

The Sabbath Recorder

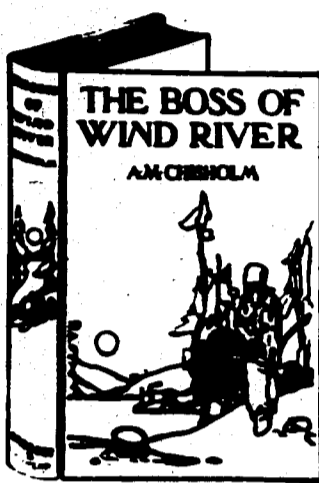


CHARLES B. CLARK, M. S., M. A., PD. D.
President of Salem College

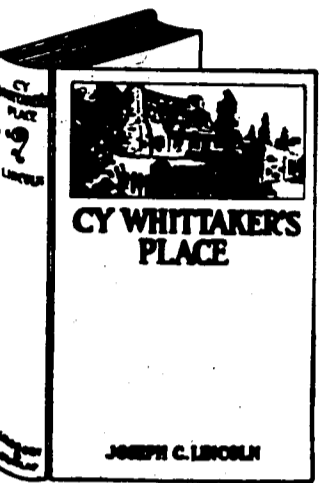
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PLAINFIELD, N. J., JULY 12, 1915

WHOLE NO. 3,671

Twenty-seventh Commencement Salem College

Material Furnished by Miss Eva Seager

The commencement at Salem College this year was a most interesting and helpful occasion, and was enjoyed by all. The sessions were well attended and much interest was shown by out-of-town visitors as well as those living here. The programs were strong and we feel this has been one of the most successful commencements we have had here. The weather was ideal; it seemed especially so after the weeks of rainy weather just previous, and this added much to the pleasures of the week.

The commencement week motto was especially fitting: "We keep the best things when we give them to others."

The first session of the week was the Inter-Lyceum contest which took place on Sabbath night, June the fifth. This contest was given by the two lyceums, the Excelsior and the Salemathean, and consisted of readings, essays, orations and a debate. This contest is entered with "fear and trembling" by the contestants, but with great anticipation by the other members of the lyceums. The contest resulted in a victory for the Salemathean Lyceum this year. For the past few years the lyceum contest has been held the week previous to commencement, but this year took the place of the regular public sessions of the lyceums.

Sunday morning the fifth annual sermon before the Christian Associations was given by the Rev. F. E. Brininstool, of Wheeling, W. Va. The theme was "The Perpetuation of Life's Success." His text was taken from the sixteenth chapter of Acts, "What must I do to be saved?" He spoke of the work that had been done by the Y. M. C. A. and Y. W. C. A., their rapid growth and increasing field of usefulness in the world's work, and the influence the

Student Volunteer Movement has had over college men and women.

Every normal person has an ambition to excel, an ambition to rise above and be something more than the average man. It is success that is the goal of ambition and every effort is bent toward reaching it. Ambition of the right kind can break down every barrier and in the face of every opposition make a success. A man without a motive is like a ship without a helm. Have a motive to guide you, do not be a victim of environment, driven by every wind that blows.

There is need of a salvation in life. Only that which God has touched shall live on; all earthly shall pass away, only that which is mortal by the touch of God can stand and endure through time and eternity. This is the real success, and redemption of the soul is necessary to the perpetuation of success.

Find the vital part of life, save that and you save everything worth while. Character is eternal; character every man takes into the world beyond; character is the most vital part in man; it is the garb with which he clothes himself; it is the tangible of the invisible soul, and the soul is the man. Save the soul and you have changed the character into the likeness of God.

"What must I do to be saved? Believe on the Lord Jesus Christ and you shall be saved." God makes salvation possible and you make it real. Are you ambitious of success? What are you doing with your ambition? First get a true concept of success. Success does not come by chance, but it is the result of bending every fiber in our being to one thing; have one ideal of success, one aim. The trouble is that most people do not set up a goal. Desire to *be* and then *do* are the steps to success.

The place you and I occupy in life was not intended for any one else. The only place to strive for is the highest place. No life can be truly successful lived

in a haphazard way. Have a definite idea in life; if you would gain a true concept of success seek only eternal things. You can so live that your life will be wasted and a failure, or so live that it will be a success and a life eternal.

The baccalaureate sermon was delivered Sunday night by Dr. C. B. Clark. The theme was "Treason to Culture"; the text was taken from the twenty-third chapter of Matthew, twenty-seventh verse. This sermon is given in full in the following columns of the RECORDER.

Monday night the Music Department held its annual concert. This year the concert was especially good. There were eleven graduates from this department this year, and they showed well the efficient instruction and training they had received during the past few years. Miss Boyd, the music director, was married just after commencement, and has gone to Washington, D. C., to live. We feel sorry to have lost her services here, for she has done much to build up the Music Department, and her place will be hard to fill. This last concert was highly indicative of the efficient work that the department has done under her leadership.

The Class Day exercises were held Tuesday evening. The entire class of sixty-four was assembled on the stage, meeting in a reception which is supposed to have taken place ten years after graduation. It was agreed at this reception to give the program again just as it had been given on the supposed commencement ten years before in 1915. The class oration was given by Reuben Brissey, a vocal solo by Susie Seager, the class poem by Fay Chedister, and a double duet, piano. The class will was read by Mr. Preston Haught and was especially good. It consisted of the usual disposal of class property, full of wit and humor; some puns and good jokes on the faculty and others, which were enjoyed by all. The evening closed with the singing of the class song, which was composed by a member of the class, Mr. Price.

On Wednesday morning occurred the graduation exercises of the Academic, Music and Art departments. This was a new feature of the commencement week. It became necessary this year, on account of the large class and the requirements of

the State in regard to the normal school work, to separate the academic class from the normal and college classes and made two classes for graduation instead of the one. This year there were twenty-nine academic graduates, eleven music graduates, and one graduate from the Art department.

Professor M. J. Abbey, professor of agricultural education of the State University, gave the class address on the subject, "Usefulness and Happiness." This was a very helpful lecture, and made especially so by the force and personality of the speaker. He brought forth the idea that real happiness comes only through service and usefulness. It doesn't matter so much what our work is, or how high our position, we should have a pride in it and make it the best, the very best we are able. Man should enjoy his work, should be able to find something new and inspiring in it. Too many men are drifters, with no definite purpose to guide them. To render the best service we must work for others as well as ourselves; we must have a definite aim in life, and be able to see "through" our work. Efficient service rendered to mankind carries with it real happiness. We should believe in God, and learn that we serve him best when we serve our fellow-men.

After the address President Clark presented the forty-one diplomas to the class.

During this session Professor M. H. Van Horn, in behalf of the local chapter of the Daughters of the American Revolution, presented several volumes of historic books to the library. This gift was much appreciated by the college.

In the afternoon the Alumni Association held its regular annual meeting. The session was well attended both by alumni, students and friends of the college. The meeting was one of enthusiasm and good will.

The opening address was given by the vice president, Mr. C. C. Keys. It was brief but forceful; the leading thought was that in as much as the association is growing so rapidly, its field of usefulness is growing larger, and it should be of greater service to the college.

The address of the afternoon was given by Dr. Chester R. Ogden, of Clarksburg,

W. Va. Dr. Ogden is a graduate of the college and his message to the association was highly appreciated by all. It was delivered in an easy, and what might be called a poetical style. After a few opening remarks in appreciation of the college he began his address, "Watchman, What of the Night?" by giving a vivid word picture of his travels abroad. His subject was taken from the night-watch on the ship, who during all the night is at his post on the lookout for signs of danger, and calls out the hours of the night. Just so, we should be able to read the signs of the times and be guided by them. The oration was what might be termed a patriotic address. He gave points of national interest and importance, and showed our responsibility as a nation in the great world war. Our real strength and power come through education, and through moral and spiritual growth. We are standing as a neutral nation and we should look to the God of Truth and Life to guide us and give us power to stand firm.

Following the address were impromptus from several persons, some former graduates and students, some were people interested in the college. Superintendent Rosier gave an interesting little talk; others who spoke were Mr. Kemper, Professor Van Horn, Dr. Cecil Post, Rev. A. J. C. Bond, George Trainer, Mrs. Trainer, Mr. Jarvis, Mr. Coffindaffer, and Amos Brissey.

This meeting was followed by the annual business session of the association, and election of officers. Throughout the Alumni session there was much interest shown and a hearty response to the powers and possibilities of the association for serving the Alma Mater. In the opening address an appeal was made to the students and especially to the former graduates to be "live wires" in the interests of the institution.

Wednesday night the Alumni banquet was held in the parlors of the First Baptist church. This banquet was well attended and was a very interesting feature of the week's program. After a well-served dinner Rev. A. J. C. Bond as toastmaster gave a few opening remarks, then called for "Memories of the Past," which was responded to by Superintendent

ent Rosier and Professor Bond. "Facts of the Present" was responded to by Mr. Clyde Hertzog, a member of the class of '15. Mr. C. C. Keys, Professor Van Horn and Mr. Ernest Randolph spoke on the "Hopes of the Future," especially for Salem College. The talks were informal but especially interesting to all. The older alumni enjoy these annual banquets, where they can talk together of the early days of the college, their old teachers and professors, the work they did, the jokes they played, the friends and classmates present, and those gone. All comes back and the days are lived over once more. We younger alumni enjoy these "Memories of the Past" more than the older ones imagine. We love to hear of the early history of our institution and the noble work she has done in the past, as well as they like to see the great work she is still doing. It gives us a feeling of kinship when we hear them tell of "things" they did in their college days, that are not so different from little incidents that happen now. Yes, these dignified men were once boys in college, too. It is a source of great inspiration to us all to know of the noble work our school has done in the past and to feel that it is in our power to further the usefulness and service of our Alma Mater in the future.

The regular commencement exercises were held on Thursday morning. After the processional the congregation sang "Jesus, Savior, Pilot Me." This song seemed especially fitting at this time. The prayer was an appeal for grace, for the divine life, and the life of service. Miss Boyd then sang "Plains of Peace."

Attorney Edmund F. Garrett delivered the class oration. It was a very scholarly address, the theme of which was "Neutrality and the World War." This address is printed in the following pages.

The president's annual statement and announcements were brief and well chosen. His statement included a recognition of the blessings of good health for the faculty and student body throughout the year, and a word of commendation and appreciation for the untiring labor and services of the faculty and interest and loyalty in the student body. The permanent funds of the college were increased by \$3,717.18. A brief allusion was made to the loss of the

old building by fire and the increased difficulty it brought upon the management of the work for the remainder of the year; and the announcement was made that the contract had been let for the new building. The statement also included an announcement of the Summer School which will be carried on in about the same manner as on previous occasions, though the term has been lengthened to nine weeks instead of six as heretofore. Through the kindness of the State University, arrangements have been made for a series of lectures throughout the summer term on the subjects of Rural Sociology and Rural Education. Next year will open Tuesday, September 21.

There were twenty-four graduates from the Normal Department this year and all receive recognition from the State Board of Education and a No. 1 Teacher's Certificate. All these graduates expect to enter the teaching profession this fall. There were four college graduates: Mr. O. Rex Ford, who received the degree of Bachelor of Science; Mr. W. Clyde Hertzog received the degree of Bachelor of Arts; Mr. E. A. Luzader, the degree of Bachelor of Philosophy; and Mr. W. Preston Haught received two degrees, Bachelor of Science and Bachelor of Arts.

Two honorary degrees were given this year. Superintendent Joseph Rosier, of the Fairmont city schools, received the honorary degree of Master of Arts, and Attorney Edmund F. Garrett, of Clarksburg, received the honorary degree of Doctor of Literature.

Thus closed the work of the twenty-seventh year of Salem College, in many respects a year of blessing and achievement. The class of this year was more than one-fifth of the entire alumni of the institution; to fill up their ranks will require active work on the part of friends and the administration of the college.

Baccalaureate Sermon

1915

PRESIDENT CHARLES B. CLARK

Theme: Treason to Culture.

Text: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which outwardly

appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness." Matthew 23: 27.

The more we study the life of Christ the more phenomenal it appears. The more we observe his methods of dealing with men and life, the more profound become his doctrines, and the more wonderful his skill. The clearness of his vision, the depth of his sagacity, and the transparency of his judgment in an age sodden with moral obliquity and blind religiosity, not only awaken our admiration but compel our thoughtful reverence.

The people of Christ's day had much the same virtues and faults as do those of our time. The religion of the church and the culture of the educated had a popular following; religious complacency commingled with moral and religious restlessness; religious boasting and moral turpitude were measured with careless discrimination. Churchgoing was a passport to respectability. To have more was madness, to have less was to be held an outcast from God.

The age felt safe in its loves and its hates, while each cult carried a smothered sense of triumph and revenge.

In the midst of this unconquerable complacency and selfish blindness like a bolt from the clear sky fell the Master's merciless exposure: "Woe unto you, scribes, Pharisees, hypocrites! for ye are like unto whited sepulchers, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness."

Nothing is more potent in the life and attitude of the Christ than this discriminating judgment of sin. There were sins of which he spoke in gracious tenderness, and compassion; not that he condoned sin in any form, but that he recognized degrees of responsibility and even culpability. There were other sins which never failed to arouse his hottest indignation and resentment. For example, spiritual pride and self-righteousness were so offensive to his nature that he could never speak of them without showing divine anger. All forms of oppression his soul most bitterly resented. But he reserved his hottest flings for the insincere. Twelve times in this short discourse he hurls the thunderbolts of his indignation against the sins of the elect. "Hypocrites," "blind guides,"

"fools and blind," "serpents," "generation of vipers," were the complimentary synonyms by which he addressed and denounced the bigotry of the cultured.

Grafted to this top-root evil he uncovered the parasitical nature of laziness, irresponsibility, display, and spread-eagle, effrontery, vanity, irreverence, disrespect, insolence, degeneration, bad judgment, stinginess, inconsistency, hypocrisy, perse-

cution, and murder. His scathing denunciation of cultured wickedness reached its climax when he said a life of this kind reminded him of a whitewashed graveyard.

The peculiarities of the oriental cemetery lent force to his denunciation of this spurious culture. These white gleaming sepulchers were caverns cut in the ledges of rock so common in the East. A stone was rolled against the opening after the



body was deposited and once a year these stones were whitewashed, not as a matter of sanitation, or even of art, but to call attention to their presence, and to serve as a warning, for to touch a grave was to be rendered unclean.

With these somber spectacles Christ had been familiar since he was a child, and so when he was preaching, seeing the fair exterior of the spurious culture of his age, and knowing that, behind this superficial adornment, there were hateful sins like pride, spiritual arrogance, and hatred, his mind turned to these vivid pictures. His uncomplimentary analogy identified their spiritual degeneracy with the decay which accompanies the dissolution of a dead body.

The figure is as true as it is merciless, and it will always remain a pertinent description of the culture which cares only for external appearances. In this homely but forcible way Jesus taught a lesson which, if missed by us, too, in these days of scholastic pretension, will leave us as fundamentally barren of spiritual power as death itself. That lesson is this: All education, all culture, all academic decorations, all social garnish, and all polish are not only useless, but worse than useless, without the cleansed life within, and no life can be truly worthy or great which does not touch bottom on the things which are true and beautiful and good.

Culture has a varied history. Its fortunes and misfortunes make interesting reflection. Without attempting an analytical presentation of facts, let us simply recall that Greece tried to save her civilization by knowledge and philosophy. She failed, utterly failed. Again the man of Mediæval mind sought respite from the world's illusions by attempting to build a supermundane experience backed as he supposed by an equally supernal philosophy. After a thousand years of failure and suffering, man again planted his feet upon God's fair earth, and began to look around him. This time he drifted into Naturalism. The logic of Naturalism was the French Revolution, and in more modern times, Frederick Nietzsche. The most astonishing thing about this series of adjustments is the fact that each system, each attempt at finding a basis for reconstruction of life had up its own sleeve an array of undreamed-of logic. As one reviews in succession the attempts of

the Greeks, the Romans, the Mediæval Church, and the seventeenth and eighteenth century Naturalists, each to save his own products, one marvels at the inability of the best minds of each age to discover the unseen tendencies couched in their own premises.

Though the unseen was there in stronger terms than what they thought they saw, still they were blind to its results until the forces of God and reality revealed the nature of their misconceptions. Such is the pitiable weakness of man. Such, too, is the pitiable experience of many a young man and woman who sets out in life with cock-sure views and theories. Though unknown until it bursts from the depths of its own reality, each has up its own sleeve more logic than was held in the purview of vision. Time not only reveals the weakness of our schemes, but what is more helpful, our illogical reasonings.

The object of this slight digression has been to raise the question: Will the *logic of culture* reveal the same blindness of results on our part, as characterized the weakness of man in previous attempts to construct a basis for a settled experience? And can and will our present humanity prove itself greater than the forces it tries to manipulate?

For about half a century the world has been venturing in theories and beliefs, backed up it was supposed by science and philosophy. This venturing in thought has been accompanied by new dreams and hopes—dreams and hopes of a new world of peace and light, a new manhood.

Now, suddenly, almost in the twinkling of an eye, is precipitated the most bitter and colossal war of human history. It is almost unbelievable. It is as though the sun had been blotted out at noon, and the earth plunged into the darkness of midnight. The machinery of civilization seems to have suddenly come to a stop, while fiends of darkness revel in death and desolation.

This conflict is no accident. Its causes are much deeper than its accidental occasion. Its cause lies in the logic of antecedent conditions which were all the time brewing trouble which so suddenly became fact. It must have been in the sleeve of our theories and philosophy all this time, only we were too blind to see it.

The ultimate cause of the war of 1914 was a false philosophy of life—a false view of progress—a false culture.

I do not believe it is wide of the truth to say that thoughtful minds are truthfully tracing the cause of this strife to a specious philosophy. This philosophy reduced to its lowest terms is a return to primitive animalism, and means that might is the only right. It means the ruthless principle of survival of claw and tooth, of confusion of moral and material competition, the dominion of lust and a ruthless disregard for the defenseless. Its logic implies a supremacy of selfishness, suspicion and militarism. In short, it plants life back upon man's primitive nature and his animal instincts—a danger which constantly besets the modern point of view, and a danger also to which many have yielded themselves.

But Germany is not alone responsible for these conditions. She may possibly have led the way, but if she did, the rest have followed, not even excepting our own beloved America. The world's lack today is not scholarship, or skill, or science. It is not technical training. It is not social culture. It is not greater power to exploit. It is not mechanical efficiency. It is not larger business, or bigger pay rolls.

What is needed is loyalty; loyalty to truth and culture; loyalty to what we already know; loyalty to the ideals of Jesus Christ. Some thousands if not millions of years of suffering and defeat have not quite convinced us that we cannot juggle with reality. We are not quite ready to believe that there is no gain in hypocrisy, either intellectual, moral, or religious. Civilization must needs still write other chapters of loss and misery and desolation and death in maintaining immoral methods in business, in exploitation, in militarism, in false philosophy, in crude religion, in backward ethics, and human hates before we can spell out the net result of these things. We laud the Sermon on the Mount, and then interrogate its seriousness. It will take some great blow of evil like the great devastation now sweeping over Europe to jar our false security in a make-believe culture.

This war was not an accident. It became a necessity in the cycle of insincerity. There is absolutely no use of hoping to

abolish the devastating plague of war and other forms of social misery until we are ready to cast away all pretense, all gloss, and all boasting, until we are done, too, with military ambition, capitalistic cliques, and taking advantage of the weak as a legitimate object of prey. This principle applies equally, too, in the world of material facts, of intellectual possession, and religious teaching. The processes of rivalry have no way of overtaking their own results. Where a philosophy of life admits unholy aggression, injustice, suspicion and hypocrisy, hate follows, and it is quite sure to be enforced by an equally bad method of diplomacy.

Over against this specious counterfeit, I would like to set the culture of Christian character. In looking about for the best expression of pure culture, I can find no finer or fitter expression than is revealed by the Great Teacher, our Lord and Master. Read the Sermon on the Mount, read the Beatitudes and ask yourself if any finer description of the cultured man or woman can be found. If you and I could claim all the qualities of heart and mind and soul in this divine summary of character, would we not indeed be blessed and happy?

Listen! "Blessed are the poor in spirit," the unpretentious, the teachable, the open-minded, for the kingdom of righteousness is theirs. "Blessed are the mourners," those who make even adversity contribute to the realization of the higher life, for they shall see defeat turned into victory and shall be comforted. "Blessed are the meek," those who can see themselves in universal and fitting perspective, for the earth shall be their inheritance. "Blessed are those who hunger and thirst after righteousness," those whose wills are fashioned in harmony with truth and beauty, for reality alone will fill the hearts of such. "Blessed are the merciful," who show consideration to the undeserving, for the best of us stand in need of brotherly compassion. "Blessed are the pure in heart," those whose affections attach to nothing unseemly or ugly in the sight of a pure God, for such are one with him. "Blessed are those who make peace," whose hearts burn with human sympathy, for those who divide men certainly can not live as brothers of a common Father. "Blessed are

those who suffer wrongfully for the cause of righteousness," for they are kin to Socrates, Isaiah and Christ, and you can belong to no higher fraternity.

Do you ask for an illustrious example of this true culture? Where will you find one worthier than he whose lips first spoke the truths uttered in that memorable discourse on the Mount? What mind is more clear and unprejudiced than his? What spirit more pure and warm? What nature is more divinely beautiful than that, which when it is abused, abuses not again; when it suffers, threatens not in return, but commits itself without qualification and without reserve unto the right, and trusts it implicitly because it is right? Jesus held in perfect poise the opposites of all virtue. He was, in that beautiful summary of George Boardman, "Gracious without condescension; just without severity; lenient without laxity; flexible without vacillation; patient without stoicism; decisive without bluntness; imperative without imperiousness; heroic without coarseness; indignant without bitterness; forgiving without feebleness; sociable without familiarity; in short, absolutely perfect, and yet absolutely natural."

It is only when we come into the clear atmosphere of such perfection of culture and character that we realize how imperfect are our best ideals, and how feeble are our best efforts. Putting ourselves against the background of Christ's teaching and his definition of Christian culture, are we not conscious that the perspective ill befits us? Let it not be forgotten, however, that we can persevere in a discipline of culture so divine that we shall be rounded out into the likeness of God himself.

Taking our Lord's life and teaching as a test of true culture, two conclusions stand out in unmistakable clearness. First, the only culture worth while is that inward transformation which makes its outward manifestations a work of the spirit and life. Culture is too often an external veneer which leaves the soul untouched. It is this shallow shamming which makes formal culture so inefficient as an agent of social progress and individual betterment. If the present European situation teaches us one thing more clearly than another, it

is that our present civilization is altogether too shallow. At heart, even in the most advanced nations, Europe is still a barbarian, a cultured savage, an educated brute. Time is demonstrating the fact that a nation may hold wealth in its coffers, comforts in its homes, and learning in its universities, and it may still be a nation of selfish egotists and animalistic slaves.

What society needs for its safety and its health is not barbarian adornment from without, but a pulsating Christ within. Society needs not revising, but regenerating; not retouching, but rebuilding; not resuscitating, but rejuvenating; not revision, but repentance; not resignation, but renunciation; not reparation, but atonement and redemption.

Let us have the finest art our imaginations can picture. Let us have knowledge, education and good taste; let us in every way seek to improve the condition of life. These things let us do, but let us not neglect the culture of the heart and spirit. Let us never imagine we have attained true culture until our lives are set to the standards of Christ, and the inward impulses spring from a fountain of love and good will.

Our second conclusion, taking the Sermon on the Mount as our best definition of culture, is that true culture demands an inward change, a change of motive power, a change of impelling ideals. One may reasonably doubt if in all Jerusalem in the days of Christ there was any man more entitled to be called a man of culture than was Nicodemus. Nicodemus was held in the highest respect and honor by his kinsmen and fellow countrymen. He was a religious master, learned in the Scriptures, and practiced in the moral standards of the age. I am sure it had never occurred to this learned gentleman that he needed anything to make himself a member of the true kingdom of Israel which he hoped to see in his own day. Yet it was to this same learned and cultured Nicodemus that Jesus said: "Verily, verily, I say unto you, Except a man be born again, he can not see the kingdom of God." "Ye must be born again," and one feels that the compulsion of eternity is behind the imperative "must." It must have cut Nicodemus quite to the quick to be told that he had

not reached the highest plane of life, and could never reach it until he had a new standpoint.

Why this is so, there are reasons enough, God knows. Many means have been tried to lift life to a plane of security and safety. Philosophy tried it in the days of the Greeks. Philanthropy tried it in the days of Rome. Formalism tried it in the Middle Ages. The Reformation tried it in the sixteenth century. Naturalism tried it in the eighteenth century, and "Kultur" is trying it today. God pity America if from the past and the present she is unable to read the signs of the times. God pity our fathers and mothers if they have suffered only to teach us the lesson of material comforts. God pity our youth if they can see nothing behind the knowledge and culture of the schools. God pity our babes if they shall fall heirs to a sordid and leaden materialism. God pity us all if we turn traitors to the culture of the Spirit.

To you, members of the Graduating Class of 1915, your president comes with these last few words:

This is not a time for you to thank God that you are not like other men. It is not a time for self-congratulation. It is not a time for pride, and self-love. Neither is it a time for despondency or despair; but it is a time for resolute and hopeful action. The times demand close self-examination, humility and sincerity. They demand that you shall bear the mark of true culture—an unquenchable love of truth, a pure heart, and a righteous life. By these insignia may you be known as men and women who have joined the true aristocracy of Christian refinement, may your presence be a blessing among men, and a harbinger of the better day.

"For the Golden Rule is the rule that wins,
And the nations shall heed its will;
And the day's dawn close that will melt the
sword,
And the might of right fulfill.
Straight down through the ages ever has run
One line of prophecy true,
That whatever of wrong might triumph today
Tomorrow shows champions few.

"But rightness rises from every defeat;
The Christ comes down from the cross;
The truth that dies is a buried seed,
And its harvest makes good the loss."

Neutrality and the World War

EDMUND F. GARRETT

Commencement Oration

Year by year we come hither to read, in the record of the year's work, in the delivery of diplomas and the bestowal of degrees, one more chapter in the history of this institution which, like the modest edelweiss among the Alps, half hides itself amid the glories of the Alleghany foothills. Each anniversary is an occasion of joy and hope; but as if to remind us that life can not all be joy and hope, Commencement Day provides for at least one serious and pretentious undertaking—the Commencement Oration—which, though a labor of love, is yet a labor, and from the point of view of the audience is likely to be both a labor and a sorrow! In the discussion of the subject of Neutrality and the World War, upon which I am announced to speak, we are to inquire what light past days are able to shed upon present events, for the principles of neutrality come to us out of the past, and amid the din of the present world war, like the blood of Abel of old, cry out from the very ground itself for vindication, if not for vengeance.

It is the function of the scholar to cheer, to elevate, to guide men, by showing them facts amidst appearances; and to this end he plies the slow, unhonored and unpaid task of observation. When he deals with current events, there is danger of his losing perspective and of failing to maintain due balance and proportion. He is likely to mistake the noise of a popgun for the crack of doom, because in his observation and reflection he may be blinded by prejudice and limited as to sources of information. Present facts and tendencies, however, may be observed in their own light and especially in the light of the past, and when observed, may be reflected upon, analyzed and classified, and thus may one satisfy himself that he sees clearly and understands somewhat fully the meaning of present-day forces and movements. "Wherever MacDonal sits, there is the head of the table"; and the trained mind is able to acquire mastery over its surroundings. Well has Emerson said, "Give me insight into today, and you may

have the antique and future worlds." The present is but the epitome and expression of the past. The future knows no other guide, and it is from history that we gather the formulas of present action. The scholar is that man who must take up into himself all the ability of the time in which he lives, all the contributions of the past, all the hopes of the future.

It is the function of the college to make its graduates the heirs of the wisdom and experience of all ages; to place, if not within their actual memories, at least within the reach of their developed powers and scholarly methods, any aspect of science, philosophy, medicine, nature, humanity, theology, or law, which they may wish to acquire; and the subject of international law, like that of civics and general jurisprudence, is a recognized part of the college curriculum. Therefore, for various and apparent reasons, is it proper that the speaker of the day should invite your attention to a subject which is, at once, of legal and current character and of both academic and practical interest.

Neutrality forms an interesting title in the code of international law. As defined by Chief Justice Fuller in the case of "The Three Friends" (166 U. S. 1, 41 L. Ed. 914), "Neutrality consists of abstinence from any participation in a public, private or civil war, and in impartiality of conduct towards both parties." What has been said by Chancellor Kent of international law at large applies with equal force to this phase of the law of nations. Said he, "The dignity and importance of this branch of jurisprudence can not fail to recommend it to the deep attention of the student; and a thorough knowledge of its principles is necessary to lawyers and statesmen, and highly ornamental to every scholar who wishes to be adorned with the accomplishments of various learning (Vol. I, p. 19).

Among the great interests of modern times, none is more deserving of attention than the transactions of international business. Every ship that discharges a cargo in a foreign port, every telegraphic message from beyond the sea, every exchange of commodities across a national frontier, imparts to the world a deeper sense of its unity and solidarity. The laws of neutrality ought to be objects of particular

study in this country since our historic policy has been, and is, to cherish a spirit of peace and to keep ourselves free from all political connections which would tend to draw us into the vortex of European and international contests. By the maintenance of a firm and impartial neutrality our own nation may not only avoid the miseries and disasters incident to war, but also command the respect of all nations and preserve unimpaired the fruits of commerce, the freedom of our institutions and the prosperity of our resources; and, to be sure, the present titanic conflict in Europe, with all its possibilities of evil for us, gives prominence and vitality to a discussion of the subject of neutrality in the light of present-day diplomacy and an almost universal war among nations professing allegiance to the Prince of Peace.

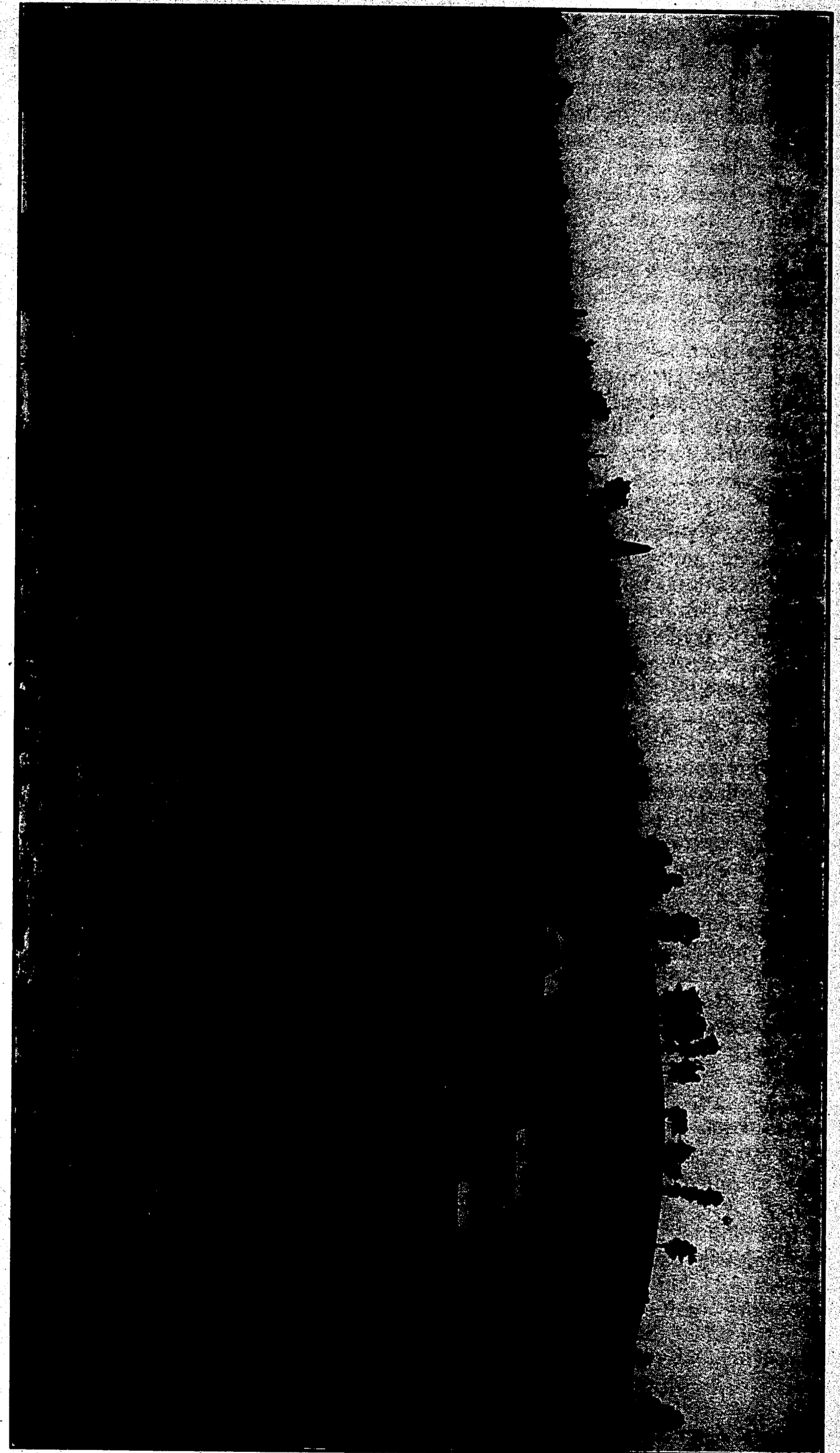
I. In our consideration of this subject, let us first draw from the rich treasuries of history the story of the origin and development of the conception and doctrines of neutrality; for no subject can be rightly understood until it is studied genetically and historically, from its origin up through the various stages of its development.

In ancient times nations at war regarded other nations as either allies or enemies. Very early instances of neutrality, however, are found. Thucydides (in his "History of the Peloponnesian War," Book VI, chap. 44) tells us that in 415 B. C. the Athenian fleet was denied the right of entry within the walls of the Italian cities, and of open market; but that they were allowed water and anchorage, though Tarentum and Locri refused even these, while at Rhegium they were allowed to draw up their ships on shore and rest, and were given the privileges of market. In 206 B. C., as Livy relates (Book XXVIII, chap. 17), the Carthaginians acknowledged that the fleet of Publius Scipio could not be attacked while within the harbor of King Syphax of Numidia. In most cases, however, non-belligerents were treated as allies or enemies, but, little by little, a third attitude was recognized, and later still was transformed by belligerents themselves into a duty. After the fall of Rome the nations of Europe became so numerous and asserted such pretensions of power that conflicts abounded and they were led to see the necessity for laws governing the rela-

tions of the nations one with another. Out of this condition of affairs grew the customs, practices and treaties which form the basis of international law, which, however, existed in but rudimentary form prior to Grotius and his *De Jure Belli et Pacis*, published in 1625. And even Grotius, the so-called "Father of International Law," had but little to say of neutrals whom he called *Medii in bello*, middlemen in war. After the first great act of European diplomacy, the Peace of Westphalia, in 1648, at the close of the "Thirty Years' War," neutrality became a recognized doctrine and the laws of neutrality as known to us began their existence and development. Bynkershoek, the celebrated Dutch jurist (1671-1743), is the father of the modern doctrine of neutrality. His writings and decisions are regarded as high authority even now. No less a master than Lord Mansfield praised his "Book of Prizes." The writings of Bynkershoek are genial and buoyant, at times humorous, as, for example, when he speaks of the dispute as to whether tobacco was contraband of war, he says nothing substantial resulted from the controversy because *in fumum abierat*, it went off in smoke. His treatment of commercial and maritime questions and the relationship of neutrals and belligerents is more thorough, more related to actual practices, more pervaded with sound sense, with legal and statesmanship skill, than that of any of his predecessors or contemporaries, and perhaps equal to that of the best of his successors. He taught that to commit hostilities on neutral territory is to make war on its sovereign; that retaliation is to be exercised directly against the enemy and never against, or to the injury of, a neutral; that it is unlawful to commence an attack in neutral waters and within cannon shot of the shore; that neutrals in enemy's territory may be considered enemies, and their goods, if captured previously by the enemy, may be recaptured; that capture does not, *ipso facto*, confer rights of property; that a belligerent may condemn enemy's property while under capture in a neutral port, a doctrine also held by Lord Stowell and applied by the United States. Bynkershoek clearly recognizes the claims of neutral commerce and deduces and states the two great principles of neutrality: first, that neutral

nations must not assist one belligerent in any way detrimental to the other; second, that a neutral nation is not to be injured by the belligerents in its pacific course. In many of these doctrines Selden, Zouche, Puffendorf, Grotius, and especially Vattel, concurred; but neutrality was not yet a fully developed doctrine; enlisting troops on neutral territory, for example, was still permitted. Grotius and Bynkershoek adhere to a threefold classification of contraband into articles useful in war, articles not useful in war, and articles useful in war or peace. Bynkershoek held that goods on board neutral vessels could be confiscated, following, in this matter, the Roman law, and differing from many writers on the subject; and that everything carried to a blockaded port contrary to law and treaty is contraband, and that blockade must be made effective by force sufficient to maintain it in fact. He held against the doctrine of "hostile infection," and refused to accept the rule of Utrecht that free vessels make free goods and enemy's vessels enemy's goods, holding a third view usually designated as the *Consolato del Mare*, that enemy's goods may be seized but neutral vessels go free, unless the owners were aware that the cargoes were contraband. The right of visitation and search he regarded as just and proper beyond question. From this review of the holdings of Bynkershoek it will appear that the great body of doctrines and principles of neutrality has been very well established and known for approximately three hundred years past.

The English view begins to emerge as early as 1521 when Henry VIII induced Francis I of France and Charles V of Spain to enter into an agreement that their vessels should not engage in battle in English ports. In 1604 James I made proclamation to the same effect while the United Provinces and Spain were at war. In 1624 an amusing thing happened: a Dutch vessel attacked a Dunkirker as she was leaving an English port, and, in the quaint phraseology of the day, "A King's Ship came into port to part them, and letting fly equally at them both persuaded them to peace." The distinguished continental jurists already mentioned had great influence on the English view of neutrality, Selden and Zouche, of England, making



some contribution. Under Sir William Scott, Lord Stowell, the English view and contribution appear to best advantage, Lord Stowell being one of the dozen greatest jurists of history and spending his entire public life in the prize court. In 1806 alone he rendered no less than 2,206 decisions and judgments. He is the finest exponent in practice of the law regulating the rights of belligerents and neutrals in war upon the high seas. He held to standards of fairness throughout the Napoleonic wars, dealing justly with neutrals and enforcing established law. His rulings against the United States are now generally recognized as just and right. His case of the *Maria* is a classic of international law. With him a prize court was always an international court which should be governed by the acknowledged practices of the nations at large. He held that every person domiciled in an enemy's country, whether a born subject or not, is an enemy, and his ship or cargo, if captured, may be condemned; and conversely that every person domiciled in a neutral country is a neutral. In both views he has been followed in England and America for a century. He settled the law of contraband for his time and his judgments are our best guides in prize law. He denied the doctrine of continuous voyage which is generally acknowledged today, but the Declaration of London in 1909 recognized and reaffirmed most of his vital findings. Important neutrality acts were passed in Great Britain in 1735, 1756, 1819 and 1870, which last act remains in force, and all of which acts relate to the prohibitions imposed upon British subjects not to commit unneutral acts.

Neutrality was a subject of most vital interest and of transcendent importance in the early history of the United States because of the constant disputes with England and France. Hamilton drafted a Neutrality Act which Washington presented to Congress, December 3, 1793, and which Congress passed in the following year. This act, the beginning of our legislation on the subject, remained in force up to the year 1818, when a second act was passed which embraced the recognized principles respecting neutral relationships and repealed all former laws on the subject. With very slight modifications this

act has remained in effect from that time to the present. In the Penal Code of the United States, adopted March 4, 1909, the Neutrality Act was made Chapter II, under the title, "Offenses Against Neutrality." The object of this legislation throughout has been to secure the performance of the duty of the United States under the law of nations as a neutral nation in respect to foreign powers, and to punish by fines, imprisonments and forfeitures certain offenses against the United States, or, in a word, to compel by positive law the citizens of the United States to observe the law of nations toward friendly powers. The United States has always been anxious and careful to adhere to the recognized principles of neutrality as established by international law and treaties. It is well known that most of our interest in international law centers around our two great doctrines: the avoidance of entangling alliances with foreign nations, as outlined by Washington; and the Monroe Doctrine, as propounded by Jefferson, Canning and Monroe. Both doctrines come to us from the time of Lord Stowell and Chief Justice Marshall, and there are many who believe that the decisions of Marshall as to questions of neutrality rank with the decisions of the great English master of prize law. It would perhaps be nearer the truth to say that Marshall in his decisions has given us the statement and application of the recognized principles of the laws of neutrality as outlined by the masters who preceded him, especially Lord Stowell. The provisions of our own Federal statutes forbid a citizen, or any one within our territory, accepting a foreign commission, enlisting in foreign service, arming vessels against people at peace with our nation, augmenting the force of foreign vessels of war, or setting on foot or aiding military expeditions against people at peace with the United States. The President is also given power to compel vessels to depart the United States in all cases in which, by the law of nations, they ought not to remain within our territory, and the owners, or consignees, of every armed vessel sailing from our ports, belonging to citizens, shall give bond in double the value of vessel and cargo that the vessel shall not be employed to cruise or commit hostile acts on subjects or prop-

erty of any friendly foreign state, or of any colony, district or people with whom the United States is at peace. From this review of our statute it will be seen that violations of the laws of neutrality are criminal offenses, and as such are punished by fines, imprisonments and forfeitures as provided in the statute itself. The fines range from one to ten thousand dollars, and the term of imprisonment from one to three years. These punishments are meted out on the theory that such violations will tend to involve this government in war. The provisions of our act are founded on "the law of nations and treaties," as the act itself states. The treaties which determine some of our neutral rights and duties are found in the archives of our government, and the law of nations is to be ascertained by the study of the master writers thereon, and from the decisions of the Admiralty Courts of the nations, including our own Federal decisions.

II. Having taken this cursory view of the origin and development of the conception and doctrines of neutrality, we should be the better prepared for a résumé, or statement in summary fashion, of the more vital principles of neutrality.

There can be no neutrality except where a state of war exists between two or more belligerents, and the state of neutrality consists in the bona fide observance of two rules: first, to give no assistance to either when there is no obligation to give it, nor voluntarily to furnish troops, ammunition or other articles useful in war; second, in whatever does not relate to war, a neutral must not refuse to one belligerent what she grants to the other. The legal doctrines affecting the reciprocal rights and obligations of belligerents and neutrals grow out of, and may be determined by, these two fundamental canons. Formerly it was permissible for a neutral to give assistance to a belligerent with whom she had an agreement to that effect prior to the beginning of hostilities and made in time of peace. Agreements of this kind are inconsistent with impartial neutrality, and have grown less frequent as their inconsistency has become more apparent. Since the Treaty of Washington, 1871, neutrals have taken a much stricter view of neutrality, and it is now plainly incum-

bent on a neutral nation to see that its citizens do nothing in contravention of the duties of neutrality. For her failure to use due diligence to prevent the departure from her ports of certain ships intended for Confederate service Great Britain was assessed \$15,500,000 damages by the Geneva Tribunal. It may be observed in passing that the rules given to the arbitrators in that celebrated dispute are among the best ever formulated, and are now recognized as binding on all neutrals.

Belligerents are under certain obligations to neutrals, prominent among which is the obligation to restrict all acts of reprisal to the enemy without inflicting injury upon or limiting the rights of neutrals. Belligerents may mine their own harbors, but the highways of ocean commerce they may not mine. Warring nations have the right to establish and maintain blockades of the ports of the enemy; they have no right to establish paper blockades and war zones. They may not interfere with those parts of the sea to which all nations have equal rights, and their blockades must be made effective by the presence of sufficient force to guard all blockaded ports. Belligerents must respect all neutral territory, and an attempt to cross neutral ground warrants resistance as against invasion. They have the right to seize and condemn contraband, but are under obligation to be guided by the recognized principles of the law of nations as to what are articles of contraband. They may visit and search merchant vessels of neutrals for contraband, but they may not sink such vessels and destroy human lives even when contraband is known to be on board. Belligerent vessels may run into neutral ports in stress of weather, to make repairs, to secure food, to obtain coal sufficient to enable them to reach the nearest home port; but they may not carry on hostilities in neutral waters, within cannon shot of the shore, remain over twenty-four hours in neutral ports, nor coal oftener than once in three months. They may hoist neutral flags but must lower them and hoist their own ensigns before action begins.

Neutral rights are not subordinate to the rights of belligerents, though belligerents usually try to make them subordinate, and will violate or disregard them as their

own self-interests seem to dictate. Neutrals have full right to maintain the inviolability and integrity of their own territory; to insist that their citizens and their property be duly respected; to see that their commerce is not interfered with so long as established rules are observed in good faith. The last of these rights has occasioned the most disputes. The principle now recognized is that the neutral flag covers enemies' goods, with the exception of contraband; and neutral goods, with the exception of contraband, are not liable to capture under an enemy's flag. Contraband consists of all warlike instruments, or materials, by their own nature fit to be used in war. Citizens who trade in contraband do so at their own risk. The doctrine of contraband must not be used against the civil population of an enemy's country, and foodstuffs are noxious only when destined for naval or military forces of the foe. Fugitives from a warring power may be received within neutral borders, but, if troops, they must be disarmed and may be confined in camps, and at the close of the war the expense of internment must be paid to the neutral nation. Neutrals are not to judge between belligerents, or in any way show *mala fides*; for with the least appearance of bad faith a neutral nation descends from the high plane of its pacific and righteous course and enters the arena reserved to contestants.

III. From the days of Thucydides to the present hour there have been coming to light and obtaining international recognition certain customs, rules and doctrines which constitute the body of neutral laws by which, in all justice and right, the nations of the earth are to be governed when in the abnormal state of war. No international court exists whose function it is to apply these principles in time of international carnage. Each nation must provide for the adjudication of the cases in which its own interests are involved, being governed, however, by the principles of neutrality as recognized by the law of nations. To the *Tribunal of Justice erected by these righteous principles let us summon the nations of the earth now engaged in war* and see what pleas they will enter, what answers make, and what judgment of

acquittal or of condemnation must be pronounced.

A belligerent is under obligation to restrict all acts of reprisal to the enemy. In accordance with this principle Great Britain may do what she pleases by way of reprisal against Germany, but she may not attempt reprisal indirectly by limiting the rights of the United States in dealing with Germany. The British Government attempts to justify its Order in Council on the ground that it must retaliate against the German submarine campaign. But here the British Government goes far outside any action sanctioned by international law. Its retaliation upon Germany injures innocent third parties, all neutral nations. If England would cut off German commerce let her blockade Hamburg and Bremen! The Germans attempt to justify the use of the submarine in destroying vessels without search and without saving the innocent passengers, on the ground that the submarine would expose itself to destruction if it should undertake to visit its victims. This is simply one more application of the law of force, or of military advantage, like the invasion of Belgium in defiance of the Treaty of Neutrality. A sufficient reply to the German argument is that if submarines are not suitable for visitation and search, cruisers should be employed. If military advantage is to justify any and every act, in disregard of treaties and in contempt of neutral rights, then unrestricted force is the only rule of action, as Nietzsche, Treitschke and Bernhardt have repeatedly declared, and the acceptance of which view by the German nation is the prime cause of the present war.

A belligerent may mine its own harbors, but the highways of commerce belonging equally to all nations may not be mined. Yet Great Britain sows down the entire North Sea with mines and for the express purpose of making it so dangerous that the ships of neutrals will be deterred from navigating it, and thus may Germany be isolated, starved and in the end humiliated. Such an act is contrary to established law, but quite in keeping with the haughty and overbearing conduct of England in the past in dealing with those who have dared to navigate the seas to which England seems to think Heaven has given her title in fee simple absolute! The reply to protests

against such conduct on the part of England is, in effect, "Britannia rules the waves," which, again, is the gospel of force, the declaration that might makes right, the setting up of the will of one nation against the law of all nations.

A warring nation has the right to establish and maintain blockades, but a blockade must be made effective by the presence of sufficient force to guard the blockaded ports, and if this can not be done a belligerent can find nothing in international law to justify a "paper blockade," such as the British Order in Council and the German Declaration of a War Zone in reality amount to. By the German Declaration neutrals are, in effect, told that since no blockade of English ports can even be attempted, neutrals are to be terrified into surrendering their rights of intercourse and commerce with England; and, if unwilling thus to surrender their rights and respect a mere declaration made in desperation, the citizens and property of neutrals may be destroyed at will by outlaws of the sea! By the British Order in Council neutrals trading with Germany are simply told that if they are caught they will have their cargoes diverted to allied ports and disposed of in the discretion of British prize courts, and, if the owners thereof chance to have a country as powerful as the United States back of them, they will be well paid for both property and trouble! England is more humane in both proposal and conduct than Germany but also more insulting in that her proposition assumes that money is our only concern. Her proposal carries the inference that when we talk of rights and law we mean nothing more than cash. It proceeds on the theory that we may be persuaded to abandon legitimate commerce without protest, provided the marshal of a British prize court stands ready to cross our palms with English gold! The misconception of the neutral position by both Germany and England can not be ignored. We are not to be bullied from the sea by Germany! We are not to be bribed from the sea by England!

Neutral territory must, under the law of nations, be respected, and the attempt to cross neutral ground warrants resistance as against invasion. In addition to this principle of international law the neu-

trality of Belgium, Luxemburg and Switzerland has long been guaranteed under special European agreement. But to a nation obsessed with exaggerated egoism and a perverted philosophy of evolution as to a race of supermen the rights of such small countries as Belgium and Luxemburg are only to be despised, and a colossal perfidy seems insignificant compared with the enormous advantage to be gained by disregard of a solemn treaty; and the same would have been true as to Switzerland but for the survival amid the Alps of the spirit of William Tell and the existence at the present time of a trained army of five hundred thousand soldiers ready to dispute the passage over the Swiss cantons. England has been true to her agreement guaranteeing the neutrality of Belgium, and let this be remembered to her praise, but how far she is moved by selfish motives one can only conjecture in the light of the fact that she helped to create and has for a century past helped to maintain Belgium as a buffer state to keep Germany from the Western Sea. England's conduct in the present war has not been such as to inspire faith in her disinterestedness. She has been quite willing to emphasize the crime of Germany in invading Belgium, but no satisfactory explanation has been offered of why she has left her own allies to bear the brunt of the fighting, unless indeed it be found in the suggestion that "Germany is willing to sacrifice the last man; England is ready to sacrifice the last Frenchman."

Belligerents have the right to seize and condemn contraband, but a single nation can not render final judgment as to what articles are contraband. International law, not mere national interest, determines this. It is not likely, therefore, that the list of contraband articles added by Great Britain, October 29, 1914, will all be recognized as contraband, since she has attempted to more than double the list, as shown by the Declaration of London, in 1909. And while the right of visitation and search exists, there is no right to sink vessels under suspicion that they have contraband on board. Merchant vessels must be boarded and searched, and the passengers and crews taken off before being fired upon, and even then only in certain extreme cases may the vessel be sunk.

Even among highway robbers the rule prevails that the gun is to be used for the purpose only of holding up the victim! And an embargo may be declared by England against trade between her own territory and Germany; an embargo between the United States and Germany, or between Holland and Germany, she may not declare, and the attempt is a singular and unwarranted usurpation of power.

Neutral rights are not subordinate to the rights of belligerents, but supreme and to be protected. Peace, not war, is the normal status, especially among civilized and Christianized nations, and high and just principles of neutrality be maintained as against the sordid and selfish pretensions of belligerency. If a belligerent by way of attempt to subordinate neutral rights violates the established rules of neutrality, a neutral nation is fully entitled to use any means necessary to obtain compensation for damages and to prevent further breach of neutral laws. In self-defense and in the interests of international justice and for the preservation of international rights neutral nations may find it necessary to say to a belligerent, "Thus far shalt thou go, and no farther; here thy proud waves shall be stayed." Already the Scandinavian countries have leagued together to protect their rights, and the nations of the two Americas, moved by a Pan-American feeling and desiring to promote peace and foster a higher civilization, have formally begun a similar movement. Christian civilization is on trial and therefore must be on the defensive, and even an offensive attitude may be justified. In Sherman's definition of war there is no implication that peace is heaven. Nature has said that life is a struggle, and that only the fittest shall survive, and nature's laws are inexorable. Pugnacity is a native, not an acquired instinct; and fight is a natural right, not a granted privilege. The proper philosophy of war is revealed in the statement that as rational creatures we need not fight, only in extreme cases dare we fight, but we must have liberty of combat and remain free to defend ourselves and to save the blessings of civilization. President Wilson has placed an exceptionally rigid construction upon the obligations of neutrality. He has appealed for a neutrality, not merely

of action, but of comment and opinion. He has laid an embargo on the raising of American loans for the belligerents, has declined to protest against the violation of The Hague conventions, made a gravely dispassionate reply to the Belgian Mission, and has permitted his Secretary of the Navy to lay an embargo on "Tipperary" as a song for American sailors! If Bryant were living he might write a poem in derision of the Wilson peace policy, as he did when he wrote his "Embargo," a satire on the peace policy of Jefferson; but in his efforts to avert the disasters of war we will continue to pray that our President may be as "wise as a serpent and as harmless as a dove"; but we will not forget that our Republic was purchased with red blood, and that freedom is sustained by the bugle call. Heroic life has not yet lost its Iliad and Homer's nod has not yet become an eternal sleep!

Christian education furnishes the ideals as to both war and peace. "*Arma virumque cano*" is still heard in classic halls, and even the Christ in displeasure drove the money changers from the temple. But the classic and Christian message is to the effect that the gods render assistance to none but righteous undertakings, and that the advent and mission of the world's Redeemer were announced in a pæan of peace, sung by a heavenly chorus, on Judah's hills, to the sons of the shepherd race which centuries before had been ordained of God to a mission of peace! To sources of Christian knowledge and truth, therefore, must we look for light and guidance in the problem of war and peace, as in other matters calling for an enlightened public sentiment. Consulting such an oracle we are reminded that David who slew Goliath sang songs of ineffable beauty and piety; that Greece gave us Socrates as well as Leonidas; that Rome gave us Cicero as well as Cæsar; that France gave us Pasteur as well as Napoleon; and that Washington, whose brave heart dislodged the British from Dorchester Heights and laughed at the snows of Valley Forge, gave the fatherly advice that we avoid all entangling alliances with warring European nations. The college teaches us the lesson that modern nations while independent are essentially interdependent; that the special task of today is to unite independ-

ent states in the bonds of peace and amity and fruitful intercourse; that a treaty of peace is often a yoke of servitude imposed by force upon a prostrate people defeated in a just cause; that the triumphs of arms are far removed from the triumphs of reason and right; and that the least certain path to equity is that appeal to force which adds to the misfortune of injustice the calamity of defeat. An enlightened sentiment, and faith in the Prince of Peace, lead us to believe that the day is coming when humanity, feeling its kinship of suffering more keenly than its hereditary fears, will cry out in universal protest against a system of government which does violence to its better instincts. Next to national honor, which need never be sacrificed, the one great interest of mankind is peace. It is not by force, or the menace of force, that human differences are finally to be adjusted; it is by the calm verdict of unruffled reason, pursuing an honest path to an honest and unselfish end.

"Now's no time for cap and bells
(Though fool's words oft are good)
Father of mercy, grant surcease
Of strife, and send quick release
To men in bonds to king's caprice;
Let all earth's travail bring forth peace
Conceived in brotherhood."

Salem College to Have a New Building

PRESIDENT CHARLES B. CLARK

The readers of the SABBATH RECORDER are all familiar with the facts concerning the burning of the old Salem College building on the morning of December 18, 1914.

As president of the college, I can appreciate not only the fact that this building was of great service at the present time, but also the fact that this historic building, now gone, held many sacred memories and associations in the minds of older teachers and students. From these various points of view the loss of the old building has been keenly felt by all.

The old building had, since the erection of the new one five years ago, become the pleasant home of our Music Department, a share of the Training Department, and the old chapel served most admirably as a place for physical education, social gatherings and basketball hall. In these various

ways it served an almost indispensable use to the college at the present time. The use it was serving in these ways has been most keenly felt since the burning. The Music Department had to be put out into private rooms, the Physical Education Department had to stop its work, there has been no place large enough to hold social gatherings, and basketball was practically out of the question. In addition to these inconveniences the building now occupied by the college, has, because of the loss of the old building, endured an increased congestion which has been a serious inconvenience and cause of anxiety, hard to be appreciated except by those who were trying to adjust the conditions thus imposed. A good degree of patience and commendable forbearance has been shown by both faculty and student body under the circumstances and all are to be commended for the loyalty they have shown during these trying days and months.

The question which we immediately faced upon the burning of the old building was, What is the best thing to be done for the future of the college? Was it to try to get along with our present facilities, or would it be better to venture upon the erection of a new building at this time? To answer this question the board of trustees held several meetings, and also invited into their council other thoughtful citizens for their advice and suggestions. In these conferences there seemed to be but one opinion and judgment, and that was that the college would suffer material loss in its future growth and development should no plans be made at once to repair this loss, and to build on a larger faith and confidence in the future of the institution. The one question which seemed to perplex those responsible for the plans of the college was how large a building to plan for.

After weeks and months of thoughtful planning the board has decided to put the new building on the site of the old and make its dimensions about twice as large as the old building. In fact, the plan is to have the building not materially different in construction from the size and structure of the one now occupied by the college, and those who have seen it will well remember.

All persons who are familiar with the

educational situation in West Virginia and the work of Salem College will not think these plans include too much. In fact, it would seem to those who know the situation best that the work of Salem College has only been well initiated. The college enjoys the utmost confidence of the authorities of the State, and if wise plans are laid and executed, it would seem that there is a splendid future before the college. There is felt a need, for the young people in West Virginia, of just such help as the college has for the past twenty-seven years rendered to the advancement of the community.

In one way this is a favorable time to build, in another way it is not; from the standpoint of price it is a very favorable time to erect a new building, but from the standpoint of finances it is not so favorable; but building on the mission of the college and in the loyalty of the church and community, the trustees are going to work with the hope and belief that they are acting wisely in planning the erection of this equipment for the college. We believe this move will meet with the universal approval of the friends of Salem College.

The General Conference

Set aside August 24 to 29 for the big annual gathering at Milton, Wis.

Great plans are being made. We shall not try to tell you all about it at once, but will give you instalments from week to week.

It is to be young people's Conference to a larger extent than ever before. Watch the Young People's Page for the attractive plans they are making. One evening program will be in their charge. It will appeal to the eye as well as to the ear and close with a Missionary play. They will have Life Decision meetings, a picnic, athletic sports, etc.

One evening will be set aside to the movement for giving the nation a stainless flag. There will be addresses by representatives from States in various parts of the Union.

Every forenoon will see the denomination assembled in session for business. Each afternoon and evening there will be great platform meetings resembling in some

respects a religious Chautauqua. These will be sessions to which the general public will be especially invited. We expect to see the big auditorium gymnasium at Milton filled many times during the meetings.

Plan your other activities to come before August 24 or after August 29. Save those six days for the General Conference.

Watch for an item every week from now on.

PRESIDENT.

The Bible a House of Many Rooms

David McConaughy describes the Bible as a house of many rooms: "I entered through the portico of Genesis and walked down the Old Testament art gallery, where I saw the portraits of Joseph, Jacob, Daniel, Moses, Isaiah, Solomon and David hanging on the wall; I entered the music room of the Psalms, and the Spirit of God struck the keyboard of my nature until it seemed to me that every reed and pipe in God's great organ of nature responded to the harp of David, and the charm of King Solomon in his moods. I walked into the business house of Proverbs. I walked into the conservatory of the prophets . . . some pointing to far-off stars or events—all concentrated upon one great Star which was to rise as an atonement for sin. Then I went into the audience room of the King of kings, and got a vision from four different points—from Matthew, Mark, Luke and John. I went into the correspondence room, and saw Peter, James, Paul and Jude penning their epistles to the world. I went into the Acts of the Apostles, and saw the Holy Spirit forming the holy church; and then I walked into the throne room and saw a door at the foot of a tower and, going up, I saw One standing there, fair as the morning, Jesus Christ, the Son of God."

We see always what we are looking for, and if our mind has become trained to look for trouble and difficulty, and all dark and dreary things, we find just what we seek. On the other hand, it is quite as easy to form the habit of looking always for beauty, for good, for happiness, for gladness; and here, too, we shall find precisely what we seek.—*J. R. Miller.*

EDITORIAL

Business Men Preaching Honesty and Truth It means something to this country when ten thousand business men belonging to the Associated Advertising Clubs of the World gather from all quarters for a convention to last five days in the interests of truth and honesty in business. This happened recently in Chicago. It was our lot to miss train connections, and therefore to wait twelve hours in that city on the Sunday when fifty of these men of business occupied as many pulpits in Chicago churches. Great account was made in the dailies of this movement, and both Sunday and Monday editions were full of the reports. The slogan among all delegations was "Truth and Honesty." The hotel lobbies were crowded with delegates and their badges were plentiful on the streets. Besides the fifty meetings addressed by laymen, a great mass meeting was held that Sunday at the auditorium, and in them all the one-word text used was "Truth."

Thus their first work in Chicago was an effort to give a spiritual uplift along the line of their motto and pledge:

We believe in truth, the corner stone of all honorable and successful business, and we pledge ourselves each to one and one to all to make this the foundation of our dealings.

The sermons and addresses, according to reports, were strong pleas for honest advertising and truthful business methods. The men preached against all deceit and sham wherever found in business; and their pledge binds them to practice what they preach. The avowed purpose of this army of advertisers is to develop among business men and promoters of all kinds high moral aspirations and business efficiency.

Some of the badges and banners carried by the delegations bore suggestive slogans such as "Swat the Lie," and prizes were offered to the clubs doing the most to eliminate frauds from advertising. A vigilance committee was appointed to secure laws against deliberate misrepresentations in advertisements. The publishing of

a "Fraud Book" is proposed, in order to expose all dishonest business and to make sure that promoters do not misrepresent matters.

Who shall say that everything is going to the bad in this old world, while such movements as this are putting in master strokes for the promotion of truth and honesty among men?

Summer Campaign for Universal Peace A most significant and far-reaching campaign in the interests of

peace is being arranged for the summer by the Carnegie Endowment. More than a hundred lecturers are expected to deliver a thousand addresses in this country, and at least 1,600 Chautauquas are to become centers of debate and instruction upon matters pertaining to international peace. Specialists on international relations, from America's greatest schools, will reach audiences aggregating some 4,000,000 persons. Thousands of teachers will receive instruction in these meetings, who will in turn impart their knowledge to the young people of our schools from Maine to California. Similar organizations are being established in Europe. It is hoped that a strong public spirit against war may be awakened, that the war method of settling troubles between nations may be abandoned, and that a suitable substitute for it may soon be found and adopted. One thing is certain: The Hague method does not prove to be adequate, for when angry nations decide to right their grievances, they easily sweep aside all pledges made at The Hague. Something more far-reaching than has yet been found, something to move the hearts and consciences of kings and people alike must be brought into requisition if the fight spirit in man is to be replaced by the spirit of love and universal brotherhood.

Winona Assembly Now Open

Some weeks ago our readers enjoyed an interesting article by Mrs. Martha Wardner about the Winona Assembly at Winona Lake, Ind. For more than twenty years this summer Chautauqua has furnished recreation and study for Bible students, for the lecture-loving public, for students in music and art, and has given instruction in pastoral evan-

gelism, missionary work, sociology, agriculture, and church efficiency. Its gates opened on June 24, and its work will continue until August 19. We do not know whether or not delegates to Conference could make use of Winona tickets and take in one or more of these meetings en route, but doubtless some RECORDER readers will visit the assembly this year.

Winona is Billy Sunday's home, and it may be that his frequent references to the work there have had something to do with the unusually large attendance now in prospect. The list of speakers and teachers, as announced in the printed reports, assures all who go that a rich feast awaits them.

Nickel-plated
A Joke on the Editor

In our description of the audience room of the North Loup church, in some way the term "nickel-plated" was used in reference to the radiators for warming the room. Just why the word "nickel" was used not even the editor himself can tell, unless the color of the unpolished nickel may have suggested it. But the joke is on him. There is no excuse for the freak of a pen that could scratch on clean white paper that inappropriate term for the simple white-metal paint that gave those radiators their bright, cheery appearance.

A Correction

In Rev. George B. Shaw's letter giving the names of those who subscribed to the fund for the new church building at North Loup, the name O. W. Babcock should be changed to J. O. Babcock.

Railroad Rates to Conference

A few weeks ago (June 14) Mr. J. M. Maxson had a short notice in these columns regarding rates to Conference. No additional concessions have since been procured, though I have consulted many passenger agents.

No special rates will obtain, other than regular summer tourist round-trip rates, and Madison, Wis., is the nearest point to which they apply. You will *not* have to go through to Madison, nor start from Madison on your return journey, but can stop

off at Milton, Wis., going, and start from Milton when returning. Tickets are good returning until October 1 and one may stop off almost anywhere en route.

That you may "count the cost" and then plan to attend Conference, the following round-trip rates from various places will give you a good idea of the expense.

From New York to Madison, Wis., and return	\$40.40
Hornell, N. Y.	28.30
Alfred, N. Y.	27.90
Friendship, N. Y.	26.20
Olean, N. Y.	25.10
Salem, W. Va.	27.04
North Loup, Neb.	27.03
Denver, Colo.	45.10
Nortonville, Kan.	22.40
Gentry, Ark.	30.90

The fare from Bridgeton, N. J., (Shiloh), to New York and return is \$5.50, from Westerly, R. I., to New York and return, \$7.12. Tickets to Milton from Chicago should read over the Chicago, Milwaukee and St. Paul Railroad. Trains leave Chicago 7.35, 10.10 a. m., 4.00 and 5.45 p. m.

All our ordained ministers, licensed preachers and missionaries may obtain clerical rates to Chicago over the B. & O. and Erie railroads by applying in advance for permits. Ask your local ticket agent or send direct to the general passenger agents in New York City or Chicago. Clerical rates are not granted west of Chicago. Full fare one way is the basis of the round-trip clerical rate, e. g., from New York to Chicago and return, \$21.10.

Go to Conference; our Milton friends are urging a large attendance; we need the help and inspiration of the young people. Go to Conference! Decide it now!

WILLIAM C. HUBBARD.

Be Strong

Be strong!

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

Be strong!

Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long,
Faint not, fight on! Tomorrow comes the song.
—Maltbie Davenport Babcock.

WOMAN'S WORK

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

This Is My Duty

To use what gifts I have as best I may;
To help some weaker brother where I can;
To be as blameless at the close of day
As when the duties of the day began;
To do without complaint what must be done;
To grant my rival all that may be just;
To win through kindness all that may be won;
To fight with knightly valor when I must.
—S. E. Kiser.

Worker's Exchange

North Loup, Neb.

DEAR RECORDER SISTERS:

Now that our new church is completed and we are occupying it, I thought you would perhaps be interested in hearing how much we enjoy it.

The Woman's Missionary Society served the Men's Brotherhood banquet at the close of the dedication services and so had a chance to try out the kitchen. Of course many kitchen utensils were lacking, but there is talk of a kitchen shower in the near future so these things will be in readiness when next we need them. Our kitchen is fitted with shelves and cupboards and also with hot and cold water, with drains in sink and floor, a great convenience and much appreciated, as we have always had to carry water in and out of the basement.

We have helped some with the work in addition to the financial aid we have been able to give. Last fall we gave \$200 towards the building; in the winter we decided that we would like to put in the bell, as the old one had been bought by the ladies. For this we paid \$156. When the question of carpets came up the ladies voted \$25 for them.

We have just ordered dishes for the church, paying for them with funds received from the banquet, supplemented by money from the treasury. They will cost about \$80.

We have had work at nearly all of our meetings this year. We have had to have several all-day meetings, as some of the work had to be finished in a given time.

Two new members have lately been added to our list. We have an attendance of from fifteen to twenty-five.

B. B.

June 29, 1915.

Milton, Wis.

Circle No. 3 of the Woman's Benevolent Society has an enrolment of forty-nine resident and three non-resident members. Eight new members have been added during the year, and there has been a loss of three, occasioned by removals.

There have been twenty-four regular meetings and three special meetings, with an average attendance of sixteen. The circle has held two socials during the year: a social afternoon for the members and their friends at the time of one of the regular meetings, and a social gathering in the church basement, when the gentlemen were invited.

Our work during the year has been much the same as in former years. We held the annual apron sale with cafeteria supper, gave the Tournament banquet, High School Alumni banquet, High School Junior-Senior banquet, served coffee at Farmers' Institute, and gave a 10-cent tea. At our regular meetings we have tied comfortables, taken in outside sewing and made garments for our annual sale.

More of our money has gone for local work this year than usual. We assisted with the repair work on Goodrich Hall, of the college, also helped in buying the church dishes, gas range, putting a telephone in the church basement, buying chairs for the basement and painting the parsonage. We have also made quite a payment on the amount pledged for the church basement fund. We have kept up our annual payment on the parsonage debt, college debt, and Miss Burdick's salary, and have helped on Miss West's salary, the Fouke School and the work of Miss Jansz.

NELLIE BIRD COON, Secretary.

June 25, 1915.

A man's worst enemy is his selfishness. It narrows and poisons his existence and transforms him into a slave of himself. Love is the free, vast horizon where the soul can spread its wings.—Charles Wagner.

YOUNG PEOPLE'S WORK

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

Christ in Me

FRED I. BABCOCK

Christian Endeavor Topic for Sabbath Day, July 24, 1915

Daily Readings.

Sunday—In me by faith (Eph. 3: 16-21)
Monday—The condition (1 John 3: 21-24)
Tuesday—Seeking admission (Rev. 3: 20)
Wednesday—Lost in Christ (Gal. 2: 20)
Thursday—Christ's aim (John 17: 23)
Friday—Indwelling Spirit (Rom. 8: 8-14)
Sabbath Day—Christ in me (John 15: 1-11)

Christ is knocking at your heart and mine. He wants to come in and make our lives peaceful and happy, but there are things within us that are keeping him out. We want Christ to dwell within our hearts, but we want sin to dwell there also. This can not be. Christ is not satisfied with anything short of complete surrender to him. He demands that we put everything impure, everything selfish, everything unholy out of our lives before he will come in. We must be squarely for him or squarely against him.

Christ is looking into our hearts. "Here," he says, "is an evil habit; it must go out before I can come in. That little sin over there in the corner, throw it out or I will stay out. You can not get it out? Let me help you. Now your heart is clean and I can come in. I have some things here I will put in the place of those we have thrown out. The first thing I will bring in is joy, a joy such as you have never known before. With the joy I will bring satisfaction, a feeling that you are living a life which is worth while. Then you will forget yourself and become unselfish and the one great purpose of your life will be to serve God, who is your Father and your Friend."

FROM AMOS R. WELLS

"We are likely to think of Christ in us as a fancy, a mere figure of speech; but nothing in all the world is more solidly real.

"Christ cannot be in you except as you

are in him. You must yield yourself to him before he can yield himself to you.

"Think first of all that Christ is, and then the thought that he will dwell in you will become to you the most wonderful thought that the human brain can entertain.

"The only invitation that Christ asks is an open door."

PRAYER OF THOMAS A. KEMPIS

"Grant me, O most sweet and loving Jesus, to rest in thee, above all creatures, above all health and beauty, above all glory and honor, above all power and dignity, above all knowledge and subtlety, above all riches and arts, above all joy and gladness, above all fame and praise, above all sweetness and comfort, above all hope and promise, above all desert and desire . . . I will not hold my peace, nor cease to pray, until thy grace return again, and thou speak inwardly unto me."

TO THINK ABOUT

How can I get Christ to dwell in my life?

What are my greatest faults and how may I overcome them?

What is meant by "dwelling in Christ"?

SUGGESTIONS

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

"I will make Jesus king in my heart."

Objects of Special Prayer at the meeting:

For strength to keep our lives pure and clean every day.

That those who are not Christians may see from our lives that Christ dwelleth in us.

That we may have courage to speak to our unconverted friends about Christ.

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

What are some things which keep Christ out of the hearts of men? (Give this to several.)

What effects do little sins have upon character?

What will be the result if Christ dwells in our hearts?

Does Jesus ever force his way into our hearts?

Why is personal work so hard?

Can a person be happy if he is not a Christian?

Christian Endeavor at Battle Creek

DEAR BROTHER THORNGATE:

I want to tell you a little about our Christian Endeavor society. We have just elected officers, and work is starting out very promisingly. Our society differs from many in that summer is our most busy season, because many of our young people come here to work during vacation. At present there are so many new faces that we can't get acquainted with them as fast as they appear, but we have a jolly good time getting acquainted as fast as we can.

Realizing that we were not adequately coping with the situation, we made a list of members who were not attending and young people who ought to be members. We found we had a list of about thirty. With this list as a spur we have started a "new member" campaign which has taken the form of a contest between the women and the men. Each side has a captain, and the side which gets the most members is to be banqueted by the losers at the end of the contest. Ten new members were presented at our last meeting.

To help us get acquainted with new members and cultivate the social side of Christian Endeavor, in addition to our regular monthly social we are to have a special picnic.

While we are increasing in members and have a full program of social events, I believe we are not losing sight of the religious significance of our work. The weekly prayer meeting is well attended, about 75 at our last meeting, and pervaded by a serious religious spirit. At the meeting when "Song and its Meaning" was the topic, the leader asked the members to name their favorite hymn and tell why they liked it. At the close of each testimony, a verse of the hymn mentioned was sung. The idea was carried out with enthusiasm, there being sometimes two on their feet at once. It was necessary to close before there was any indication that all had spoken who wished.

To instruct our new members in the principles of Christian Endeavor and to

keep these principles fresh in the minds of all, we are planning a special program for the near future when these principles will be presented.

We are planning to have a representative at the Chicago convention and at the General Conference. We are working with the city union and the county union. We have a quiet hour band, a pre-prayer service, a mission study class and a responsibility in the Junior work. Truly we find ourselves exceedingly busy.

This is a place of many opportunities for young people. It is also a place of great temptation. Our aim is to get in touch with all young people who come here from other societies, help them take advantage of the opportunities and avoid the temptations. If all who plan coming here will write to Mrs. Ruby C. Babcock, R. 7, Box 65, she will help them feel at home and get them right into the work.

L. E. BABCOCK.

The Pulpit

Owing to a mistake, some of the copies of the first number of the Pulpit were rolled for mailing, instead of being wrapped flat, as was intended. There are a few of this issue not mailed, and, upon application, new ones will be supplied to any whose copies were injured when received, until the supply is exhausted. Orders will be filled in the order of their receipt. Address, American Sabbath Tract Society, Plainfield, New Jersey.

CORLISS F. RANDOLPH,
Chairman of Committee.

"March on, my soul, nor like a laggard stay!
March swiftly on. Yet err not from the way—
Where all the nobly wise of old have trod—
The path of faith made by the sons of God."

"Something to learn, and something to forget:
Hold fast the good, and seek the better yet;
Press on, and prove the pilgrim hope of youth—
That creeds are milestones on the road to truth."

If thou wouldst conquer thy weakness,
thou must never gratify it. No man is
compelled to evil; his consent only makes
it his. It is no sin to be tempted, but to
be overcome.—*William Penn.*

American Sabbath Tract Society—Treasurer's Report
Receipts for April, 1915

Contributions:	
Riverside, Cal. S. S.	\$ 5 06
First Brookfield Church	7 72
Plainfield, N. J., Church	53 27
First Westerly, R. I., Church ..	2 28
Milton Junction, Wis., Church ..	9 60
Nortonville, Kan., Church	6 03
Piscataway Church (New Market, N. J.)	29 61
Farina, Ill., Church	\$19 67
Farina, Ill., S. S.	7 31
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H. E. Davis and wife, North Loup, Neb.	10 00
S. C. Maxson, M. D., Utica, N. Y.	5 00
T. A. Saunders, Milton, Wis.	5 00
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	\$160 55

Income from Invested Funds:

Eugenia L. Babcock Annuity ..	\$125 00
American Sabbath Tract Soc. Fund, Interest S. D. B. Memorial Fund	14 66
D. C. Burdick Bequest	40 20
D. C. Burdick Farm	54
Geo. H. Babcock Bequest	133 56
S. P. Potter Bequest	07
Sarah C. L. Burdick Bequest ..	1 00
Lois Babcock Bequest	50
Eliza M. Crandall Bequest	10 00
Martha G. Stillman Bequest ..	1 00
Elizabeth U. Maxson Bequest ..	50
A. Judson Wells Bequest	50
Deborah Randall Bequest	16 00
John G. Spicer Bequest	2 00
Berlin, Wis., Parsonage Fund ..	2 25
George S. Greenman Bequest ..	1 25
Mary Rogers Berry Bequest ..	5 00
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	\$354 03

Publishing House Receipts:

Recorder	\$217 10
Visitor	46 80
Helping Hand	17 81
Tracts	75
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	\$282 46

City National Bank, Interest on Balance

	15 59
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	\$312 63

E. & O. E. F. J. Hubbard, Treasurer.
Plainfield, N. J.
July 1, 1915.

Receipts for May, 1915.

Contributions:	
Mrs. Elmer Kemp, Schofield Barracks, Oahu, Hawaiian Islands	\$ 10 00
Ira S. Goff, Alfred, N. Y.	1 00
Mrs. D. E. Titsworth, Plainfield, N. J., in memory David E. Titsworth	25 00
Milton, Wis., Church	27 81
Plainfield, N. J., Church	22 02
Syracuse, N. Y., Church	60
Berlin, N. Y., Church	14 00
Boulder, Colo., Church	3 65
Independence, N. Y., Church ..	35 00
First Verona, N. Y., Church ..	3 57
Mrs. E. M. Tomlinson, Alfred, N. Y., Payment Life Membership	20 00
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	\$162 65

Income from Invested Funds:

Orlando Holcomb Bequest	\$ 30 15
George Greenman Bequest	45 15
Joshua Clark Bequest	9 05
Russell W. Green Bequest	4 52
Miss S. E. Saunders Gift in memory of Miss A. R. Saunders	4 52
Sarah C. L. Burdick Bequest ..	37
Lois Babcock Bequest	19
Eliza M. Crandall Bequest	3 75
Martha G. Stillman Bequest ..	38
Elizabeth U. Maxson Bequest ..	19
A. Judson Wells Bequest	19

Deborah Randall Bequest	6 00
John G. Spicer Bequest	75
Berlin, Wis., Parsonage Fund ..	84
George S. Greenman Bequest ..	46
Mary Rogers Berry Bequest ..	1 88
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	\$108 39

J. F. Combs, Attorney, Settlement Bequest of the late Eliza James

	\$540 00
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Publishing House Receipts:

Recorder	\$276 15
Visitor	11 75
Helping Hand	71 31
Tracts	2 45
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	361 66
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	\$1,172 70

E. & O. E. F. J. Hubbard, Treasurer.
Plainfield, N. J.
July 1, 1915.

Receipts for June, 1915.

Contributions:	
Mrs. Alice A. Peckham, Watson, N. Y.	\$ 5 00
"A Lone Sabbath Keeper, Wisconsin"	10 00
J. M. Maxson, Chicago, Ill.	1 00
P. B. Maxson, Tulsa, Okla.	5 00
C. L. Ford, Bartlesville, Okla.	1 00
Lee Monroe, DeWitt, Ark.	1 00
O. P. Sweeney, Nady, Ark.	2 00
Dell Greene, Plainfield, Wis.	10 00
Woman's Executive Board	105 25
Friendship, N. Y., Church	17 00
Plainfield, N. J., Church	18 93
Welton, Iowa, Church	6 42
Waterford, Conn., Church	25 00
New York City Church	17 38
Fouke, Ark., Church	49 50
Second Alfred, N. Y., Church ..	16 92
First Westerly, R. I., Church ..	3 20
First Brookfield, N. Y., Church ..	95 29
Plainfield, N. J., S. S. Bood-schapper Fund	\$ 4 00
General Fund	10 95
<hr/>	
	14 95
DeRuyter, N. Y., Church	38 70
Little Genesee, N. Y., Church ..	9 50
Georgetown, British Guiana Sabbath Rally Day Collection	1 00
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	\$454 04

Income:	
I. D. Titsworth Bequest	\$ 12 50
Sarah E. V. Stillman Bequest ..	12 50
I. H. York Bequest	3 00
George Bonham Bequest	3 00
Greenmanville, Conn., Church Fund	4 50
Mary P. Bentley Bequest	4 50
Relief A. Clarke Bequest	24 00
E. Sophia Saunders Bequest ..	3 00
Susan E. Burdick Bequest	3 00
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	\$ 70 00

Publishing House Receipts:

Recorder	\$318 73
Visitor	19 20
Helping Hand	28 43
Tracts	26
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	\$366 62
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	\$890 66

E. & O. E. F. J. Hubbard, Treasurer.
Plainfield, N. J.
July 1, 1915.

"The loved and lost! Why do we call them lost
Because we miss them from our onward road?
God's unseen angel o'er our pathway crossed;
Looked on us all, and, loving them the most,
Straightway relieved them from life's weary load."

CHILDREN'S PAGE
Weeding a Garden

It was about three and a half years ago. An excellent lady of my acquaintance knew of my interest in a certain boy, then thirteen years of age, and asked if he could be spared to weed her garden for a little while after school one afternoon. I immediately sent the boy to her.

He started to do the weeding as she directed, and she went about her household duties. After a half-hour had elapsed she looked out the window and saw the boy at about the same spot she had left him. "Pretty slow, I'm afraid," said the lady, and again went about her work.

Another half-hour elapsed, and again she looked out the window. She noticed that he had done very little more, and said to herself, "I wish I had secured a man for this job; it will not be finished today at this rate."

At the end of another half-hour she looked again. This time she grew desperate. She certainly would have to speak to him and hurry him up, so out to the yard she went.

She stopped suddenly. It was true that not very much of the garden had been covered. He was slow, that was sure, but such a job of weeding as he had done! Not a single stray piece of grass was left. It was as clean as could be. She stood and looked in amazement. There was just one word for it—thorough. Instead of telling him to do the work faster, she said: "That's fine. That's the kind of weeding I like to have done every time."

She said to me the next day: "That boy will succeed, and I will help him."

That was three years and a half ago. Last summer the same boy was hundreds of miles away from his home when school closed, with no funds to bring him home. He had no choice—he had to stay in the school town and make the best of it. When the lady whose garden he had weeded heard about it, she said: "I'll pay his way home," and handed me twenty-five dollars for his fare.

He and I have talked it over since, and we have both agreed that it paid in dou-

ble measure to do a good job of weeding that day. First, because it is always worth while to do any work well; and, second, it made a new friend for the boy.—Un-identified.

A Hero

John's eyes were very bright, his cheeks very red, as he leaned eagerly forward, resting both arms on his desk, his face upturned to Miss May's as she read about what was more interesting to him than anything else—a hero.

It was his first day at school. He was very happy, and a little proud that he was on the road at last to being a man, while deep in his heart slumbered the determination that when he was one he would be a hero, and make his mother very, very proud of him, and, yes, who knows—perhaps Miss May might be proud, also, though he was rather afraid of her, as yet.

It was a wonderful story she was reading, of a man who gave up his life rather than do what he knew was wrong, and every one honored and loved him for being so brave and true a soldier and gentleman.

"Hist!"

John turned his head; then, quite suddenly, he forgot all about being a hero, for below his desk, on the cover of a geography, Billy Jones had two big black beetles harnessed together with a silk thread.

John's mouth began to twist, his cheeks to wrinkle, and when the biggest beetle gave a sharp pull and the thread snapped, a smothered snicker burst from his lips.

His heart seemed to spring into his mouth. Quickly he folded his hands and sat very erect, eyes straight ahead, as Miss May paused and laid aside her book. "Who was that?" she asked sternly.

On the instant, every eye dropped to the owner's desk.

Again came the inquiring voice: "Who was that?"

Tick, tick.

Never before had John heard a clock tick so loudly. His heart went thump, thump. Then, quite suddenly, he remembered hearing his mother say: "Remember, John, there is more than one way to tell a lie. It is as bad to act one as to

speaking one. A man who is a real man will never do either."

He swallowed hard—once—twice. Something seemed to stick in his throat. Then he jumped up: "Please, Miss May," he cried, in a quivering voice, "it was me." and dropped his close-cropped head upon his arms.

The closing bell rang. The children fled out, all except John, who sat trembling at his desk. For a few moments there was a murmur of voices, the opening and closing of doors, steps running in and out, then all was still, and he heard Miss May coming down the aisle.

He tried to lift his head, as he knew a man should—or a boy, who was on the way to manhood, either—but somehow he couldn't. She would be very, very angry, he knew, and would never trust him again; and the brown head burrowed deeper into his arms. Then two hands, very soft and warm, lifted it gently, and Miss May was smiling down into his flushed, hot face and wet eyes.

She smoothed back the rumpled hair almost as well as his mother could have done. "Run home, John," said she, "and tell your mother I am proud of a boy who is a hero now, without waiting to become a man."—*Lou D. Stearns, in the Child's Hour.*

Denominational News

Missionary Body Has Its Annual Meeting

The Shanghai Missionary Association yesterday afternoon held its annual meeting at the Shanghai Baptist College. The principle address was made by the president, Rev. J. W. Crofoot, whose subject was "Some Hindrances to Our Work." Mr. Crofoot discussed moral conditions in Shanghai both among foreigners and Chinese.—*China Press, Shanghai, June 2.*

We see by the last Milton *Journal-Telephone* that Dr. Lewis A. Platts was able to attend church for the first time in six months. The editor of the SABBATH RECORDER had the pleasure of calling upon Brother Platts twice while in Wisconsin. While he is very feeble, and unable to speak much above a whisper, Brother Platts loves to see the brethren and hear of the work in the various churches. He

can walk a little with the aid of a cane, but only for a short distance. Mrs. Platts seems quite well for one of her age, and is thankful that she is able to care for her husband. They will appreciate calls from the friends who may visit Milton.

Rev. Leander E. Livermore and wife have, after a year and a half in Florida, returned to their home in Lebanon, Conn. Brother Livermore stood the journey very well, but the unfavorable conditions that troubled him in Florida returned with much severity, so he is unable to concentrate his thoughts enough to write for the SABBATH RECORDER at the present time. He hopes to do so later. A note from Mrs. Livermore says: "His heart is with you in the work and our united prayers are for the prosperity of the work. A dizziness often compels him to go backward, endangering him by repeated falls. He bears his changed life with Christian fortitude, looking for better days, if not, to an abundant entrance into the home of our heavenly Father. He sends tenderest regards to all his friends."

The Motive is Everything

If we seek the Holy Spirit merely for our happiness, or comfort, or liberty of soul, it will be exceedingly unlikely that he will be given. His one passion is—the glory of the Lord Jesus; and he can only make his abode with those who are willing to be at one with him in this: "Can two walk together except they be agreed?" But if you are actuated by the desire that the Lord Jesus may be magnified in you whether by life or death; if you long, above all, that men should turn away from you to him, as they did from John the Baptist, then rejoice because you are near blessing beyond words to describe.

If your motives fall below this standard, trust in him to enlighten and purify them, and offer him a free entrance within. It will not then be long ere there shall be a precious response; and "the Lord, whom ye seek, shall suddenly come to his temple."—*Rev. F. B. Meyer, in Christian Living.*

The problem of life is not to make life easier, but to make men stronger.—*David Starr Jordan.*

SABBATH SCHOOL

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

A minister wished to purchase a horse, but his means were limited. He described to a dealer the kind of steed he desired. "He must be a rapid traveler, for I must economize my time when I am visiting my people; but he must not go so fast as to frighten my wife when she takes the children out for a little airing. He must be spirited, and yet he must not be frightened or startled or nervous if a train of cars should come under his very nose, as it were. He must be a strong horse and of a large frame; but, for certain reasons, I do not wish a horse that is a large eater; and, above all, he must be held at a very moderate price." As he went on to delineate the animal of his aspirations, his hearer broke in with, "Why, you fool, there ain't no such hoss."

* * *

We should have high standards for our pastors, superintendents, etc. But sometimes, when I listen to an address setting forth the ideals to which we should attain, it discourages rather than inspires me. The fact is, there are no such perfect specimens as we have sometimes heard described. Or, at least, there are very, very few of us. Make allowances for us, folks. We are human. It is a good deal easier to tell how it ought to be done than it is to do it. There are times when an ounce of appreciation or a pennyweight of co-operation is worth more than a pound of criticism. We expect to keep on prodding you Bible-school workers. But we want to do it tenderly and lovingly, and always have in the note which encourages and inspires.

Lesson IV.—July 24, 1915

SOLOMON DEDICATES THE TEMPLE.—I Kings 8:1-53
Golden Text.—"My house shall be called a house of prayer for all peoples." Isa. 56: 7.

DAILY READINGS

July 18—I Kings 8: 22-30. Solomon Dedicates the Temple
July 19—I Kings 8: 54-61. Solomon Blesses the Congregation
July 20—I Cor. 3: 10-17. The Human Temple
July 21—John 2: 13-22. The Temple of God

July 22—Matt. 12: 1-8. Greater Than the Temple
July 23—Heb. 9: 1-14. The More Perfect Tabernacle
July 24—Jer. 31: 27-34. Spiritual Communion
(For Lesson Notes, see *Helping Hand*)

Home News

NORTH LOUP, NEB.—On account of Children's Day being the first Sabbath in July our covenant and communion seasons were on last Sixth Day night and Sabbath morning. Children's Day is generally held earlier, but was delayed till we could hold it in our own church. The first use of our new baptistry was at the covenant meeting, when three girls were baptized. They were Irma Babcock, Zor Clement and Mabel Thorngate. We hope there may be more to follow them soon.

No record is kept of the attendance at the regular preaching service, but at the Sabbath school 235 were in attendance.

While we are very grateful to our M. E. brethren for the use of their church for the past ten months since ours burned, still it wasn't quite "home." How glad we are to get into our own house of worship. May the God whom we worship help us to make the future days of our church the best and most useful.

We were so pleased to have Dr. Gardner with us again and to listen to his sermons. He is sure to find a welcome at North Loup whenever he comes here.

We have had an unusually wet season here this year. We have already harvested one good crop of alfalfa, and the second which is nearly ready will be better still, and if present conditions continue we will have a third and fourth crop. Alfalfa is a great crop for Nebraska. Wheat and oats are nearly made and promise well. Corn is backward on account of cool weather. Some fields are weedy because of wet, but July and August tell the story for corn. We can only trust in an all-wise Providence and ask him to do what is best for us.

June 30, 1915.

He who knows only how to enjoy, and not to endure, is ill fitted to go down the stream of life through such a world as this.—*Henry van Dyke.*

MARRIAGES

POLAN-HEWITT.—In Chicago, Ill., Thursday, June 24, by Rev. William C. Daland, Mr. Lester Ray Polan, of Jackson Center, Ohio, and Miss Phebe Katherine Hewitt, of Chicago.

GLASPEY-DAYTON.—At the parsonage of the Marlboro Seventh Day Baptist Church, by Rev. Jesse E. Hutchins, June 17, 1915, Arthur G. Glaspey, of Shiloh, and Harriet M. Dayton.

TEFT-COON.—At the home of the bride's parents, Dr. and Mrs. W. W. Coon, at Alfred, N. Y., on June 24, 1915, by President Boothe C. Davis, Charles Forrest Teft and Melissa Grace Coon, both of Alfred.

MAXWELL-KENYON.—At the home of the bride's parents, in the Seventh Day Baptist parsonage at Richburg, N. Y., June 16, 1915, by Pastor G. P. Kenyon, father of the bride, Mr. Frank S. Maxwell, of Franklinville, N. Y., and Vienna C. Kenyon.

G. P. K.

LANGWORTHY-HIGLEY.—At the home of Mrs. Albert W. Langworthy, in the town of Alfred, N. Y., June 23, 1915, by Pastor William L. Burdick, of Alfred, N. Y., Mr. Lynn LaMont Langworthy, of Andover, N. Y., and Miss Grace Witter Higley, of Alfred, N. Y.

DEATHS

HOOD.—Mrs. Idell M. Shaw Hood was born in Alfred, N. Y., May 15, 1857, the daughter of Phineas K. and Melissa Shaw. After months of suffering she entered into rest June 17, 1915.

On February 15, 1874, she was married to Mr. William A. Hood. Since 1884 their home has been in Hornell, N. Y. The husband, and a daughter, Mabel E., survive her. Our departed friend impressed one as having high ideals of religion, and of Christian womanhood and all womanly and social relations.

A. E. M.

DAGGETT.—At the home of his parents, Roy and Ina Daggett, in Ashland Township, near Dodge Center, on June 7, 1915, Ward Daggett.

He was born in St. Paul, Minn., October 6, 1905, and three weeks thereafter he was received into the Daggett home to be cared for by tender and loving hands during the coming years. He was never a strong child, and the few years of this young life were years of severe struggle against disease in the frail tenement of clay in which he lived.

He received the advantages of a Christian home, and seemed deeply interested in the Sabbath school of which he was a member. When a special offering was made several weeks ago for the Lieu-oo Hospital, although sickness prevented his going, he requested that his offering should be taken to church and given for that purpose.

All that medical skill could do, in addition to tender nursing, was done to relieve the suffering of the dear boy, but nothing could hold him to earth.

There were many floral offerings at the church, among them a beautiful one from his Sabbath school class, showing the regard which they had for him. Many followed the little body to Riverside Cemetery, where it was laid to rest.

T. J. V.

BARBER.—In Westerly, R. I., June 5, 1915, Mrs. Dorcas A. Barber, in the eightieth year of her age.

Dorcas A. (Stanton) Barber was born in the town of Westerly in 1836. All her life has been spent in the vicinity of her birth. She received her education in the common schools of the town. She was married July 30, 1859, to Erastus Barber, at Potter Hill, by the Rev. Joshua Clarke, and lived in that part of the town a little while; but many years ago she came to the village of Westerly, which has been her home since. Naturally of a social and happy disposition, Mrs. Barber had many friends among the young and old. Two years ago Memorial Day her husband with whom she had lived over fifty years, passed away. She had been in poor health for some time and gradually failed until death came to relieve her of her suffering. She was a professed follower of our Master, and a member of long standing in the Pawcatuck Seventh Day Baptist Church.

The funeral service was held from her late home, Margin Street, Westerly, June 8, and the burial was in Oak Grove Cemetery, Ashaway. She leaves to mourn a mother's loss the following children: Eva C. and William L., of Providence, R. I.; Earle E., of Boston, Mass.; Joseph H., of Wollaston, Mass.; Lear, of Westerly, R. I.; also Mrs. Daisy B. Daniels, of Whiting, Vt., and Mrs. Caroline Crumb, of Westerly.

C. A. B.

DAVIS.—Jasper Lewis Davis, oldest son of S. Orlando and Lucinda Davis, was born near Jane Lew, W. Va., June 10, 1872, and died in a hospital in Clarksburg, W. Va., June 27, 1915, aged 43 years and 17 days.

He died from an accidental fall upon the end of an iron bar, thrusting it into his body. He lived a week after the accident.

Having had strong Christian care and teaching in his childhood he was brought into the church at the tender age of eight years. He married Miss Nannie Morrison on June 28, 1893. The wife and one daughter survive to mourn this sudden loss and affliction, with the many kindred and friends.

About four years ago he was ordained as one of our deacons in the Lost Creek Seventh Day Baptist Church. He has been one of our strong and faithful members, ever willing and ready

The True Gentleman

The true gentleman is the man whose conduct proceeds from good-will and an acute sense of propriety, and whose self-control is equal to all emergencies; who does not make the poor man conscious of his poverty, the obscure man of his obscurity, or any man of his inferiority or deformity; who is himself humbled if necessity compel him to humble another; who does not flatter wealth, cringe before power, or boast of his own possessions or achievements; who speaks with frankness, but always with sincerity and sympathy, and whose deed follows his word; who thinks of the rights and feelings of others rather than of his own; who appears well in any company, and who is at home when he seems to be abroad—a man with whom honor is sacred and virtue safe.—*John Walter Wayland.*

My Master

I had walked life's path with easy tread,
Had followed where comfort and pleasure led;
And then by chance in a quiet place
I met my Master, face to face:

With station and rank and wealth for a goal,
Much thought for the body, but none for the soul,

I had entered to win in life's mad race,
When I met my Master, face to face.

—Exchange.

Noyes Beach Farm

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

C. A. LOOFBORO
WESTERLY, R. I.

for any needed service to help along the cause of the church. He was an enterprising mechanic and has been strong for service in that experience. His force of character and kindness as friend and neighbor were generally recognized.

A large attendance of sympathizing friends and neighbors much more than filled the church at the obituary service, Tuesday, June 29. We lose one of our best men. He was not a man to be in fear concerning the future. The life to come could be but a bright prospect to such a man of faith and duty. His loyalty to Christ and the church was of such force that, while he would love to serve here below, he would claim the victory of true faith in his Savior. We trust that the heavenly Father giveth him the crown of righteousness in heaven.

M. G. S.

BONHAM.—Ruel Bonham was born in Stow Creek Township, N. J., December 3, 1852, and died in Hopewell Township, June 14, 1915.

The most of his life was spent in the vicinity of Shiloh as a farmer. In 1874 he was married to Artemesia N. Winn, who still survives. To them were born six children, four of whom are still living. He was a member of the Shiloh Seventh Day Baptist Church.

The funeral services were held in the home on Thursday afternoon, June 17, conducted by Pastor Sutton, assisted by Pastor Hutchins, of Marlboro, and the body was laid to rest in the Shiloh Cemetery.

E. E. S.

BOWEN.—Joseph E. Bowen was born November 1, 1860, at Bowen's Corners, and died at Shiloh, June 26, 1915.

Mr. Bowen was the son of Charles B. and Tamson Walker Bowen. He was a nephew of the late Joseph C. Bowen, for a number of years pastor of the Marlboro Church. On January 1, 1885, he was married to Lucy Carpenter Bonham. To this union were born four children, all of whom are left, with the wife and an only brother, to mourn the loss of a loving husband, father and brother. Besides his immediate relatives Mr. Bowen left a large circle of friends, as he was loved by all who knew him. He was engaged in business at Shiloh for twenty-six years, and was widely known as a true friend. When a young man he united with the Marlboro Church, in which he has ever held his membership. He loved his church and died in its faith.

Funeral services were held at his home in Shiloh, conducted by Pastors Sutton and Hutchins. Interment at the Shiloh Cemetery.

J. E. H.

O Love triumphant over guilt and sin,
My soul is soiled, but thou shalt enter in;
My feet must stumble if I walk alone,
Lonely my heart, till beating by thine own;
My will is weakness till it rest in thine,
Cut off, I wither, thirsting for the vine;
My deeds are dry leaves on a sapless tree,
My life is lifeless till it live in thee!

—Frederic Lawrence Knowles.

SPECIAL NOTICES

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

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

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 36 Glen Road, Yonkers, N. Y.

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

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

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

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

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

Services are held at the home of Mr. and Mrs. W. H. Saunders, 14 South Grant Street, Denver, Colo., Sabbath afternoons, at 3 o'clock. All interested are cordially invited to attend.

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

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

It is just as easy to form a good habit as it is a bad one. And it is just as hard to break a good habit as a bad one. So get the good ones and keep them.—*William McKinley.*

To believe good of others floods the whole being with light.—*R. E. Wilson.*

The Sabbath Recorder

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

L. A. Worden, Business Manager

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Does my life please God?
Am I studying my Bible daily?
Am I enjoying my Christian life?
Is there any one I can not forgive?
Have I ever won a soul to Christ?
How much time do I spend in prayer?
Am I trying to bring my friends to Christ?
Have I ever had a direct answer to prayer?
Is there anything I can not give up for Christ?
Just where am I making my greatest mistake?
How does my life look to those who are not Christians?
Is the world being made better or worse by my living in it?
Have I ever tried giving one tenth of my income to the Lord?
Am I doing anything I would condemn in others?—*Canadian Churchman.*

It is joy to think the best we can of humankind.—*Wordsworth.*

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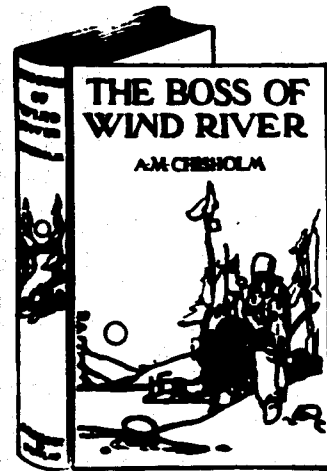
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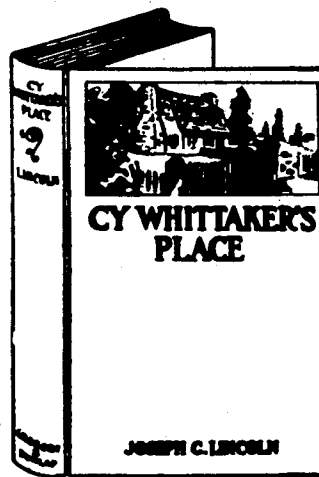
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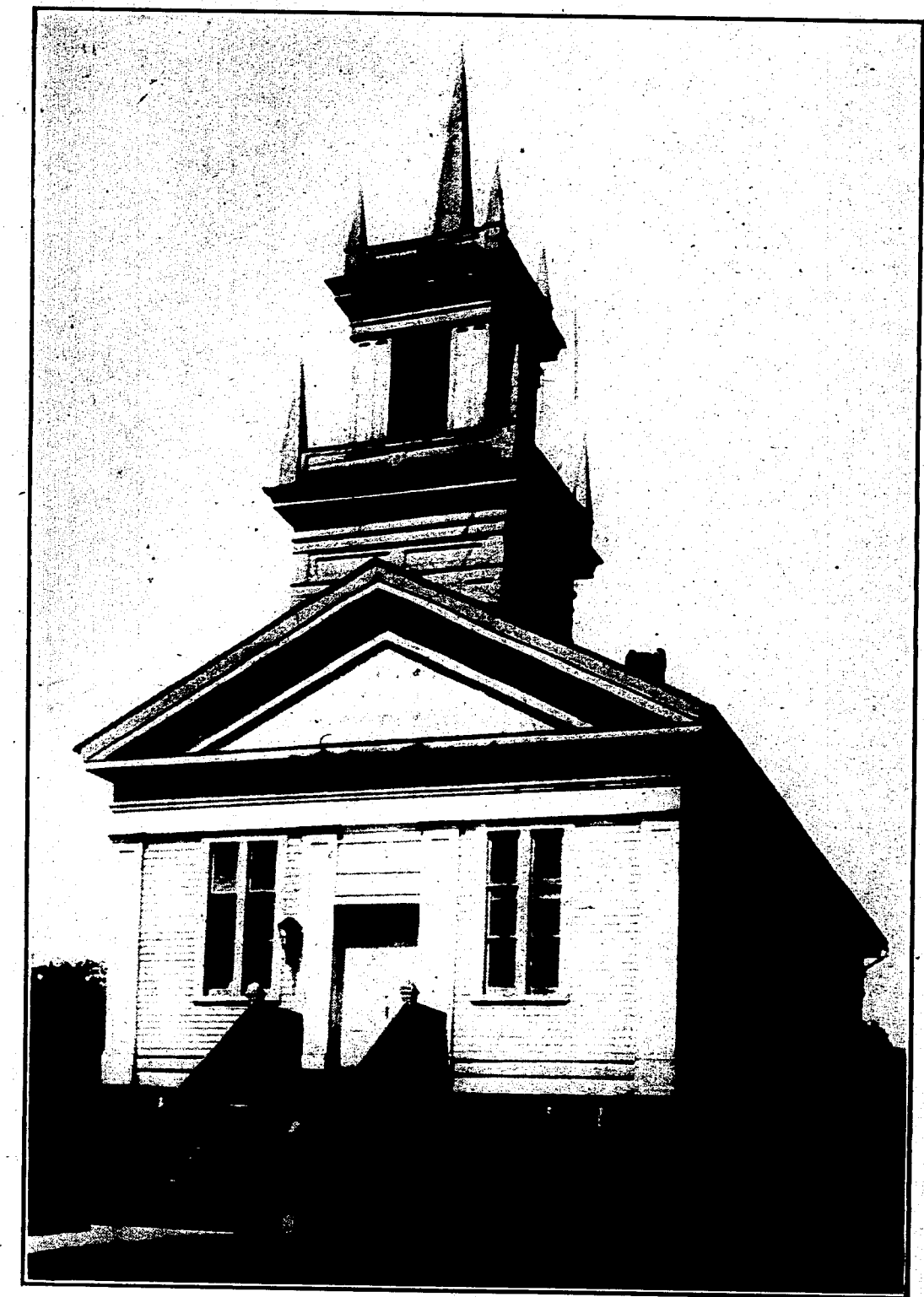
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