours, Grandpa, I stop and rest at each pole."

"There are lots of Sabbaths in my life," said grandpa; "and they are the same distance apart, and they are on the way to my Father's house. Every time I come to one I stop and rest, too."

We are not poorer, says Macaulay, because we have through many ages rested from labor one day in seven.—*Baptist Commonwealth.*

The celestial city is full in my view. Its glories beam upon me, its breezes fan me, its odors are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but an insignificant rill, that may be crossed at a single step, whenever God shall give permission.—*Edward Payson.*

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, HOMER, N. Y.
R. F. D. No. 3.
Contributing Editor

Young People's Hour at Central Association

With due credit to the programs of all the other special hours, and to the excellent program as a whole, it might well be said that the program for the Young People's hour was one of the best presented in some years, and was thoroughly enjoyed by all. Miss Ethlyn Davis, of Leonardsville, field secretary for the Young People's Board for the Central Association, had charge.

No extended statistical reports were given, but the leader spoke briefly of young people's work in the association and of the encouraging outlook. There are Christian Endeavor societies in five of the seven churches of the association, one of the most active societies of the five having been organized within the past year.

The association was highly favored in having in attendance Rev. Henry N. Jordan, president of the Young People's Board; and Rev. A. J. C. Bond, of Salem, a former president of the Young People's Board. To each was given some considerable part of the hour to present certain phases of young people's work. Rev. Mr. Jordan spoke in an optimistic spirit of the work not only in his own society, but of the work of the Young People's Board. Among the interesting things mentioned was the fact that the Milton Junction Christian Endeavor Society is one among the only five or six societies of all the societies of the country that have earned a gold seal for Efficiency work, the gold seal being granted by the United Society of Christian Endeavor.

It is not yet possible to accurately tabulate the results of the year's work, but the Young People's Board confidently feels that there has been an earnest effort made toward the goal set for the present Conference year. In some instances the goal has been reached, in others, exceeded. Ten new societies organized during the year was one of the requirements. The ten societies have already been organized. Five hundred Comrades of the Quiet Hour was

another. The goal has been exceeded. Five hundred thirty-four members have been enrolled. Fifty new members of the Tenth Legion. Again the goal has been exceeded by ten times. Five hundred members have been secured.

President Jordan's closing remarks was a plea for the conservation of the religious life of our young people, through the cooperation of the homes and the loyalty of the church to the welfare of its young people.

Rev. Mr. Bond's excellent talk was along the subject of the "Quiet Hour" and the "Tenth Legion" in relation to Christian Endeavor Efficiency. He pointed out the fact that a few years ago there was a waning of interest in Christian Endeavor, because it did not meet the needs of young people in their religious life as at its inception. But the movement adapted itself to new conditions, and is now a vital fact in the life of the church as never before. This new life was brought about by the introduction of the Efficiency campaign movement. Definite things are outlined and suggested to be done, as shown by the Efficiency chart. The training of expert Christian Endeavorers, the promoting of the "Quiet Hour" and the "Tenth Legion" have all materially increased Christian Endeavor efficiency.

The "Quiet Hour" develops the personal spiritual life of young people. It grew out of the "Morning Watch" idea for meditation and devotion. Comrades of the "Quiet Hour" pledge themselves to spend at least fifteen minutes each day in quiet devotion. The speaker impressed the thought that unless young people deliberately take time for the "Quiet Hour" by the very multiplicity of other things the place of devotion will be crowded out. The practice of the "Quiet Hour" develops and makes efficient spiritual life.

The "Tenth Legion" is made up of those who pledge themselves to set apart at least one tenth of their income and use it for distinctively religious work. Rev. Mr. Bond brought out the thought that it was not so much on account of the money that will immediately come in that the "Tenth Legion" is to be commended, but because it is the means of establishing the habit and principle of giving by young people. With the many present-day opportunities for winning material success, there is danger that

looked: "Wanted—Bright, capable office assistant; good penman." Our spirits rise as we hurry to apply. We are met by a neat little maid to whom we say that we have called in answer to their advertisement. She politely tells us that we are to pay one dollar down, and they will endeavor to get the position for us. An inquiry reveals the fact that they also keep the dollar if they don't get us the position.

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Every man was sent into this world to do some particular work and to bear his own burdens, and not simply to live like some one else. God has given all of us something that he especially wants each of us to do individually, something that can not be done by any other than he to whom it was given to do it.

What is set apart for each of us to do may not always be a pleasant and an easy task; yea, seldom is the case. Our work is hard, but delightful and glorious. We should not try to feel happy; we should try to work, and happiness will come. When you wake in the morning, and when that heavy pain wakes, too—oh, so sharply—and the burden of a monotonous life falls down upon you or rises like a dead, blank wall before you, making you turn round on your pillow, longing for another night instead of an insupportable day, rouse yourself. Remember what you are—a child of God. Ask yourself, what have I to do today? Not what are the pleasures or sorrows that will come upon me, but what have I to do? Do the right thing and you have your answer.—*Clarence E. Allen.*

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Remington Typewriter Company
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Send me a Remington Junior Typewriter, price \$50, on free examination. It is understood that I may return the machine, if I choose, within ten days. If I decide to purchase it, I agree to pay for it in 10 monthly payments of \$5 each.

young people shall dissipate their spiritual lives in this very way. And then the giving of one-tenth is an ever-reminding symbol that all is God's. The two,—the "Quiet Hour" and the "Tenth Legion,"—have a valuable reflex value upon the lives of young people in inducing religious and spiritual efficiency.

The program of the hour closed with a pleasing solo by Miss Loretta Wing, of DeRuyter.

The interest in the work of our young people was attested by a generous offering amounting to \$14.25.

Consecrated Purpose

STELLA CROSLY

*Christian Endeavor Topic for Sabbath Day,
July 8, 1916*

Daily Readings

Sunday—A sound purpose (2 Tim. 2:15)
Monday—Worth striving for (Luke 13: 23-30)
Tuesday—Supreme purpose (Phil. 3: 13-14)
Wednesday—Spiritual or material—which?
(Matt. 4: 5-11)
Thursday—Purpose to build (2 Sam. 7: 1-10)
Friday—Peace in good purposes (Ps. 112: 1-10)
Sabbath Day—The consecration of purpose
(Acts 11: 19-23). (Consecration meeting)

BIBLE HINTS

When men are really in earnest in their religion, they will find that it is boundless (verse 20).

If we actually set our hand to the gospel plough, we shall find that the hand of the Lord is set to it alongside ours (verse 21).

There is no happier cause of rejoicing than to witness the power of God at work in his world (verse 23).

Holding on to God requires will power, but it would be far harder than it is if God did not also hold on to us (verse 23).—*Amos R. Wells.*

SUGGESTIVE THOUGHTS

St. Paul says, "This one thing I do." We need to decide upon a right life purpose and then to consecrate it to the service of God. We must remember, though, that we can not consecrate our purpose unless it is in accord with God's plan for us.

One reason we accomplish so little is that we allow ourselves to drift. We have

no idea what can be accomplished along any line if we work with a definite purpose. When we have formed a purpose we need courage and perseverance to carry it out. It is so easy to plan great things and then to wait for a more convenient season. We never know where our purposes will lead us. When "Daniel purposed in his heart that he would not defile himself," he little knew how far-reaching would be the results.

We need not only a purpose but purpose. Is there purpose in all our acts? Recreation and amusements are good in their place if they build us up mentally, physically and spiritually.

QUESTIONS

What was our Savior's purpose in coming into the world? (John 3: 16-17.)

What Bible characters formed right purposes and accomplished them?

Name a Bible character who, having a worthy purpose, failed in its fulfilment.

Name some purposes which can be consecrated.

Do you have a purpose in your amusements?

What is the purpose of our social life?

For what purpose do you attend the Christian Endeavor prayer meeting?

QUOTATIONS

No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. Luke 9: 62.

Wouldst thou excel? Let purpose run,
A thread of gold from sun to sun!

—James Buckham.

It is only himself that each man permits to act without a motive, and avails himself of the privilege with astonishing frequency.—*Jean Ingelow.*

I come to my devotions this morning on an errand of real life. This is no romance and no farce. I do not come here to go through a form of words. I have no hopeless desire to express. I have an object to gain. I have an end to accomplish. This is a *business* in which I am about to engage. An astronomer does not turn his telescope to the skies with a more reasonable hope of penetrating those distant heavens, than I have of reaching the mind of God, by lifting up my heart at the throne of Grace.—*From William D. Murray's "Life and Works of Jesus."*

City Positions for Country Girls

My dear girls, you who are wishing you could exchange the everyday drudgery of the farm, with its attendant noises of cackling hens and grunting pigs, for the alluring positions of the city, let me tell you what these positions really are. Of course it will not prevent those of you who really intend going to the city from doing so, but I want you to know just what is before you.

As I am going with you this time, you will not need to pay so much attention to the following notes sent out by the Young Women's Christian Association, but you had better put them away for future reference:

ATTENTION! WARNING TO YOUNG WOMEN TRAVELING ALONE

Do not start out for a strange city or town without information about a safe place to stop.

Do not leave home without money for an emergency and sufficient for a return ticket.

Do not ask for or take information or directions except from officials.

Do not accept offers of work, either by person or by advertisement, without investigation.

The Young Women's Christian Association of all cities and large towns have reliable employment bureaus and boarding-house directions, also cafeterias, lunch-rooms and social parlors, where all young women are welcome to come and rest.

WHAT ARE YOUR QUALIFICATIONS?

If you have acquaintances in the city you might possibly get board and laundry at \$4 per week, but such cases are rare, the usual price being \$5 per week and laundry extra.

Your boarding place being selected, we will take stock of your qualifications. As you are an average country girl, we will suppose that you have an average common school education, and no "pull" except possibly a letter from your pastor "to whom it may concern" stating that you have lived an exemplary life in your own little sphere. There is nothing in sight but the "Female Help Wanted" columns of the daily papers. Here is an advertisement that sounds inviting: "Wanted—Doctor's office assistant. Apply at two o'clock." We arrive ten minutes before

two and count just twenty-five ahead of us. In a few minutes the doctor opens the door and tells us that he has engaged his assistant. How much per week was the position? Five dollars.

Looking over the want columns again, we see that they are composed mainly of notices like this: "Wanted—House girl. \$25 per month; no washing." This means that the girl gets her board, laundry and \$25 clear money per month (sometimes it is \$30) for doing just the housework and cooking; sometimes she has only one of these departments. "Oh," you say, "I didn't come to the city to be a servant." All right. We will interview the superintendent of one of the department stores.

As the cashiers seem to have a pleasant and agreeable task, we ask what their salaries are. The answer is: "Six dollars per week, and if any deficits are found in the cash box the cashier is held responsible." In the other departments, if by chance you are started at all, they will start you at a wage of from three and a half to seven or eight dollars per week. Ten dollars per week is a very rare thing in a department store. But suppose you get ten dollars, take five out for board, one for laundry and sixty cents for carfare, you are left with three dollars and forty cents for incidentals and clothing. One of the important requirements, too, is that you dress in good, well-fitting clothes. Even if you are a good seamstress you will have few hours free for mending, and fewer still to make your own dresses; a dress-maker will charge you from seven to ten dollars for making a dress.

THE GIRLS WHO DO IT

"But," you say, "the counters are all supplied with well-dressed saleswomen. If the difficulties are so great, by what means are they there?" Well, many of them are city girls and do not pay board, as they live at home and only do this for "pin-money," while still others were once pure, honest little country girls like you. Ask the aching hearts of their poor old gray-haired parents out there in the desolate country homes how their daughters live in the city and dress so elegantly on such a small salary.

BUTS AND IF'S

Enough of department stores? Well, here is an advertisement we have over-

looked: "Wanted—Bright, capable office assistant; good penman." Our spirits rise as we hurry to apply. We are met by a neat little maid to whom we say that we have called in answer to their advertisement. She politely tells us that we are to pay one dollar down, and they will endeavor to get the position for us. An inquiry reveals the fact that they also keep the dollar if they don't get us the position.

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Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager

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Some Things a Boy Can Do

These are some things a Christian boy can do who wants to work for Jesus:

- Be frank.
- Be polite.
- Be prompt.
- Be obliging.
- Obeys his parents.
- Keep himself tidy.
- Refuse to do wrong.
- Never use profanity.
- Never learn to smoke.
- Keep out of bad company.
- Never laugh at a coarse joke.
- Learn his lessons thoroughly.
- Never make unnecessary noise.
- Never be disrespectful to old age.
- Be kind to his brothers and sisters.
- Take the part of those who are ill used.
- Never make fun of another because he is poor.

Never play marbles for "keeps"; it is gambling.

Fail, if he can not pass his examination honestly.

Never tell or listen to a story that he would not repeat to his mother.

Try to lead his companions to Jesus by speaking a little word for Him when he can.

Surely the opportunities are thick on every side for a Christian boy to do Christian work.—*Baptist Outlook*.

My son forget not my law; but let thine keep my commandments: for length of days, and long life, and peace, shall they add unto thee.—Prov. 3: 1, 2.

Lesson II.—July 8, 1916

THE THESSALONIAN CHRISTIANS.—1 Thess. 1; 2: 17-20; 4: 13-18

Golden Text.—"If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him." 1 Thess. 4: 14.

DAILY READINGS

July 2—1 Thess. 1: 1-10. Thessalonian Christians

July 3—1 Thess. 2: 13-20. Accepting and rejecting the Word

July 4—1 Thess. 4: 9-18. Love and hope

July 5—Phil. 3: 1-12. Attaining the resurrection

July 6—2 Thess. 3: 6-15. Directions for the disorderly

July 7—2 Thess. 2: 1-12. End not immediate

July 8—Luke 19: 11-26. Working while waiting
(For Lesson Notes, see *Helping Hand*)

As the flowers carry dewdrops trembling on the edge of the petals, and ready to fall at the first waft of the wind, or brush of the wing of a bird, so the heart should carry its beaded words of thanksgiving, and at the first breath of heavenly favor let down the shower, perfumed with the heart's gratitude.—*Beecher*.

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where woods are cool, streams alluring, vacations ideal. Between New York City (with Albany and Troy the gateways) and

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The Adirondacks
Lake Champlain
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