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# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 82, NO. 26

PLAINFIELD, N. J., JUNE 25, 1917

WHOLE NO. 3773

## EIGHTY-FIRST COMMENCEMENT

### OF ALFRED UNIVERSITY\*

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

The eighty-first commencement of Alfred University, held as it was amid the hustle of war preparations, with the registration day for national service under the conscription bill coming on class day, with four members of the graduating class receiving their degrees in absentia due to absence on military duty, and with all the speeches and addresses taking on the atmosphere and subject matter of war, the graduating exercises of 1917 will always stand out pre-eminent.

The audience, due to a number of obvious reasons, was exceptionally small, but not for many years has there been such a unity of feeling in similar assemblages; not for a long time has there been a topic of discussion big enough to find response in all those present.

## ANNUAL SERMON

The exercises of commencement week opened Sabbath morning, June 2, with the annual sermon before the Christian Associations at the Seventh Day Baptist church. The sermon with the theme, "The One Thing," was delivered by Rev. Bernard Chancellor Clausen, A. M., of Mt. Vernon, N. Y. The seniors attended in a body but without academic costume.

The text of the earnest and forceful young speaker was from Mark 10: 21, from the story of the rich young ruler seeking eternal life. The young Jew had kept the commandments from his youth up, but this obedience to the letter of the law did not satisfy him and he came running to Jesus saying, "Good Master, how may I inherit eternal life?" and the Master replied, "The one thing—the important thing you have not done—you must give up your selfish

\*Through the kindness of Mr. Edward Saunders, editor of the *Fiat Lux*, the material herewith presented was taken from that periodical.

life, and live a life of service." But the young man went away sorrowing, for he had great possessions. Away into oblivion he went and his name is forgotten. Paul, Luther, Brooks heard the same call, without the emphasis rendered by Christ's physical presence. They did not go away sorrowing, but turned to a life of service. Great are their names and manifold their works. They found "the one thing" in a life of service.

There may have been times when decisions about life work could be made carelessly, but not at this critical time; there may have been times when a wasted life would not have mattered to the world as a whole, but not at this time; there may have been classes that have decided carelessly and lived fruitless lives, but not this present class of 1917, and Mr. Clausen appealed to them to realize this to be the important step to eternal life—it was not "one more thing needed" but "one thing needed." Mr. Clausen is a living example of the one who has answered the call, and his personality and forcefulness emphasize mightily the joy and opportunity to be found in this life of service.

## COLLEGE GLEE CLUB

The Glee Club pleased a good-sized audience on the evening after the Sabbath at Firemen's Hall, when that organization furnished the thirty-fifth annual concert program of the Music Department as part of commencement week. The Glee Club has been one of the hardest sufferers as a result of military and agricultural recruiting, five from their sixteen total having withdrawn from their personnel. This handicap, while hampering the club's work, did not sufficiently impair it to necessitate abandoning their annual concert, and their successful appearance on this evening made their work all the more commendable.

From the first number throughout the entire program, the club kept things moving and not a dull minute was permitted the audience. Their ensemble work gave the utmost satisfaction and was repeatedly scored. In place of the stringed instrument

number, whose membership was seriously impaired by the absence of George Blumenthal, the instrumental music was furnished by the Eta Phi Gamma orchestra. Both reading numbers received great favor, particularly the work of Harold Clausen. He furnished the prime hit of the evening and responded to four encores. Professor Wingate, to whom credit goes for directing the club throughout the year, rendered two vocal solos with excellent effect.

With this concert the Glee Club finished its second year, and its development this year has been even better than last. It is an organization that has by its ability assured itself of permanence in Alfred's activities and one that Alfred has occasion to be proud of. The program:

<i>Part I</i>		
College Songs	Glee Club	<i>Selected</i>
Winter Song	Glee Club	<i>Bullard</i>
Reading—Katherine and Petruchio	Burtis R. Murdock	<i>Shakespeare</i>
Instrumental Selection	Eta Phi Gamma Orchestra	
Hangin' Out De Clo'es	Glee Club	<i>Hall</i>
Vocal Solo—My Ships That Went Sailing	Ray W. Wingate	<i>Lohr</i>
Our Medley	Glee Club	<i>Arranged</i>
<i>Part II</i>		
Instrumental Selection	Eta Phi Gamma Orchestra	
Honey, I Wants Yer Now	Glee Club	<i>Coe</i>
Until the Dawn	Quartet	<i>Parks</i>
Reading	Harold Clausen	<i>Selected</i>
Drink to Me Only	Glee Club	<i>Old English</i>
Comrades in Arms	Glee Club	<i>Adam</i>
Alma Mater	Glee Club	<i>Amici</i>
Star Spangled Banner—1st verse only (Will the audience please join with the Club)		

### BACCALAUREATE SERMON

PRESIDENT BOOTHE C. DAVIS

(Sunday evening, June 3)

"Fight the good fight of faith." I Timothy 6: 12.

For nearly three years, or about three-quarters of the college life of this class, the world war has been the topic uppermost in every mind. Now that the United States

has been drawn into the maelstrom, your graduation is in the midst of the mobilization of men and the organization and training of armies and navies. Four members of your class, almost an eighth of its membership and a fourth of the men of the class, have joined the colors and are tonight on the training grounds for military or naval service. One is an agricultural cadet. Their absence forces home to us the stern fact that a fight is on in which every one of us must bear a part.

Some of your grandparents were engaged in a gigantic national struggle testing democracy a little more than half a century ago. The peaceful pursuits of the half century since that conflict have had little to disturb their order and progress. The Spanish War of nearly twenty years ago seems now to have left but a ripple on the peaceful surface of history.

The development of financial resources and the swift rise of political, social and educational institutions have occupied the generation which has preceded you. But today the world vibrates to the tramp of armies and the roar of cannon. You are to be graduated from the quiet intellectual pursuits of your college life, some of your number to march as patriots to the battle's front, and all of you to breathe the hot breath of war.

Nothing therefore could be a more appropriate theme for such a baccalaureate occasion as this than the theme, "The Good Fight of Faith." If there is a bad fight, a wrong fight, a cruel and inhuman fight, a selfish and tyrannical fight, there is also a just fight, a right fight, a patriotic fight, a brave fight, a confident fight, a good fight; and it is to such a fight that we are called by the exhortation of the text, "Fight the good fight of faith."

Leaving the characteristic of faith as a requisite for a good fight to be discussed later in this study, I wish to present, first, some of the other evident requisites of the good fight.

Jesus said, "I came not to send peace on earth, but a sword." He came to set up standards of justice and equity in the midst of injustice, human slavery and religious tyranny. He did not expect injustice, selfish oppression and slavery to slink away and hide themselves without a fight. He did not expect religious bigotry, phariseism and intolerance to put up a white flag and

surrender without a fight. But he was ready to begin the fight and to make whatever sacrifice it might require. He proved that willingness by every possible protest against wrong, and finally by yielding his body as a sacrifice on the cross.

In this battle for righteousness, Jesus set the standard for a good fight. If we can analyze and catalog the characteristics of his fight, we can know what the requisites are of a good fight for ourselves. There are so many of these distinguishing features in Jesus' fight that we can not dwell at length upon many of them or even mention them all.

1. Among the outstanding ones, it seems to me that the first is freedom. He said, "Ye shall know the truth, and the truth shall make you free." Every fibre of his nature throbbed with the pulse-beats of freedom. Every thread of his intellectual and spiritual fabric vibrated with the resistless demand for freedom. Tyranny, oppression, slavery, over-lordship, autocracy; all were the foes for which he unsheathed his sword, and sounded the challenge of battle.

For nearly two thousand years the battle has waged. The Christian Church, under its great Captain, has made conquest after conquest in the name of justice, liberty, freedom. The milestones of history stand on the battle grounds of these great conquests,—the Crusades, the Renaissance, the Reformation, the American Revolution and the Emancipation of the American slave. All these achievements have been the conquests of religion, and they have been won in the sternest of wars. But the westward movement of conquest in the fight for freedom has left some buried seeds of autocracy to germinate in the overgrown trenches of its ancient warfare. In the land where Martin Luther struck his gigantic blows for spiritual freedom, where the beacon fires of the Reformation were first kindled; in that land where spiritual fervor and restless upward longing fanned into flame the protests against spiritual slavery that were voiced by John Huss, Reuchlin, Ulrich Von Hutton and Melancthon, leaders of German piety and learning; in that same land, after two centuries, William Frederick and his son, Frederick the Great, planted the taproot of autocratic militarism deep in the heart of the German people. It was nurtured in the "Blood and Iron" of Bismarck. It has resisted all the challenges of democ-

racy; and survived above the philosophy, art, music, and religion of Germany. Now it has burst into the volcanic eruption of William Hohenzollern.

As old Vesuvius belched forth fire and ashes, and buried Pompeii in the days of her wealth and art and peace and luxury; so this Prussian autocracy which first overlaid Germany is now belching forth its liquid flame or withering destructive fire upon the whole world. In neighboring lands where once Christian peoples dwelt, plied their peaceful industries, and cherished their art treasures, their schools, their churches and their cathedrals, now stand the pitiful ghosts of their once beautiful and historic cities; all because treaties and sacred contracts are but "scraps of paper" when tyranny wishes to ride roughshod over human rights and freedom and thereby accomplish for its own selfish purpose the enslavement of the rest of the world.

The democracies of Europe that are the fruitage of the best achievement for liberty which two thousand years of struggle have given to Europe, are being rocked to their very foundations and their future existence is threatened by this titanic assault against freedom.

And on the seas, the peaceful highways of the world, this Prussian autocracy has launched its death-dealing blows against neutral trade and commerce; and has defied law, humanity and mercy, in the belief or in the practice that "might makes right."

Against such assaults upon freedom, democracy, justice, and humanity, we as a free and democratic people have been summoned to make our protest. That protest has been patiently and repeatedly made in courteous argument, respectful petition, appeal and warning. Month by month and year by year, the continued assaults demonstrated that the Imperial German Empire has no conscience that hearkens to the claims of justice and international law. She has no scruples against trampling upon the rights and sacred heritage of the weak and defenceless. She has no pity touched by the fountains of mercy to spare helpless women and children from a cruelty and inhuman torture, formerly ascribed only to barbarous and infuriated savages. She has no chivalry or honor to respect the chastity of unprotected virtue.

When protests and notes and warnings

had exhausted years and witnessed only the increase of tragedy, the scientific incubation of crime, and the noisy declaration of immunity from honor or responsibility, this great nation laid its wealth, its most cherished institutions and the pride of its citizenship upon the altar of freedom in a proclamation recognizing a state of war with Imperial Germany.

In this act she entered the sisterhood of Allies in the most desperate fight ever maintained for the principles of freedom, for which Jesus the great Master laid down his life. In this fight she stands beside him who said, "I came not to send peace, but a sword," when that sword was to liberate the oppressed and to give freedom to the captive.

In this fight she follows the command of the great apostle who said, "Fight the good fight of faith."

2. A second characteristic of the good fight is that it shall be with love. "Love your enemies," was our Lord's command. Of him it could be said he had no enemy whom he did not love.

I would not fill your hearts with hate. I would not do injustice to that other Germany that has won the admiration and esteem of humanity; that great body of Germans, brave, obedient and subject citizens who in time of peace have been leaders in science and philosophy, art, music, and religion. Many of them have longed for the same freedom from autocracy which we enjoy, and but for the accident of the Hohenzollerns they might have had it. For these scholars and thinkers and humble peasants we have the greatest sympathy and fraternal love; and we would make this good fight liberate them from the political slavery in which they are enthralled. This war will not be in the fullest measure successfully ended, until that result is accomplished.

Thousands of the young men who are graduating this year from American colleges are now in training to do their bit in this great fight. They will be comrades with your classmates who have already volunteered or may hereafter do so. And all these brave, choice college men will be comrades of all the thousands or millions of brave boys who may be recruited for this good fight before the war is over.

We have been accustomed to attach special honor to a volunteer. I would not in

the least detract any meed of praise from such pure patriotism as every volunteer has shown, but I am convinced that on the whole, for the just distribution of the burden, and the wise selection of talent where it can render its best service for patriotism, the selective conscription is the sanest, most democratic and most effective method of recognizing universal obligation for service.

College men are the flower of the nation's youth. They are the most vigorous and enthusiastic minds among all our people. Likewise they are the freest from bitterness, malice, and revenge. They are brave and true and ready. Of course they will volunteer in mass for any patriotic task or hazard, if they are urged, or even permitted, to do so. But the wisest and sanest minds in national leadership know that a wholesale sacrifice of college youth without reference to its greatest efficiency is most disastrous, most improvident, most reckless of the future of democracy.

The greatest sacrifice that England and France have made in the war is not of money or ships or even of life. But it is of college men who went in the first rush of enthusiasm to the trenches, when they were needed and fitted to be trained as officers, engineers and experts in countless fields that have suffered for the want of such experts. The selective draft may seem to hit hard here and there, and if it does, we will be brave enough to meet it. But on the whole it will select and distribute and equalize the burden better than any other method. Most of all it will conserve the brains and training of the country to be used where they can strike the heaviest blows for freedom and democracy.

The selective draft leaves all young men under twenty-one years of age free to continue their education. It will also leave the great majority of those above twenty-one free, particularly, I am sure, those who are in college but have not yet finished their education.

It is not the policy of the government to disturb the processes of the education of the youth more than is absolutely necessary. The cessation of one year's full quota of educated men at our colleges and universities would be one whole year lost in the onward march of progress. The good fight of faith looks to the future and seeks to be equipped for whatever of opportunity the future may bring to us.

The ranks of our colleges must be kept filled. Learning must continue to receive its full annual share of our thought and money and of our youth. College graduates, professors, and students alike must not cease to assist in keeping alive the fountains of knowledge, science, literature, and art. They must do their bit in keeping the colleges intact and in keeping the youth of the land in constant and increasing measure at these sources of knowledge and training. Though not so sensational as army service, or possibly as agriculture and manufacture, it is just as patriotic and as honorable to be supplying leadership, training, and culture for the tasks of tomorrow.

Such a contest as this war, is not a momentary struggle. It is not a burst of enthusiasm. It is the ground swell of freedom and democracy for the world as against tyranny and autocracy. This war will not only determine whether democracy can survive in Europe; it will determine whether it can survive in America; whether it is of enduring stuff, or whether it is evanescent and temporary.

Providence has given it to this generation, and perchance to this the greatest of democracies, to cast the die that shall record for all the future, the fate of democracy.

But I would not have you believe that this fight is limited to the battlefield or to the men in khaki. This is a fight, not of armies but of whole nations. It is as much an economic conflict as it is military.

The world's food supply is perhaps the most important of the factors that will decide the fate of the world in this grim and terrible conflict. Armies, navies, seamen, munitions, manufacturers, civilians,—all must have food. The great hospitals and prison camps must all have food. The bulk of that food supply—all of it that, as a surplus, may be transported from place to place to meet emergencies, this country must supply. The ships to carry it we must supply. Ministers of mercy we must supply. Economies, thrift, industry, and savings are as essential in this fight as are banks and railroads and ships. Every American must do his bit for America and for the world.

3. It is here, in the universality of unselfishness, that it seems to me this "good fight" measures up to another of the foundation principles of the great Teacher, namely, unselfish service. "I came not to

be ministered unto but to minister," was a basic principle in his character and teaching.

The cause for which America and our Allies are fighting has not a single selfish element in it, so far as I can see.

In this trio of characteristics of the "good fight," namely, for freedom, for love, and for service, all that is best in the human soul inheres. These qualities are to characterize all the forward steps of civilization. Without them the world will be atrophied, paralyzed, dead.

If the applications which I have made of the requisites for the "good fight" seem to you to be national rather than personal, I beg you to note that no great national characteristics can dominate a government or a people that are not found first and primarily in its individual citizens. Also a nation can not make the good fight of faith unless its citizens personally and individually make that good fight. Furthermore, if its people are to make it, the college men and women, the leaders of the people, must make it. You are to be among these leaders. Your estimates of the significance of the fight and of the characteristics of the fight will largely determine it for your fellows. It is for these reasons that your vision should be clear, your motives high, your decisions rational and your nerves calm.

4. A fourth element in the good fight, and one which I have preferred to discuss last, because of its importance and its optimistic uplift, is the element of faith. The good fight must be a fight of faith.

To fight this good fight a man must believe in his cause. He must believe in his comrades, in the triumph of truth and right, and in the overruling providence of God. It is faith that sings the song of hope in the heart when all the world looks dark. It is faith that nerves the hand and steadies the brain. It is faith that makes service worth while; that makes love worth while, particularly the love of an enemy. It is faith that makes freedom worth while; that makes it worth the fight; worth the price. "Faith is the assurance of things hoped for, the evidence of things not seen."

World peace is the thing devoutly hoped for but as yet not seen. Alfred is an advocate of peace. We have our World's Peace Prize contests. We hope and pray for world peace. But now in this mael-

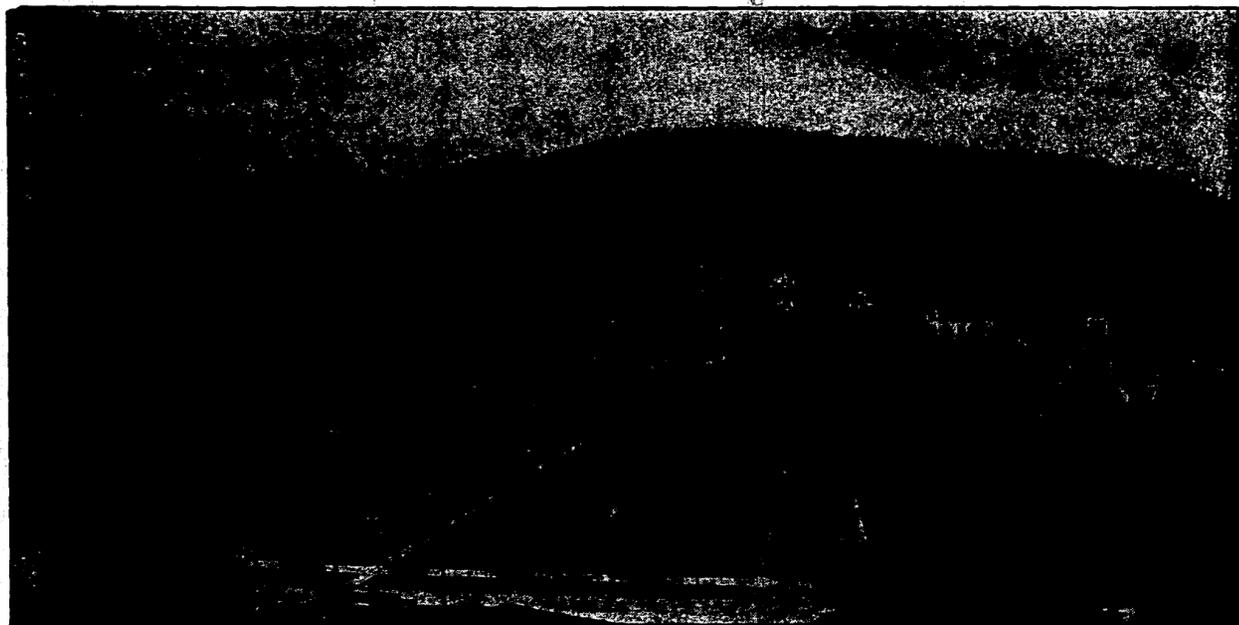
strom of war, we can only help answer our prayers and exercise our faith by the united effort of our whole people to utterly discredit and annihilate Prussian militarism, and so to make it impossible for the recurrence of such a catastrophe. Now that we, the advocates of peace, have to fight, we will fight for a peace that will last.

It is by faith that I see the triumph of this cause of democracy weld together the nations of the world in a League to Enforce Peace.

It was Sir Edward Grey who recently said: "Unless mankind learns from this war to avoid war, the struggle will have been in vain."

and to individual privilege and opportunity tomorrow, because we fight the good fight of faith today.

I congratulate you that by study and achievement you have made yourselves ready for so great usefulness at a time when your country and the world so greatly need the best trained and noblest men and women of all the ages. I am glad for the Christian faith which you have and which prompts you to do your best. The prayers and love of your Alma Mater will follow you always, and whether for the members here tonight or away on patriotic service for the country and the world; our confident hope and expectation is that, as individual Christian



CAMPUS

The United States which has so long stood aloof from world entanglements is suddenly compelled to think in terms of world civilization. It would indeed be dark if we had not the faith to believe that this very alliance which is forced upon us is the preliminary step to the League of Peace which will make such future armament impossible as has forced this war upon the world. If that can be our faith in this fight, it can certainly be a good fight of faith.

But for this faith, my heart would sink as I send you out, each to do his bit in this world conflict. But, thank God, we have that faith, and I am looking forward to a great world peace, to a national tranquility,

men and women in the church and kingdom of God, and as citizens of your country, you may fight the good fight of faith and enjoy every victory and blessing which Heaven's richest love and approval can lavish upon you, in this life and in the life to come.

#### FOOTLIGHT CLUB

The response of Alfred audiences to the representation of one-act plays shows that they too, have fallen under the—shall we say spell—of this development of the drama.

The Footlight Club put on three one-act plays this year instead of the more conventional long play. Few, apparently, felt

the change to be in any sense a lowering of play standards. While the actors no longer need to brace themselves for sustained effort, they do need the greater versatility and mobility demanded by the shorter play form.

The plays were: "A Pot of Broth," a comedy by W. B. Yeats; "In Honor Bound," a play by Sidney Grundy; and "The Maker of Dreams," by Oliphant Down.

#### STAGE DECORATIONS CHARMING

An added charm there was in these representations by reason of the stage decorations. The old wings and curtains were banished and delightfully appropriate scenery and furnishings introduced. In the first play was seen the bare but not sordid interior of a cottage kitchen; in the second play the artistically arranged and decorated drawing room in Sir George Carlyon's house. Particularly in keeping with the tone of the final play were the furnishings and scene painting for the last third of the program. This stage decorating is the most pretentious and successful ever attempted on our stage and should set a standard for future work. The chief decorator was Guy Rixford, whom we felicitate most cordially.

Plays one and three were directed by Miss Lucia Weed and number two by Miss Susan White. They were uniformly and conspicuously successful in casting their plays and they knew how to give them the finish which raised the whole evening's program above our one-time level of play performance. This production will take its place in the local dramatic hall of fame on a pedestal as lofty as our former most noteworthy successes.

#### CLASS DAY

As has been announced, the exercises of class day, held in Academy Hall, were a departure from the customary plan of an out-of-door pageant or playlet to the older form in which a class will, prophecy, poem, etc., figured. The change was decidedly for the better, for Tuesday brought mist, rain, and cloudiness with it.

The audience was small, due to the inclement weather, but those in attendance and acquainted with the members of the graduating class found much in the program to interest and amuse.

The session was opened with a selection by a senior women's quartet made up of the Misses Hood, Saunders, Trenkle, and Taber.

The Class History prepared by Harold Clausen was especially unique in its presentation and was accompanied by crayon drawings by Guy Rixford. Mr. Clausen preceded his paper by a recitative of "Turn back the universe and give me yesterday," by which he had the ability to recall the events of the voyage of the class of 1917.

The poem of the class, written and read by Jessica Davis, was a worthy tribute to the ability of the poetess and her class.

Like the prophecy of every class that ever crossed the exit door of Alfred, the prophecy of 1917 carried a large number of guesses which bid fair to increase the activity of the matrimonial bureau. Miss Parker's insight was rare and often pointed.

President R. M. Coon then proceeded to read the "Last Will and Testament" of the class.

The entire class then went to the rostrum, from which they sang the class song composed by Mary Saunders. The senior mantle was delivered by Eunice Anderson to M. Enid White of the class of 1918, who responded sincerely and whose class, it is certain, will uphold the prestige the cap and gown embody.

On account of the weather conditions, the ivy oration was delivered by Hubert Bliss in the building at the close of the session and the planting of the ivy postponed until a more pleasant day.

#### SPLENDID ALUMNI SESSIONS

After the pronouncement of the invocation by J. T. Davis, of Leonardville, opening the session, the entire assemblage joined in singing "America."

Dr. Harry W. Prentice, of New York, president of the Alumni Association, then delivered the annual president's address on "Preparation for Citizenship." He showed the lack of responsibility the people take toward citizenship, with the result that our government is grossly inefficient and incapable. When the people themselves should accept the tasks entrusted to them by democracy, politicians perform them, he said, simply because those who should do them leave them undone. He urged that training be given in preparation for the

kind of citizenship that would recognize the importance and assume the duties democratic institutions require. This, he said, could be done somewhat by the college, although it could not be depended upon to perform the entire task, because of the relatively small number that attended college and also because of difference in the character of the two fields that put the ethical college at a disadvantage to the professional politician.

The next speaker scheduled, Leonard W. H. Gibbs, was unable to be present owing to business engagements. Rev. Jay W. Crofoot, of Shanghai, China, made the next address on "Preparation for Peace, in which he stated there was as much wisdom in the saying, "In time of war, prepare for peace," as in its obverse. War has ceased, in his opinion, to be a mere clash of arms, and the time is past when it can involve a small group alone or even a few nations, but instead it is international in scope, involving many nations. He asked if this must be continued and he himself felt not. Already he saw a change for the better, as India, Ireland, the Orient were coming into a greater independence and world harmony. He spoke against the newspapers as a means of formulating such a view, because they do not have an international outlook themselves. Much is now a race conflict, he said, and misunderstanding largely explains this. The different customs and practices existing in various countries tend to create the belief that a foreigner is inferior because of these, but oftentimes he practices the really sensible method. He closed with a final appeal for good will among nations.

Miss Nina Howard very pleasingly rendered a vocal solo, "The Temple Bells." Following this Professor W. C. Whitford read the secretary's report, in which he announced that Orra S. Rogers, Sherman Burdick, and John A. Lapp had been re-elected for three year terms as members of the Board of Directors. The treasurer's report showed a satisfactory state of the association.

One of the oldest alumni was heard from when Hon. W. W. Brown spoke on "Treaties after the War." After stating that he would not exhaust the subject, he reviewed the treaties that have followed wars the United States has been engaged in. Those subsequent to the Revolutionary

War, War of 1812, the Spanish-American War were, he thought, treaties that America could well be proud of, and in fact the only one ever made not so was that in connection with the Mexican War. Now that we are engaged in the greatest war in the world's history, what would be the treaty after it? A scrap of paper or would it be effective? Such a problem could not be answered as yet, but he felt that it must be a treaty fashioned universally and based on the principle that all governments derive their power from the will of the governed.

Still another inroad was made on the commencement week plans by the war, when it was announced that Professor Fred C. White, of New York, would be unable to deliver his address, as he had been detained by patriotic duties.

When Rev. William C. Minifie, of London, England, addressed the audiences on "How to Win the War," he had no simple, theoretical ideas that he wanted tried, but instead he impressed his audience with the seriousness of the situation and the severe nature of the task at hand. Rev. Mr. Minifie, who received an honorary degree in 1914 from Alfred, is a captain in the British Army and has been at the front for two years, having been the past three months, in Canada aiding in recruiting. America has not yet had occasion by her own experiences to become conscious of the war's seriousness, but Captain Minifie brought this to them most vividly and impressively. Great responsibility is yet required that the war be won, and the crisis today is the greatest England ever faced, he said. He recounted the heroism that has been displayed in the conflict, which has undeniably surpassed anything the world has ever known. Yet there could be no weakening, he said, but instead England would win no matter what the cost. That this might be done, three things were necessary: service, sacrifice, and supplication.

The Allies must have men and they must be of the right sort, as fighting today demands more than brute strength. Despite the deplorable tragedy now being enacted with its great loss of life, there was, he knew, no place for dummies, but instead demand for men of passion, real men in every way; men who are strong, yet willing to endure the severe disciplining required.

This service and sacrifice, he assured his hearers, was not confined alone to the soldiers, but to the women and men not of military age. Particularly the work of women was praised and their sacrifice, he held, has no parallel in the world's history. We must give, not because we should but because it is absolutely necessary. Nor could we leave all to willingness, we must pray as well as pay. A great moral awakening must come, in his opinion, not after the war, but while the war wages, in which liquor will be banished, Sabbath desecration cease and other moral invigoration come. America, he said, had not yet realized the seriousness of the situation and she must now wake up to its significance. One of the outstanding characteristics of Captain Minifie's stirring address was its determination. Everything was expressed with the word must, there never was an ought or should, and the appealing earnestness of his talk made it truly such a one as Alfred has seldom the occasion to hear.

After a vocal solo by Miss Ruth L. Phillips a business meeting was called.

#### ASSOCIATION OFFICERS ELECTED

At the business session of the Alumni Association the officers elected were: Asa F. Randolph '93, president; Alpheus B. Kenyon '74, vice president; William C. Whitford, secretary; J. Nelson Norwood '06, treasurer.

#### BANQUET WELL ATTENDED

About 125 old and new members gathered at the annual banquet of the Alumni Association Wednesday evening at the Brick dining room.

President Harry W. Prentice presided as toastmaster and introduced the following speakers:

Dr. P. E. Titsworth—"Twentieth Century Club"  
Rev. J. W. Crofoot—Eccentricities of the English and Chinese Languages  
Dr. Taber—"The Buffalo Branch of the Association"  
Robert Coon—The Class of 1917  
Captain Schoonmaker—Service on the Mexican Border  
Captain Minifie—The Needs of the War  
President Davis—What Alfred Offers and Hopes to be Able to Offer

The entire senior class attended as guests of the association, occupying the center table in the room.

## THIRTY-FOUR IN GRADUATING CLASS

### Four Members Absent

The graduating exercises Thursday morning made up an exceptionally fine session. The procession entered the hall to the strains of the Triumphal March from Aida, rendered by Nellie Wells '17 and Harold Clausen '17. Rev. J. W. Crofoot gave the invocation.

The senior oration given by Edward E. Saunders '17 on the "Crisis of Democracy" was a well written paper and well delivered. Mr. Saunders treated the crisis of democracy from the viewpoint of the crisis of individual liberty both from the infringements of socialism and the attempts at coercion by imperialism. He showed that the better of two forms had always been preserved by the processes of natural selection and that all prophetic indications proclaimed the downfall of autocracy and the elevation of the individual and democracy.

The music of the morning was rendered by a quartet of senior women.

The doctor's oration appears in full below:

## MILITARY TRAINING AND AMERICAN UNIVERSITIES

### CAPTAIN F. P. SCHOONMAKER

The United States of America is essentially a non-military country. It has always been against our policy to have a large standing army. The thought of war is ever abhorrent to us. We shall gladly welcome the day when all war shall cease, when treaty obligation of nations will be universally respected, when any points of difference between nations will be settled before some international tribunal without resort to the arbitrament of arms.

Militarism is a hated word in our vocabulary. It is difficult to define just what the term implies but there has been a grave fear among our people that we shall fall under the yoke of what is termed "Militarism." What we fear, I think, is the Prussian ideal, which might be defined as the recognition of the superiority of the military caste, a special sanctity given to the military code and an exemption of the military from the ordinary civil code. In Germany, a military officer is thought most competent to perform the functions of civil government. In this country, a civilian is at the head both of

our army and our navy. The contrast is marked. In Germany, a military officer occupying a position in the civil government delights to wear his uniform on every occasion; in this country, a military officer discards his uniform and mingles inconspicuously with the people when he is not on military duty.

The contrast between the two is very evident. Militarism is the guiding principle of Germany, while in this country the sanctity of the right of each individual to work out his own salvation may be stated as the guiding principle of our national life.

Under the Constitution and the laws of these United States, there is guaranteed to each one of us the greatest amount of individual liberty and freedom possible in organized society. In no other nation on earth are the individual rights of the people so carefully guarded and protected; in no other nation do the people enjoy such absolute rights of individual freedom of action. To such an extent has the freedom of the individual been fostered and protected in this country that we are lacking today to some extent in a proper sense of responsibility to the government for its preservation and continuance. This is especially noticeable in our young people, many of whom seem to be growing up actuated only by selfish motives and ideals, with no feeling of duty to the state or responsibility for the public weal. In fact, I think we may as well admit that there is a noticeable tendency on the part of our people, both old and young, to think too much of their own selfish advancement and pleasure, too little of their public duty. If there is any thought of duty to government or state, too often it is: "What do I care? Let George do it," or possibly, "Oh, what is the use? This country is so big and so rich and so isolated that there is no danger of a foreign invasion, why bother about preparedness or national defence?" This lack of personal feeling of responsibility to the government is a weak point in our national system which should be overcome. True, we want this individual freedom and right of action, but in order to have it, we must make certain the perpetuity of the form of government which makes possible such rights of individual action never enjoyed by other peoples. If necessary, we must fight that the integrity of our national life and ideals may be preserved, that our people may con-

tinue to enjoy the liberties which our form of government fosters and protects. If we do adequately prepare ourselves to defend our national ideals, shall we by that very preparedness come under the yoke of this hated militarism? Most certainly not; militarism and military training are not synonymous. Switzerland and Australia have universal training but are not under the curse of militarism. France has universal military service and its army is said to be the most democratic in the world.

We pride ourselves on having placed the civil authority above the military authority and where numbers of men in training can



CAPT. F. P. SCHOONMAKER

not change materially our ideals in that respect. Lincoln, the Illinois lawyer, was the commander-in-chief of our army during the Civil War when millions of men were in training and in service; but no change was brought about in our national ideals. Today, with the New Jersey schoolmaster in the White House, we are in no greater danger in this respect than we were in the day of Lincoln.

The danger now to be feared is from without rather than from within. If our national ideals are in jeopardy today, it is because our very system of government is involved in the contest in Europe. Whatever may have been the first cause of the fight, the Serbian episode or whatever it is

that started the war, it has now developed that the real crisis is between autocracy and democracy. If democracy wins, our form of government will continue and flourish; if autocracy wins, Prussian militarism will rule the world. The sinking of the *Lusitania* and the various submarine horrors that have been enacted are but incidents in the main chain of events. Even without them we should eventually have been drawn into this war to prevent the ascendancy of German autocracy. Therefore, we must keep the main fact before us, that the continuation of our ideals of government are in the balance in the contest just now waging.

Prior to August, 1914, we should not have stopped to consider the possibility of our ideals of government being in jeopardy. If we gave any thought to the subject at all, it was merely that: "Wars are all over; this nation will never be involved in a war of any importance; possibly there may be some little police duty in Mexico or Cuba; but no real war is in store for this country." We had seen international disputes settled before The Hague Tribunal; we had heard talk of international disarmament; we had thought that the engines of war had become so terrible and destructive that never again would the great nations of the earth rise up in arms against one another. In fact, it was quite inconceivable that the rulers of the earth should involve their people into another war. Yet, to our amazement, in August, 1914, we found the great nations of Europe overwhelmed by an avalanche of war before we could realize that it was started. Our pleasure-loving citizens traveling abroad, with no thought of danger or hazard, were suddenly marooned and had difficulty in getting home. In less than three weeks after the war started, poor little neutral Belgium was devastated and laid waste by the German invader. Belgium was an industrial state, prosperous in business, with but a small army, who thought herself secure in the treaty obligations of the nations surrounding her that guaranteed inviolate her neutrality; but alas! when treaties became scrap paper, Belgium herself, as a nation, went into the scrap heap.

On the other hand, Switzerland, alike with Belgium in strategic importance to the warring nations, mobilized her citizen soldiers along her borders in numbers sufficient to prevent any invasion of her soil.

Might not the result have been different for Belgium, had she possessed, as Switzerland possessed, a citizenry universally trained in arms and organized for self-defence? Who knows? Belgium certainly made a wonderful resistance at Liege for a short time, and had her citizens been universally trained in arms and organized for instant mobilization, she might have stopped the invader, or better yet, possibly no attempt would have been made to invade her soil as a short cut to Paris.

You may ask how that interests the United States? Is there any lesson in the story of Belgium for us? Can we be set upon by any nation and overwhelmed before we have had time to prepare ourselves for defence? Broad oceans separate us from the great nations of Europe and Asia. What is the sense in wasting our substance and the time of our men in preparations for defence against a foe which can never reach us? Such have been the questions asked when the subject of preparedness for national defence has been brought forward in the past. But do you realize that Germany in control of the seas would put half a million men in this country in a fortnight? Such is the expressed and published opinion of our military experts. Japan, in control of the Pacific, using only three-fourths of her seagoing tonnage, could bring to our shores one hundred thousand men in three weeks.

Could we raise and train armies to meet such a contingency after war came? It is now over two months since the declaration of war against Germany and we have just fairly stated to train the officers to command the army which Congress has authorized the President to raise. It is expected that it will take a three months' course to train these officers, and that the soldiers which they are to command will not be called until about September first, and then the first training of the new army will begin. It is said to require from six months to a year to train a soldier to be an efficient fighting force. Could our small regular army and national guard hold the enemy at bay until the citizens generally could be trained in case of an emergency? Certainly not in the present numbers. We have three thousand miles of coast line, both on the Atlantic and the Pacific. A million men placed a yard apart would cover only six hundred miles of front. You can see all

the possibilities should an enemy be able to get by our navy. We can not prepare for such a contingency by increasing our regular army in numbers sufficient to meet the situation, for as I have already stated, it is absolutely against the policy of this country to maintain a large standing army. We will not consent to the establishment or maintenance of a military caste. We do not want our men taken permanently from the civil life of our country. Militarism, in the German sense of the term, can have no place in this country.

Therefore, the case of Belgium presents to us this lesson: You can not raise and train an army to meet an invader when he is actually at your door. If you are going to be able to repel the invader, you must prepare in advance, and that preparation, with us, can take only the form of a trained citizenry; in other words, universal military training with universal liability for service is the thing. Before the world war now raging in Europe, our people would not have looked with favor on such a proposition; today we all are in favor of it. Then, we might have thought, with Bryan, that a million volunteers would spring up to arms over night; today we know that is a number not available. Our Congress has just passed the service bills to meet the present contingency, which provide for the registration and drafting for service of men between certain ages; and the body of the people do not complain.

And, after all has been said, back and forth, on the proposition, it is the only fair and just way in a democracy such as ours. We levy upon our people money taxes; we may just as properly levy service taxes. All will then bear their just proportion of the maintenance of government. To require service of our citizens will add to our national solidarity, for with the duty to serve will come the sense of obligation upon our citizens to sustain and maintain the government. We require men to serve as jurors and we may just as properly require them to serve as soldiers. We have come to recognize this service obligation, and thereby we have grown in unity as a nation.

In this new order of things, what is the part of the university? What effect will a law for universal military training have upon the student body? To my mind, the university should fall in with the plan and

give to its students additional or supplemental training beyond what they would receive in ordinary military training. For an army must have leaders and officers, and from the universities come the leaders in all walks of civil life, and from them, to a large extent, will also come our officers, if we have a citizen army. The universities must meet this requirement. West Point and Annapolis are not large enough to furnish trained officers for a citizen army. The universities must largely do it, for, from the university graduates, by reason of their training, to a very large extent come the leaders in every large movement in this country. Present-day life has become so complex that to be successful in any line a man must be educated and trained either in the school of bitter experience or in the university. The university should train its young men that they may become leaders both in civic and military duties. To them much is being given in the way of training and opportunity, and of them much will be required in the way of service.

What will be the effect of placing upon the curriculum of your university, courses of military training both physical and in the tactics and science of war, first, upon the student, and second, upon the country? So far as the student is concerned, I can see nothing but advantage to be derived from military training. In the first place, there will be improvement in physique of the student body generally. There is a just criticism to be laid at the door of college athletics today; namely, there is no plan for the general development of the student body as a whole. Only the strongest and best developed men physically ever make the college teams, and those most in need of physical training get none, their particular interest in college athletics being confined to standing on the sidelines, yelling their heads off and smoking cigarettes; not much chance for physical development there. Military training will give to the whole student body a systematic training which will develop the bodies of the entire student body and better prepare them generally for the manifold duties of life. If the university can launch its graduates into the world of work and life with strong and vigorous bodies, it will have done much to prepare them for the arduous duties which are likely to fall to their lot, for whatever the mental training and development of a man may be,

he has an uphill row to hoe with a weak and frail body.

In the State of Wyoming a test of this training upon the boys of high school age has been worked out by an army officer, Captain Stever, with great success. The great physical development of the students has been noted as a result of this training. The whole student body, not the few highly developed individuals, have benefited from the training. Contests in wall scaling between student squads and even between high schools from various cities have satisfied the boys' desires for games and contest. When a squad of eight boys can scale an eight-foot wall, taking their rifles with them, in six and three quarters seconds, it shows some alertness.

In the military experience I had on the border, I noted great physical development in the boys of my command, youths of the age of eighteen and thereabouts, who showed great development in the course of training received. Slight and slim youths took on weight of twenty-five pounds and over. I remember the instance of one tall, lanky youth who was thought by his mother to be sickly. When I was in Bradford in November on a short leave of absence, she came to my office to inquire after her son's welfare, and I thought was somewhat disappointed when I told her that her six-foot son Eddie, who weighed only one hundred and thirty pounds when he left Bradford, was now weighing one hundred and seventy-two pounds. That is but one illustration of many instances.

When the tour of border duty was over and my command returned to Bradford for muster out of the Federal service, the regular army surgeon, whom I had never seen before and who had no reason whatever to pay me or my men any compliments, stated that we had presented to him the finest set of men, physically, he had ever examined. So I am thoroughly convinced that no harm physically can come to our young men by military training.

Mentally, military training will be to the advantage of our college students, for by means of it they will learn discipline and will acquire, first and most important, the ability to control themselves; and secondly, the ability to co-ordinate others into united action. Military training develops in a man the ability to think and act in action, which ability is useful both in civil and military

life. Many of us can sit down quietly by ourselves and think out a course of action to meet a certain situation; but when another set of circumstances arises that we are not prepared for, we are lost, do not know what to do, and therefore fail, for we have not trained ourselves to formulate instantly a course of action under fire, that very necessary ability which military training fosters and develops in a man. I know a lawyer who is a fine scholar and an educated man, a good public speaker, who can ably try a lawsuit as long as it proceeds on its way in the course which he has mapped out for it in advance in his law office; but if there be injected into that lawsuit some question for which he has not prepared in advance, he is completely taken off his feet and has to sit down in confusion. He can not meet an emergency of that sort, and as a consequence has had to give up the trial of law suits in court. That ability to meet an emergency is developed by military training; a man must decide and act quickly in stress of battle. As a result of my seven months' experience on the Mexican border, I unhesitatingly express the opinion that military training develops in our young men the ability to think and act in times of stress and excitement when ordinarily the brain of a man would refuse to work. We need men who think and act quickly in any emergency.

Morally, military training will be to the advantage of our young men, if there goes with it a sense of duty and responsibility to serve their country. As I said in the outset, freedom allowed in the country for individual action and initiative has a danger or hazard which has been evident of late years, and the individual in pursuit of his own selfish aims and ideals is inclined to overlook any sense of duty to the state. Selfishness narrows a man; a selfish man can never accomplish much in this world, either for himself or others, in the way of real benefits. The most lasting and complete satisfaction that comes to a man is what he has done for others, and never what he has done for himself. And to accomplish anything worth while, a man must forget himself and work for others. This sense of duty and responsibility will be engendered by the very fact of training for service.

In the American college today, I think there is a demoralizing effect upon the stu-

dents' sense of responsibility and conscientiousness in the regular performance of the set tasks of the day, brought about by the freedom of action accorded to students before they are sufficiently trained to accept that responsibility.

There is, I believe, a necessity to learn the importance of conscientious performance of the set tasks of the day. I do not wish to be understood as charging the college students of the day with lack of patriotism, for have we not already seen so many of our college students go forth to do their bit in the world war now waging? The matter which I present goes rather to the fundamental training of the student, so that he will be imbued with a proper sense of duty and responsibility, and by his leadership in the community will be a leader and teacher of others in the conscientious performance of all duties both to the state and to the set tasks of the day and hour.

What would have been the effects of the notes of President Wilson to the Imperial German Government had we, at the time they were sent, had a citizenry universally trained in arms? Who knows? Possibly the rights of neutrals might have been respected. At any event, we should have been ready upon the declaration of war to take our place in the battle front in the great war between democracy and autocracy, that struggle which may even involve the continuance of this nation.

That we shall be victorious, there is no doubt in my mind, for the principles now involved in this war can have but one solution; and all the strength of this mighty nation is now being brought forward to the end that liberty and democracy may prevail and flourish throughout the world.

### ANNUAL ADDRESS

PRESIDENT BOOTHE C. DAVIS

Alfred is completing its sixtieth year as a chartered university and the eighty-first year since its founding as a select school. The year has seen many evidences of God's blessing and many things to give encouragement and hope.

No serious illness or death has occurred in the Board of Trustees or teaching force during the past year. One student of the Agricultural School, Mr. Roy Whipple, of Bliss, N. Y., died at his home after a brief

illness, soon after the opening of the school year.

Few changes have occurred in the teaching staff and few are expected for the coming year.

In all the departments of the university the work has been of its usual high order and the faculty has labored with continued self-sacrifice and devotion.

#### REGISTRATION

The total registration for the year shows a slight increase over last year.

College .....	179
Seminary (26 special) .....	6
Ceramic School .....	52
Agricultural School .....	190
Summer School .....	69
Department of Music .....	93
	589

Of this total 146 are duplicates, leaving a net registration for the year of 443 different individuals.

#### COLLEGE DEGREES

During the past year the college courses have been revised and the degree of Bachelor of Philosophy will be discontinued after 1920. Only the degrees of Bachelor of Arts and Bachelor of Science will, after that time, be given in the college, and the entrance courses and elective subjects have been modified to meet this new arrangement.

In the Ceramic School the degrees will be Bachelor of Science in Ceramic Engineering and Bachelor of Science in Applied Art.

#### HEATING PLANT

After a careful study of the problem of steam heating for Ladies Hall, Burdick Hall and other buildings of the campus, it has been found advisable to begin at once the construction of a central heating plant rather than to instal separate plants for each of the several buildings. This will entail a cost of about \$15,000 and will necessitate the raising of \$10,000 more than for heating purposes had been originally planned. It is now expected to instal the radiators in Ladies Hall and Burdick Hall during the summer vacation and to have the plant in operation by Christmas which will be as soon as the boiler can be obtained and erected.

The heating plant will be constructed on land just in the rear of the brick barn which has already been purchased.

It is not expected to undertake the reconstruction of the barn for gymnasium purposes until a year from this spring, when it is hoped that sufficient funds will be in hand to make the necessary improvements.

#### IMPROVEMENT FUND

The efforts during the past year to raise a fund of \$55,000 have been only partially successful. The fund has reached \$30,000, leaving \$25,000 still to be raised.

Application has again been made to the General Education Board for an appropriation of \$25,000 on condition that the trustees raise from other sources \$75,000 which will increase the Improvement Fund to \$100,000, \$60,000 of which would be endowment and \$40,000 would be available for equipment and improvement to buildings. If this request for an appropriation from the General Education Board is granted, it will necessitate the raising of \$45,000 during the coming year instead of \$25,000 which would be required to complete the present \$55,000 fund.

#### GIFTS AND BEQUESTS

The largest gift received during the past year is \$5,000 contributed to the Improvement Fund by a friend whose name is withheld from publication.

One \$1,000 scholarship has been established by Miss Mary E. Bowler. This scholarship is established on the annuity plan and the founder is to receive interest on her gift during her lifetime, after which it becomes an active scholarship.

A large number of smaller gifts have been received, most of which are included in the gifts and pledges of the Improvement Fund.

A bequest of \$50,000 has been made to Alfred University by the late Professor Stephen Babcock and his wife, Henrietta Van Patten Babcock. The income from this bequest does not become available until after the death of certain beneficiaries who are to have the life use of the income of these funds. This is the largest bequest that has come to Alfred from any one source in the past twenty years; and it is a matter of great gratification that Professor Babcock, who was for many years a trustee of Alfred, and his good wife, planned so generously for the institution whose welfare lay so much upon their hearts.

The most recent gift is one made this

morning to the library. It is the complete works of Gibbon—in 15 volumes—made up of his History of Rome, Miscellaneous Writings, Private Letters, Autobiography, etc. It is a handsome de luxe edition, and is the gift of Judge Clarence Willis, of Bath, N. Y.

The week closed with the president's reception on Thursday evening at the Carnegie Library.

### SPLENDID CERAMIC EXHIBIT

The present annual exhibition of the State School of Ceramics affords convincing and gratifying evidence that the troublous conditions through which we are passing have not reacted unfavorably upon the work that is being done by the students there. On the contrary, there is ample justification for asserting that, taken as a whole, the work shown reached a higher level than that attained at any of the school's previous exhibitions. There is no lack of diversity either in subject or treatment among the ceramic wares and also among the designs and water color paintings. The entire exhibit shows tendencies toward exploration and discovery, toward a generous use of the imagination and toward a technical skill and perfection which rivals any former student work.

The method of displaying deserves special notice. The effect of the whole show is greatly increased by the neutral background setting off the artist's work to its best advantage. And the happy grouping of the pottery upon stands covered with harmonious spreads is indeed successful. The exhibition is admirable in every way and has set a high standard for the future. The faculty and students are to be strongly commended and thanked for arranging such a delightful, intimate display of their work for the townspeople and the commencement visitors.

### TWENTY-NINE AT CLASS BREAKFAST

President and Mrs. Davis opened their home to the class of 1917 last Monday morning and served to them the most delightful class breakfast. The day dawned clear and warm, the mist and rain of the past week having cleared away to wish the seniors well.

Twenty-nine members of the class were

seated at the long table with the host and hostess at either end, everywhere the green and white of '17 was in evidence, the flowers, the favors, the ice cream and all. A letter was read from Erling Ayars from Madison Barracks expressing his regret at being unable to attend and wishing the class the best of luck. Sidney Burdick was also heard from and he wrote that he was enlisting in the coast artillery on Monday, having left his agricultural work. Two ex-members, Edwin Thrall and John Beltz, had also sent words of congratulation to their former classmates.

### ALFRED THEOLOGICAL SEMINARY

With the addition of Religious Education to the list of College Major subjects; and, accompanying this, the willingness of college, Agricultural School, and seminary professors, to co-operate with one another in teaching work, the seminary has become, practically, a well-equipped School of Religion at Alfred University.

#### TEACHERS AND LECTURERS

Rev. Arthur E. Main, Dean, Professor of Theology.

Rev. William C. Whitford, Secretary, Professor of Biblical Languages and Literature.

President Davis, Professors Norwood and Clarke, Mr. Willson, and Miss Weed, of the college; and Director Wright, and Professors Dubois and Pontius, of the Agricultural School, offer courses for which the seminary gives credit.

Provisions have been made for courses of instruction by three non-resident lecturers,—Rev. Walter L. Greene, Professor A. E. Whitford, and President Charles B. Clark.

This year, the Rev. Jay W. Crofoot, of Shanghai, gave a course of six lectures on physical, political, industrial, social, educational, and religious conditions, in China.

#### REGISTRATION AND ATTENDANCE

Seminary registration, 7.

(Summer School)

For credit in seminary, 3; for credit in college, one.

In lectures on the Philosophy of Religion, not for credit, 5 men, 14 women.

(First and Second Semesters)

For credit in seminary, 6; for credit in college, 10 men, 18 women.

Total attendance, omitting 4 counted twice, 53. Among these were many school-teachers; those who expect to teach; Church workers; and at least 6 who have the ministry in view.

#### SUBJECTS TAUGHT IN THE SEMINARY

Theological Introduction; Early Hebrew History; The United Hebrew Kingdom; Priestly Element in the Old Testament; Bible Doctrine of Peace; Amos and Hosea; The Gospel of John; Christian Doctrine; General Church History; Philosophy of Religion; Theology of Matthew, Mark, and Luke; Pauline Theology; History of Missions, Christian Sociology; and Psychology of Religion.

#### SUBJECTS TAKEN IN COLLEGE AND CREDITED IN SEMINARY

Medieval History; Sociology; Child Study; English; and Public Speaking.

#### GRADUATES

Three students graduated this year: Leslie Oscar Greene, Farina, Ill., with the degree of B. D.; Aquila Barber England, Pedricktown, N. J., and Ira Sylvanus Goff, Alfred Station, N. Y., in the English Course, with diplomas.

The other seminary students have been Paul Stanley Burdick (who completed his course at Rochester), E. Lee Burdick, Wardner T. F. Randolph, and John F. Randolph.

In view of conditions caused by the great war 6 students, 3 seminary and 3 college, left our school for farm work.

In respect to attendance and amount of work the year has been the best in the history of the seminary; but there is great need of more young men for the ministry,—men who see in the ministry a field for the possession and exercise of warm and deep piety, varied and extended knowledge, true culture, large vision, great wisdom, and skilful leadership. Are we obediently and trustfully praying to the Lord of the Harvest?

#### COMMENCEMENT PROGRAM

Sunday afternoon, June 3, 1917

Organ Voluntary—Professor Ray W. Wingate

Invocation—Pastor William L. Burdick

Hymn, "The Church's One Foundation"

Graduating Addresses:

"The Atonement"—Aquila B. England

"Salvation"—Rev. Ira S. Goff

"An Abiding Law in the Gospel of Grace"—Rev. Leslie O. Greene (graduated *in absentia*)

Solo, "Everlasting Hills"—Miss Sara Jones  
Address, "The Christian Ministry"—Dean Main  
Conferring of Diplomas—President B. C. Davis  
Benediction—Professor William C. Whitford

#### DENOMINATIONALISM AND DENOMINATIONAL SCHOOLS

Modern thought and life have little room for intolerant, narrow, selfish, and unsocial sectarianism. Denominationalism, tolerant, broad, unselfish, or some kind of equivalent, is the natural product of freedom in thought, speech, and action. If rational and thoroughly Christlike, it offers liberty, fellowship, and co-operation, to all who receive Jesus Christ as Savior and Lord. Sectarianism withholds what such denominationalism offers.

A sectarian school is one whose spirit, purpose, and work, are determined by a definite and accepted creed. Alfred, Milton, and Salem, are not and have never been sectarian schools. They have not sought to mold the religious life of their students after one given pattern, furnished by an authoritative ecclesiastical body.

What then is a denominational school, today?

1. A school may be genuinely denominational without being sectarian. In use and meaning these descriptive terms, it seems to me, ought to be kept quite separate.

2. Its historical origin is denominational; and its unfolding life and activities should be historical; that is, characterized by continuity and unity. There should be evolutionary growth, not revolutionary changes.

3. No school can be denominational unless it emphasizes, clearly and positively, the great fundamental facts and truths of the Christian religion. There is no sheltering place here for agnosticism or materialism.

4. The ultimate direction and management, and the dominant spiritual influence and forces, in their origin, motive, and end, should be denominational. Let us remind ourselves again that this attitude is as far removed from egoism, bigotry, and narrow sectarianism, as truth is from error.

5. This is but to say that in spirit, purpose, and action, our schools should be denominationally loyal, openly so; but with a fraternity as universal as religion and education. Sabbath-keeping teachers and students should be consistently and conscientiously faithful, while, at the same time, placing every reasonable and Christian safe-

guard around the consciences and practices of those of other faiths. We are not called to teach creeds, but to live religion.

6. Most fortunately, denominations are speaking one another's names with a tolerance, freedom, and fellowship, hitherto unknown. What many intelligent and fair-minded people are asking of schools and other institutions, most of all, is that they "deliver the goods". If the products are fine the world cares less and less who directs the manufacturing processes. Therefore a denominational school, such as I am trying to describe, may, with utmost self-respect, and in the measure of its recognized competency, seek endowment and students beyond its own Church borders. And it goes without saying that denominational support should be cordial and generous.

7. No denominational school can hold its own and command respect, today, in the ever-widening field of Christian education, that is not rich in human sympathies, thorough in methods, scholarly in ideals, practical, cultural, and social in purpose, and progressive in aim. Under such conditions rational denominationalism might, indeed, be an asset rather than a hindrance; for the world likes conviction as well as power.

8. In the very interests of truth itself, and of true denominationalism, great freedom of inquiry, thought, speech, and action, in the search for Reality, Beauty, and Goodness, should be allowed. Men debate in the hope of carrying points; but engage in discussion for the sake of discovering truth. The supreme task and privilege of Seventh Day Baptists is to produce and extend human wealth. Young Methodist preachers are advised by their superintendents to come to our seminary not because they expect to find silence on baptism and the Sabbath; but because they expect to find freedom.

9. Our denomination is Christian, intelligent, free, and progressive; and therefore has the right to a place among the forces that are helping to advance the kingdom of God. To fill this place co-operatively and competently is our mission. May our people stand by Alfred, Milton, and Salem, as they climb steadily toward highest educational ideals, and yet remain truly and loyally denominational.

ARTHUR E. MAIN.

Alfred, N. Y.

## EDITORIAL

**A Patriotic Address** All the papers offered in this Alfred University Number are good and we know our friends will enjoy them; but the doctor's oration on "Military Training and American Universities," by Captain Schoonmaker, seems especially timely and we hope every one will read it.

**Nineteen Good Reasons** In Secretary Edwin Shaw's Notes on page 777 of last week's RECORDER nineteen different persons gave reasons why they had enjoyed the Central Association held at Adams Center, N. Y. Who can carefully read those reasons without feeling assured that the associations still have a mission among us? Even if no more than nineteen were helped, as indicated by these testimonies, the association was worth while. It is fair to suppose that there were many more helped who did not say so in writing.

**Our Weekly Sermon** According to our promise in the RECORDER of June 4, we begin this week to publish sermons for the use of pastorless churches, lone Sabbath-keepers, and others who have relied on the *Pulpit* for such reading. We hope our friends will find the SABBATH RECORDER just as convenient to use as the *Pulpit* was. The sermons will be such as would have been published in the *Pulpit* had that been continued. Rev. George B. Shaw, pastor of the First Hopkinton Church, at Ashaway, R. I., begins the list in this issue. Let us hear how you like this arrangement.

**The Story Omitted** In order to get in all the material so kindly sent us for the Alfred University Number, it seems best to omit this week the serial story by Rev. H. D. Clarke. This is better than to extend the commencement write-up for Alfred into an issue devoted to one of the other colleges.

**Debt Statement** Would we not all rejoice if we could only finish up this debt before Conference? Is there any good reason why we should not rally and do it? There are 8,426 church members and about \$3,400 in all to raise. This is less than a half-dollar a piece to pay, and seven weeks to pay it in. Who says we can't do it?

Missionary Board's debt, balance due	
June 13 .....	\$1,530 18
Received since last report .....	94 38

Still due June 22 .....	\$1,435 80
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Tract Board's debt, balance due June 14	\$1,899 98
Received since last report .....	38 48

Still due June 22 .....	\$1,861 50
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### A SERMON FOR THE SEVENTH DAY BAPTIST PULPIT

REV. GEORGE B. SHAW

Text, Philippians 3: 20 a (R. V.): "For our citizenship is in heaven."

The writer has been drafted by the managers of the *Pulpit* for a sermon appropriate for Independence Day. I confess to you that there is nothing in the long list of special days that is less inviting to me. When I was a boy it was very different. All through the month of June the great question was, "Where are you going the Fourth?"

It might be to Waseca or to New Richland or to Alma City. This was the greatest day of the year then. There would be ragamuffins, a brass band, races, baseball, firecrackers, lemonade and a rest from plowing corn. When I stop to think of it, there was usually a speech and the reading of the Declaration of Independence. But these were only incidental in the keeping of the "glorious Fourth." Almost half a hundred years has brought great changes in the observance of this holiday, and has wrought greater changes in me. The Fourth of July has steadily declined in popular favor. Independence Day as a patriotic day has largely given place to Memorial Day which has had the backing of the Grand Army of the Republic and of the public schools.

July 4th has also been given over too much to debasing pleasures, commercialized amusements and to noise that was

not only dangerous and wasteful but absolutely meaningless.

There is a great value in the observance of special days, but we can easily have too many of them. I should not be surprised if we found out that May 30th and July 4th were too near together in time and in purpose for both to succeed and be of value to the nation.

Patriotism is love and devotion to one's country. Patriotism is associated in our minds with war. War is contrary to the teaching of Jesus Christ. There are things worse than war. I have no complaint about the attitude of my nation in the present war. I do not believe in "peace at any price"; but I believe that an individual or a nation should be willing to pay a high price for peace. The statement of the text, "For our citizenship is in heaven," suggests duties, privileges and opportunities which are not limited and bounded by geographies and histories. Patriotism implies a very definite limit and boundary to the duties of love and devotion. The Germans and the French are both very patriotic; but this devotion to the Fatherland prompts them to kill each other. Patriotism, like charity, covers a multitude of sins. Devotion to one's country, like loyalty to one's family, is always beautiful even when finding expression in a wrong way.

I knew a mother to go on the witness stand and swear to a lie to save her son from the disgrace of a most heinous crime. The young man was acquitted but afterwards confessed that he was guilty. This woman's love and devotion to her unworthy son was beautiful and to be commended, but it found expression in an unworthy way.

The symbol of our union of States in a sovereign nation is the field of stars on our flag. We are proud of our nation and we believe our flag to be the most beautiful of banners, and suggestive of qualities that make nations truly great. But the expression, "My country right or wrong," is as unpatriotic as it is un-Christian. To shed tears or to shout one's self hoarse for the flag itself or because it is *our* flag may be as idolatrous and irrational as is the expression formerly used, "The king can do no wrong." When our beautiful flag was carried so gallantly into Mexico generations ago and stayed there, that did not make

the conquest of Mexico right. I do not say that it was wrong. Patriotism must be founded on righteousness. Righteousness is more than justice. God has given us family life and national life.

He expects me to be loyal to my family and patriotic to the nation whose laws and whose arms protect my family. I can not be loyal to my family and not have a sacred regard for the families of other men. I can not be truly patriotic without having a sacred regard for the rights of every nation.

I would place the flag of my country very high; but above the Stars and Stripes is the Cross of Christ, for our citizenship is in heaven.

Loyalty to my spiritual King and heavenly country will never cause me to be lacking in loyalty to my nation. In the dreadful confusion of these dark days of war I turn to Jesus Christ for light and he says, "Show me a penny." But when we render to Caesar that which is his due it must be done in the light of this text. The statement that we are citizens of the kingdom of heaven implies very much in the matter of our relation to our Lord. We are the subjects of the King of kings. His laws are to be obeyed and his battles are to be fought.

Patriotism is the cement that holds together the foundations and walls of governments. Without patriotism nations would crumble and fall like buildings of brick and stone where no mortar is.

Our nation is just entering the greatest war in history. It would be useless to consider the path by which we have been led and driven to this day and place. The nation is at war and duty demands that we use every honorable means to win, sparing not of our own substance and blood. But the text demands that we fight with charity toward all and with malice toward none. The Christian Church is in a dilemma.

We are confronted not by a theory but by a condition. Our national enemies are our religious brothers. We have refused to believe, at least I have, that there would be a great war in our time. Then we refused to believe that the United States would be involved. I held that the masses of men had too much power and had too much good sense to permit so foolish and so wicked a thing. Evidently I was wrong.

And now what must a Christian do? Where lies the path of duty? How can men be loyal at the same time to a nation at war and to the Prince of Peace?

What is one to do who believes that the killing of men in battle is always morally wrong? There can be but one answer. He must refuse to fight. "Peter and John answered and said unto them, Whether it be right in the sight of God to harken unto you more than unto God, judge ye." No government has the right to demand of men that which they believe to be sinful. If such acts are required, then the government should be defied. This generation would not be impoverished by the blood of a few martyrs. But these conscientious objectors are very few and they can not escape the responsibility of assisting in carrying on the war. Refusal to fight will not shorten or end the war, it may even prolong the war. There will be great suffering of hunger and cold and sickness and wounds. A follower of Jesus who refuses to fight should prove his sincerity by giving himself and his substance to the relief of suffering. There will be need enough. If he refuses or neglects to do this he should be compelled to do so. We can not fall back on a theory but we must face the condition. It would be cowardly to run away. Where could one go?

There are many who believe that the moral question in war is not so much in war itself as in the cause of war. A war for national defense is held to be necessary and therefore not wrong. War for Belgium was a sacred duty; but for Italy it was a crime. Here will begin fine distinctions and endless quibbles about what constitutes a war for defense. But what is a man to do who believes that the entrance of the United States into the present war was, to say the very least, a colossal blunder? He should certainly submit gracefully. Abraham Lincoln in an inaugural address said, "A majority, held in restraint by constitutional checks and limitations, is the only true sovereign of a free people. Whoever rejects it does, of necessity, fly to anarchy or to despotism." We do not want anarchy. We do not want despotism. We must have government. Our sovereign must be a majority of ourselves held in restraint by constitutional limitations. Our Congress which has the

authority of declaring war has said by a very large majority that we are at war with Germany. If a majority has not the right to rule, then certainly a minority has not that right. We are at war with the greatest military power which the world has produced.

Patriotism demands that we fight for our country and for the world. The sacrifice of life and fortune will be very great, but the loyal citizen of the kingdom of heaven will be loyal to the nation of which he is a part if he believes that the principles for which the nation contends are in accordance with the laws of the kingdom of God.

As Jehovah said to Israel by Isaiah so he says to the United States and to his church, "Spare not; lengthen thy cords and strengthen thy stakes." "For our citizenship is in heaven."

*Ashaway, R. I.*

### "FIRST FIFTY YEARS OF MILTON COLLEGE"

(Was Written by Dr. E. S. Bailey)

That splendid article in the RECORDER of June 11 forecasting "A Jubilee Home-coming" for old Milton students came from the heart and hand of Dr. E. Stillman Bailey, the son of Rev. James Bailey. Doctor Bailey is a very successful physician in Chicago, having been for many years, until recently, the dean of Hahnemann Medical College. For the past two years he has given great service as the president of the Milton College Alumni Association.

Two short articles written over my signature in that issue of the *Review*, were set up at the close of Dr. Bailey's article in such a way as to give the impression that I was the author of all; and in a busy week the mistake was not noted. The fact that Dr. Bailey's article was brought to the *Review* office by myself and that we had some minor changes in it as he had suggested, made it easier to confuse the line of demarcation.

I am very sorry for the mistake, for that article is one to be treasured up. It is the fruit of years of loving meditation and planning. It should be treasured for years. Turn back to the issue of June 11, and mark the article with the name of Dr. Bailey—all except the two last items.

L. C. RANDOLPH.

## WOMAN'S WORK

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

### THE FLAG GOES BY

Hats off! Along the street there comes  
A blare of bugles, a ruffle of drums,  
A flash of color beneath the sky;  
Hats off! The flag is passing by!

Blue and crimson and white it shines,  
Over the steel-tipped ordered lines.  
Hats off! The colors before us fly;  
But more than the flag is passing by:

Sea fights and land fights, grim and great,  
Fought to make and to save the state;  
Weary marches and sinking ships;  
Cheers of victory on dying lips:

Days of plenty and years of peace;  
March of a strong land's swift increase;  
Equal justice, right and law,  
Stately honor and reverent awe;

Sign of a nation, great and strong,  
To ward her people from foreign wrong;  
Pride and glory and honor—all  
Live in the colors to stand or fall.

Hats off! Along the street there comes  
A blare of bugles, a ruffle of drums;  
And loyal hearts are beating high;  
Hats off! The flag is passing by!

—Henry Holcomb Bennett.

### PATRIOTIC LEAGUE OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

*Realizing my nation's need I will express my patriotism by doing to the best of my ability whatever work I have to do. I will be dignified, thoughtful of the welfare of others, including women of other nations, careful to keep such standards of living as shall make me a good citizen. I will render whatever concrete service I can at this time to my country.*

Patriotism is not an emotional spasm that may last for a day, a year, or for the duration of the war. It is not to be defined by the dictionary. The patriotism of today is so much more meaningful than that of yesterday that every man and woman has need to define it anew. The War Council of the Y. W. C. A. has written down for the guidance of our more than 360,000

members a purpose which has in it the essence of woman's duty today.

The appalling revelation is coming to people of every town and city in our country that our young people have not enough self-control to meet the unusual conditions of war times. We recognize the fact that our social standards have been lax, that our boasted education has not given moral backbone. Thus we realize our country's need.

Every true woman wishes to do something concrete for her country. We honor that brave, thoroughly equipped Canadian woman whose offer to serve her country was rejected.

"Just so they refused to recognize Florence Nightingale," she wrote to the officer in command. She had something to give and she is now in a way to find service in another nation.

Curiously enough we are awake to the fact that women, many of them the finest of our women, have not been trained to any service which can at the present moment be applied to the crises that we face. We are asking the question whether in this "man-made world" men have not through their care and protection robbed the nation temporarily of one of its greatest assets.

It is however no time for incrimination. We must face facts as they are. There is work for each of us. Those of us who have real jobs must see to it that they are better done than we have ever thought to do them. A woman's *intention* has always been counted unto her for deed so long as she is in a home. In business she has found it otherwise and men complain that women do not take work seriously. Patriotism demands that from today work shall be first.

Social responsibility is upon us whether we will or no. We have suddenly become not only "our brother's keeper" but we are also our sister's guardian. Dignity is an old-fashioned word that needs exemplifying in every home and shop and place of amusement. It is a new grace to display in our play as well as our work.

She who is selfish will walk alone. Salvation for ourselves and those dear to us can come only through our care for others. My sister is safe only when conditions in her office are safe, and neither she nor I can make that sure. My brother who enlists must have not alone the protection of his

camp and countersign. He must be saved from camp followers. And let us not forget that camp followers are some one's else sisters.

Everything we use has been partly shaped by women's hands. Our factories and lofts are packed by foreigners. Let us not disdain those who toil for us even though we do not touch them. America must today show herself friendly to those whom we have thoughtlessly disdained. We must see them in a new guise and we shall find them much akin to us.

Many of us will need to *create standards*. We have followed the crowd. We have been led and cared little whither. Good citizenship is now our slogan. "World democracy" is the word of the President. It is the most glorious challenge our women ever had. Concrete service is sure for every woman who can face the call. Ask for a pledge, think it through, live to it.—*Y. W. C. A. Bulletin.*

#### NOTES BY THE WAY

SECRETARY EDWIN SHAW

**A**LATE train is making me miss the connections I had planned, and now I shall not be able to reach Nile for the opening session, on Thursday morning, of the Western Association. I had made allowance for one full hour, but an hour and forty minutes was too much, and here I am waiting at the depot with nothing to do. If I could be in the office at the typewriter desk, or if I had a book or magazine to my liking, it would be different. But at any rate I have the chance to rest.

Right here in the station I accidentally made the acquaintance of a young man and woman with their two very pretty baby girls. Their present home is in Akron, Ohio, and they are on their way back to Hebron Center, Pa., for a visit, the home of their younger years. The woman's older sister was my hostess one night last March when I was at Hebron. It was an inquiry made to me by the man about the trains to Shingle House that formed our acquaintance.

I wish I had kept a count of the freight trains going east that have passed since I have been waiting. One train was almost wholly coal cars, the next one was made

up quite largely of cars with live chickens, and the one that just passed was of cars marked "refrigerator", "premium hams", "Silver Leaf Lard", "Oleomargarine", etc., and evidently was a through train from Chicago with food material for trans-Atlantic shipment. Thus we are sending our products to feed starving Europe, while on the menu card at the restaurant where I got my breakfast "fried potatoes" had been marked from "5 cents" up to "10 cents," and a pencil had scratched out the "10" and now it reads "15 cents." And in the window of a grocery near by was displayed a card "Cream Flour, \$3.90 a sack," which I judged was a "sale" of flour of not the best quality.

**O**N the way down from Adams Center I bought a Syracuse paper. Chancellor Day of the university of that city had the evening before delivered the annual baccalaureate sermon to the graduating class. I was especially interested in the following paragraph which I clipped from the paper. Three things interested me. First, his evident concern for a *religious* attitude of mind, heart, and conduct towards the Sabbath on the part of the masses of the people. Second, I noticed this sentence, "The spirit becomes so blinded by its desecrations that *it sees no inconsistency in celebrating the providence of God by a violation of the law of God.*" The italics are mine. The inconsistency of enjoying the blessings of God by a violation of the commands of God! And in the third place, I continue to wonder more and more how such men can say and write such things about Sunday, when the one-day-is-as-good-as-another" basis for Sunday-keeping removes the very foundations of its divine sanction. This is the paragraph:

#### OBSERVANCE OF SUNDAY

Again the greed element supplants the moral concept and the clamor is for right of way through the seventh day and every day of the week and every sacred institution. We would appropriate all natural resources to ourselves and use seven days to get them, forgetting in our mad strife that we have souls and that there are such things as divine laws and precepts. You have the measure of it in the secularizing of the Sabbath. It must make way for transit corporations and the vandalism is justified by the argument of commerce and then of pleasure. And the spirit becomes so blinded by its desecrations that it sees no inconsistency in

celebrating the providence of God by a violation of the laws of God. And even those who would defend this institutional bulwark made unwise and secular concessions by calling it in their addresses the American Sabbath, as though America were greater than the Kingdom of God, for which it is to perpetually stand. If it is the American Sabbath, then the Americans can do what they please with it. But if it be the divine Sabbath, then must all men keep it holy or sin. Whether a nation can stand long, much less progress, which destroys its sacred institutions and builds the material of them into commerce and pleasure you can judge by a most cursory glance at the history of the race. An advance in the right use of sacred things is not along the line of their disuse. The reverent use of the Sabbath bears fruit in the right use of all sacred things. When God's voice fails to speak throughout this mountain peak, we need not expect to hear its softer tones in business conscience or the refined feelings of social life. Let the nation disuse or misuse the Sabbath which God has set like a North Star before her destiny, by which all lesser institutions of reverence of truth and ethics may be corrected from time to time, and it will soon after throw away all divine law and standards. You remember how the hordes that overswept Rome used the statutes of the gods for building materials and how the works of art brought from Athens were ground into cement.

**I**F I could write in verse I would attempt a bit of a poem entitled "When father raps on the stovepipe." It was down at Lincklaen Tuesday morning, and in order to get back to DeRuyter for the early train to take me on my way it was necessary to rise with the sun. That I might sleep in peace and without anxiety I had asked cousin to call me in plenty of time. Tired with the journey of the day, soothed by the pure clear air of the New York hills, lulled by the croaking of the frogs in the nearby mill pond, almost buried in downy feathers and the spell of the quiet country, I was lost in restful slumber, when, "rap, rap, rap,—rap, rap, rap," on the stovepipe that went up through the room, and in half a second with a bound I was out of bed and on my feet, just as I used to do in boyhood days when father rapped on the stovepipe; and I feel that if I could have stopped then and there to work it out, I might have composed quite a poem. But the inspiration of the moment soon passed away, and the opportunity was gone forever. But I remember that I should have had the poem close with the thought that I hoped that when the time comes for me to wake up from the sleep of this life I shall quickly and

gladly respond to the summons, and that, when my heavenly Father raps on the stovepipe that goes up through my room, I shall wake up with gladness and joy of a new life for eternal privileges and never-ending opportunities.

**A**ND still the freight trains continue to pass by. Presently the passenger train will arrive, but very likely many minutes behind time, and I shall be on my way to Nile, looking out upon God's beautiful earth, so beautiful at this season of the year. But I humbly pray that I may never be so blinded by my desire to enjoy the material blessing of God's bounties, that I shall not see inconsistency in an enjoyment which depends upon a violation of his laws to obtain that enjoyment.

#### THE WAY OF LIFE

In both Testaments, human life is represented as walking in a path or way. In harmony with this idea, we are exhorted to walk circumspectly, honestly and soberly; and, according to the same usage, we are spoken of as walking in love and walking in light. All these various phrases indicate the course of human life. The way of destruction is represented as a broad way, in which many walk careless of their destination, while the way of life is narrow and straight and leads directly to God and eternal life. God's word is spoken of as a lamp lighting our path. The path of God's people is lighted by the divine grace shining through the pages of the written word; and so the earthly life, the daily experience, the whole course of a Christian's earthly existence is marked out for him.—*Robert Stuart MacArthur.*

The opportunity to do good may come to men just as they are about to begin a task, as in the case of Peter and Andrew, who were about to cast their net when Jesus called them. It may come just as men have finished a task, as in the case of James and John a little later, who were mending their net, no doubt having torn it a little before.—*William J. Burtscher.*

A benefit consists not in what is done or given, but in the intention of the giver or doer.—*Seneca.*

## YOUNG PEOPLE'S WORK

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

### INTERMEDIATES GIVE LIBERALLY

More than twenty-five dollars was raised on Sabbath Rally Day for the debts of the Mission and Tract Boards, by four of the Intermediate Christian Endeavor societies of the denomination. Early in May the Intermediate department of the Young People's Board urged all Intermediate societies to have a special program and also an offering for the debts of these boards, and to report the results to the superintendent. Four reports have been received which show a total of \$25.39 secured by the Intermediates. The Alfred Station society led the rest with a total of \$10, \$7 of which was given by their own members, fourteen in all, averaging 50 cents a piece. Nortonville Intermediates made a good record and reported promptly. The other societies uniting in this splendid work and reporting good programs carried out, were Salem and Battle Creek. The Alfred Station society reported that \$20 had been given by them this year for missions alone.

### TRIED AND PROVED

GELSEMINA M. BROWN

Christian Endeavor Topic for Sabbath Day,  
July 7, 1917

#### DAILY READINGS

Sunday—Great promises (2 Pet. 1: 1-8)  
Monday—To the afflicted (Isa. 43: 1-5)  
Tuesday—To believers (Mark 11: 22-26)  
Wednesday—To the humble (Luke 9: 46-50)  
Thursday—To the obedient (Josh. 1: 1-9)  
Friday—To the penitent (Ps. 51: 1-19)  
Sabbath Day—Topic, Tried and proved (a promise meeting) (Heb. 6: 9-20)

Today I have seen a county championship baseball game, in the fourth inning of which the trusted, beloved pitcher was put on first base and the man on first base was put in the pitcher's box. A murmur of disapproval rose from the bleachers as the new pitcher took his place. Why? Because the former man had shown his skill, his ability to get the whole team out of a

tight place and everyone relied upon him. So it is when dealing with one phase of the human factor.

As one sits down in the quietude of the evening and looks back over the day how many times one sees not a staunch adherence to the rules of right and wrong. Your tongue, your ready wit, your sense of self-justification got the better of you and down you went, down, down. What then? Stay down? No, up, up, up, with God's help back into the old slippery place if there duty lies. Has he not said, "My grace is sufficient for thee?"

If we study the Word of God we will find his precious promises. Many of them you have tested for yourself. You know he has never failed in all the years. Civilization has failed, ah, miserably. But not God!

We must know our friend in order to trust him with some important mission. Some may promise to do this or that for us and then go off with a merry heart and forget us entirely and, what is more, claim forgetfulness as a perfectly valid excuse. These are those whom we love but can not trust entirely because they are not absolutely dependable. How is it with God?

He alone is able to keep his promise always. Do we know what his promises are? Have we claimed all that were intended for us? No, we do not even know many of them.

God has not only made them but caused them to be recorded and, poor weak creatures that we are, we can not spare time to read them! Isn't it foolish? We read our morning paper, our monthly magazine, and our evening paper, but no, we're too sleepy and weary to read our Bible. Truly "these things ought not so to be!"

Have you ever heard the story of the good old lady whose Bible was marked here and there with "T. P." Some one asked her what this meant and she said that long ago she had commenced to mark all of God's promises she had proved and had then marked them "T. P."—tried, proved. How many can you mark that way?

#### QUESTIONS FOR DISCUSSING

What promise has meant the most to you?

Why may some of God's promises appear to be unfulfilled?

Do any of his promises depend upon a human factor?

What promises have you "tried and proved?"

What method of Bible study have you found most helpful?

How may God's promises be called conditional?

When are we apt to forget God's promises?

### YOUNG PEOPLE'S BOARD MEETING

The Young People's Board met with Beulah Greenman, Sunday afternoon, June 10, 1917, at 2.30.

The meeting was called to order by President H. N. Jordan, and opened by prayer by Carroll West.

Those present were: Carroll West, Verna Foster, Harry Talbot, Wayland Coon, Marion Ingham, Professor L. H. Stringer, H. N. Jordan, Minnie Godfrey and Beulah Greenman.

Report of the Treasurer from May 18 to June 10, 1917

DR.	
On hand .....	\$154 80
Pawcatuck ..	15 00
Nile ..	8 06
New Market ..	3 00
Little Genesee ..	15 00
Sale of mimeograph sheets ..	25
Riverside ..	10 00
First Hopkinton ..	20 00
	\$226 19

CR.	
Fouke School ..	\$100 00
C. H. Siedhoff (salary) ..	50 00
Minnie Godfrey (carfare) ..	1 36
Ethel Carver (postage) ..	5 00
	\$156 36

Balance on hand June 10, 1917 .....

\$226 19

Report of the Finance Committee.

Report of Intermediate Superintendent is one of progress.

Report of the Tenth Legion Superintendent is one of progress.

Report of the Mission Study Superintendent is one of progress.

Voted that the chairman appoint a committee to carry on a Booster Campaign for Conference.

Committee: Wayland Coon, Chairman, Carroll West, Beulah Greenman.

Voted that the Board accept the plan of the Conference Commission in regard to the Young People's exhibit for Conference.

Voted that a committee be appointed to arrange for the exhibit at Conference.

Committee: Minnie Godfrey, chairman, Harry Talbot, Clifford Burdick, Carrie Nelson, Emma Rogers.

Voted that Minnie Godfrey be instructed to have 200 report blanks printed.

Voted that Rev. W. L. Burdick, our Trustee, be asked to act as the official head of the Board during Conference.

Voted that the following bills for postage be allowed: H. N. Jordan, 50 cents; Marion Ingham, 46 cents.

Voted that the Treasurer be instructed to pay \$50.00 to Salem College.

Minutes read and approved.

Adjourned to meet with Beulah Greenman, July 15, 1917, at 2.30.

BEULAH GREENMAN,  
Secretary.

### TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, June 10, 1917, at 2 o'clock p. m., Vice President William C. Hubbard in the chair.

Members present—William C. Hubbard, Clarence W. Spicer, William M. Stillman, Theodore L. Gardiner, John B. Cottrell, Iseus F. Randolph, Jesse G. Burdick, Franklin S. Wells, Herbert L. Polan, Irving A. Hunting, Alex W. Vars, Arthur L. Titsworth, and Business Manager Lucius P. Burch.

The meeting was opened by all rising and reciting the Lord's Prayer.

Minutes of last meeting were read. Editor Gardiner reported that after correspondence with Rev. H. D. Clarke it was decided not to hold the type longer of the story entitled "Rachel Landow, the Hebrew Orphan," as it will not be needed for a book publication.

The Committee on Distribution of Literature presented the following report:

#### SABBATH RECORDER

No. new subscriptions .....	9
No. subscriptions discontinued .....	6
Net gain .....	3

Reasons for discontinuing paper:

- 1—dead
- 2—gifts, discontinued at expiration
- 1—request
- 1—has use of another paper
- 1—refused

Tracts

No. of pages of tracts sent out .....24,904

The Budget Committee presented the following report which was adopted:

**Suggested Budget, 1917-1918**

Recommended for adoption by the Budget Committee, June 10, 1917

De Booschapper .....	\$ 606 00	
Sabbath Reform Work:		
Canadian field, George Seeley:		
Salary .....	\$300 00	
Postage .....	120 00	\$420 00
Pacific Coast field, Pacific Coast Association, traveling expenses for representative .....		100 00
British Isles, T. W. Richardson .....		150 00
Field Representative, Willard D. Burdick:		670 00
Salary .....	\$900 00	
Traveling expenses .....	400 00	
Traveling expenses for representatives of the Society at Associations, Conference, etc.	\$ 200 00	1,300 00
President's traveling expenses, stenographer, postage, etc..	200 00	
Legal expenses, Secretary's and Treasurer's expenses, stenographer, postage, etc..	250 00	
Joint Committee traveling expenses .....	40 00	690 00
Committee on Revision of Literature:		
Research work .....	\$ 100 00	
Of which \$50 is to be used to purchase a dictograph		
Books and supplies .....	100 00	200 00
Deficit on publications:		
SABBATH RECORDER .....	\$4,200 00	
Sabbath Visitor .....	650 00	
Helping Hand .....	250 00	
Tracts published and general tract printing .....	1,500 00	6,600 00
Sabbath School Junior Quarterly .....		200 00
Contingencies and office assistance .....		900 00
Mission work:		
Italian Mission, New Era, N. J., and New York City, Mr. Savarese .....	\$ 350 00	
Hungarian Mission, Chicago, Ill. Rev. J. J. Kovats.....	240 00	
T. L. M. Spencer, Georgetown, British Guiana, S. A., printing .....	120 00	710 00
		\$11,690 00

Voted that the question of keeping the size of the *Helping Hand* to not more than 64 pages, be referred to the Sabbath School Board Publication Committee.

The following report was received:

*Report of the Committee on AN EXHIBIT for the General Conference*

This committee presents the following outline for a plan for an exhibit, and asks the suggestions and approval of the Board with any changes that may seem wise.

Edwin Shaw, Frank J. Hubbard, and A. W. Vars, Committee.

Exhibit of the American Sabbath Tract Society (Seventh Day Baptist) at the Seventh Day Baptist General Conference at Plainfield, N. J., 1917, under the general supervision of the Seventh Day Baptist Historical Society.

A.

*At the Publishing House*

The Publishing House to be open during the week of Conference, except Sabbath Eve and Sabbath Day, for visitation by delegates and visitors. To be in charge of the Business Manager and the Supervisory Committee.

B.

*At the High School Building*

1. Charts showing the developments in the Publishing House in all its departments during the past eight or ten years, to be prepared by the Supervisory Committee.

2. A display of Books, Magazines, Tracts, published by the Society, or concerning Seventh Day Baptists, other than those displayed by the Historical Society. To be prepared and cared for by the Committee on the Distribution of Denominational Literature.

3. A collection of pictures of people and places connected with the history of the Society, arranged in albums, hung on walls or racks, etc., in charge of Arthur L. Titsworth and Herbert L. Polan.

4. Charts—  
(a) Showing present organization of the Society, Board, Committees, Officers, Publishing House Publications, in relation to the denomination, etc.

(b) Showing the amount of money used year by year in the work of the Society, and showing how each dollar was used last year, etc.

(c) Showing other matters and work of the Society as may be worked out by the Executive Committee. All charts under "4" to be in charge of the Exhibit Committee.

C.

*At the Church*

If the Secretary has his office at the Seventh Day Baptist church at the time of the General Conference, as seems likely now, he is asked to make his office a part of the exhibit, including so far as may be possible, at least at certain times, the arrangement of the parlor as it is for the meetings of the Board.

It will be very likely wise to make some person a general superintendent, or overseer, of the exhibit at the High School during the week of the General Conference. A member of the Board would be preferable. Plainfield people will be very busy. A suitable person can be selected just before the time of the meeting.

Report adopted, and an appropriation of funds necessary for the needs of the committee was authorized.

The Committee on Denominational Publishing House, presented the following report:

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

Your Committee on Denominational Publishing House would report that, on account of the conditions incident to war under which our country and the world are now laboring, it does not seem prudent to undertake the erection of such a house at this time.

However, they believe that such a proposition should be carried out at some more favorable time, but not without the whole-hearted support of the entire denomination. In order that the people may have something definite before them for discussion preparatory to action when a more favorable time shall come your committee is preparing tentative plans and perspective of a suggested design for a building together with a statement of the proposed uses to which it is to be put and the probable approximate cost. This information will be transmitted to the Board at a future meeting when it can be passed on to the General Conference or otherwise as the Board may decide.

This is a report of progress only.

Respectfully submitted,  
COMMITTEE.

Report accepted.

Correspondence was received from John Manoh, of Bangalore City, South India, and Mrs. Martha H. Wardner.

The Corresponding Secretary reported as follows:

The Secretary is absent, attending the Central Association at Adams Center, N. Y., as the representative of the Tract and Missionary Societies.

Sabbath Evangelist Willard D. Burdick is acting as pastor of the church at Milton, Wis., for the month of June. For the time he acts as pastor there, the Milton Church pays his salary to the Tract Society.

The box of literature for Rev. George Seeley, of Canada, that could not be sent by freight on account of the embargo on transportation for that sort of material, was sent by express, so Brother Seeley could continue his work.

Several letters have been received telling of the celebration of Sabbath Rally Day, May 19.

A number of letters to the Secretary have contained contributions to the Debt Fund, with kind words of sympathy and interest in the work of the Society.

All requests for Sabbath literature for examination and distribution have received attention.

The Secretary had copies of the 1916 Year Book sent to six of the leading railroads in the East, and received personal thanks from three of the roads for the information thus given regarding the clergymen of our denomination.

The printing of the new editions of The Sabbath and Seventh Day Baptists, the series of Ten Evangelistic Tracts, and four other tracts on the subject of the Sabbath, tracts the supply of which is exhausted, is in progress at the Publishing House.

The Secretary plans to spend practically all of the month of June on the field in the interests of the two Societies, as one united work, attending the meetings of the Central and Western Association and the Commencement exercises at Milton College, and visiting as many churches and fields as seems best and convenient on the trip.

Minutes read and approved.  
Board adjourned.

ARTHUR L. TITSWORTH,  
Recording Secretary.

**PERSONALITIES IN CONVERSATION**

Keep clear of personalities in conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. As far as possible, dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows. But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—*John Hall.*

If we abide by the principles taught in the Bible our country will go on prospering; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity.—*Webster.*

It is a fine thing that God makes work his gift and not money and not fame, nor this thing nor that thing, but just living work, and that every day he gives to each of us a work for that day and offers to us the joy of conceiving it as a personal partnership with himself.—*Robert E. Speer.*

## CHILDREN'S PAGE

### TILLY CALLISTER, SUBSTITUTE

ALICE ANNETTE LARKIN

(Concluded)

Tilly longed for a pencil with which to scribble a note to some of the family, but she dared not waste the time or strength it would take to go to the house in search of one. So she finally left Mr. Pickering's letter on the wharf, placing a stone on it so it could not disappear. Ted would be sure to discover it soon after he reached home, for he wouldn't think of leaving his oars in the boat over night.

"I wonder if I've forgotten how to row," she thought as she pushed the boat off. "It's been such a long time since I've touched an oar, and my arms feel so queer and shaky. But they're not going to fail me, not if I know myself. There."

One stroke, two strokes. Tilly's heart felt like a throbbing little engine somewhere inside her slender body. Would it bother her as it had bothered a few months before? Would her arms respond to her will? And oh, should she row straight across the pond or swerve a little to the right? If she could only hurry before the fog grew any denser!

To Theodore Callister Jr. the trip from the landing on his father's farm to the little brown cottage on Clarke's Island would, in ordinary times, have meant little more than child's play, but even he, with all his self-assurance, would not have allowed one of his sisters, least of all Tilly, in her weakened condition, to row across the small expanse of water in a fog so thick one had almost to guess where the next half dozen strokes would take one.

To Tilly the distance of a little less than five hundred feet seemed interminable, and the time it took to row it hours, but at last the boat scraped on the sandy beach, and she dropped the oars in exhaustion. But her work wasn't yet done; the boat must be secured to the wharf and then, somehow, no matter how her arms ached or her limbs shook, or how fast her heart beat, she must make her way to the cottage.

For possibly ten minutes she sat there on a big stone close by the wharf and tried to

recover her strength. Then, little by little, she made her way to the little brown house that still looked silent and deserted. She did not stop to knock. Fearful of what might have happened she pushed open the door and stumbled in.

In the tiny sitting room Billy Pickering slept fitfully in the old-fashioned cradle that had long been stored in the Callister attic. Tilly stepped softly. In the one small sleeping room, the cottage afforded, vainly trying to raise herself from the floor, she discovered Billy's mother. Tears of pain came to Mrs. Pickering's eyes, but she tried to smile as she saw Tilly's white, frightened face. "It's my ankle; I tripped over a chair or something—a bad sprain, I'm afraid," she explained as she sank back on the rug. "I must have fainted and Billy cried. Oh, is he all right now? Please see."

"He's sound asleep," Tilly hastened to reply as she put a pillow under Mrs. Pickering's head. "I'll look after him in just a minute, but first I must get your shoe off and bathe that poor foot."

Tilly Callister hardly knew how she ever got through the hour that followed. Somehow she managed to attend to the aching ankle; somehow she prepared Billy's supper that should have been dinner, and for which he had cried lustily. Just as she thought she could stand it no longer if help didn't come, a loud call from the beach, followed by hurried footsteps on the tiny porch, brought a wonderful feeling of relief. Now she could give up and let some one else bear the responsibility.

"Why, Tilly," declared Mr. Callister as he drew her to the couch the minute he saw her white face. "My brave girl, but why did you do it?"

Tilly could not speak for a moment; she only pointed to the door of the room beyond.

"You're a brick, Tilly," spluttered Ted ten minutes later. "Guess Mrs. Pickering thinks so, too, by what she says. Whew, but you did give us some scare! The girls were frantic."

Tilly was too tired to do more than smile; her eyes would persist in closing in spite of all her efforts to keep them open. Suddenly even Ted's face seemed very far away, and the last two hours a dream to be forgotten. Tilly was asleep.

### FRIENDS OF THE CLASSICS

[Under the above caption appears the following editorial from the New York Times of June 3, 1917, apropos of a meeting at Princeton University on the preceding day whose purpose was to exalt the classics. To this end a program was prepared with its speakers selected, not from college professors or other professional teachers of Greek and Latin, but from men in public and business and other professions than teaching.—C. F. R.]

The Classical Conference at Princeton yesterday may be called another rally of the humanists, the liberals, in the long Battle of the Books, the ancients against the moderns; yet there is nothing more modern than the ancients. As the world sags under the weight of printed learning, new histories, studies, sciences, discoveries, philosophies, every now and then somebody seeks a shorter cut to education, laments the time taken from "practical" branches, builds some sort of "real" school system. The great tradition of the classics, those "eternal consolations of the human mind," is scoffed at. The recorded experience of generations is thrown away. A sort of mechanical pseudo-scientific process of education is set up. And all the cymbals of Gradgrindia clash triumphantly. This Princeton Conference is a satisfaction to those of us who were bred in the old fine inutilities, whose youth was drilled in Andrews and Stoddard, Hadley, Harkness and what not, who put laborious years into attaining some faint glimpse of that enchanted antique world, still potent over the thoughts and imaginations of men. Scholars and statesmen, men like Mr. Wilson, Mr. Roosevelt, Mr. Root, Mr. Taft, might be . . . . victims of sentimentality, of self-delusion, of unconscious prejudice that the rut they grew up in is the one path to intellectual development. The physicians, the lawyers, the historians, the economists might have that same natural bias. When Dean Magie tells us that the students who "specialized" in chemistry after a training in Greek and Latin rose highest; when the President of the Baldwin Locomotive Works testifies to "the leadership of mind" acquired in liberal studies; when a famous chemist like Charles Holmes Hertzy says:

Give the boy a sound, broad education and the specialization will take care of itself; when railroad presidents and engineers and business men unite in defense of the broad as against the narrow and special discipline,

It was several weeks after Mrs. Pickering's accident. Tilly, still pale, but boasting a plumper face, and arms that were daily growing stronger, sat on the seat Ted had erected close by the new landing and waited while he carried the day's supply of milk and groceries to Clarke's Island. The air was crisp and cool, and far in the distance Tilly could see a flash of red and yellow. The trees were donning their fall apparel. Tilly had hardly missed Ted before he was on the way back.

"O Tilly!" he shouted before he had fairly reached the wharf. "There's one lucky person in our family all right."

Tilly was puzzled; what could Ted mean? But an explanation was soon forth coming.

"Mrs. Pickering's mother is going to the mountains for six weeks," Ted announced as he dropped his oars in the bottom of the boat. "And who do you think is going with her? Just make a guess."

"Why, Edna or Betty, of course. Mrs. Penwood has already invited them to visit her some time." Not once did Tilly think of herself, though Mrs. Pickering's mother had been very friendly with her since she came to the island to care for her daughter.

Ted stared at his sister for half a minute. "Oh, you innocent!" he declared as he sat down on the ground in front of her. "It's Miss Tilly Callister who is the lucky one in our family, don't you forget it. Now, what do you say? Mrs. Penwood said I could break the news to you; they're all coming over later. And Mrs. Pickering said her mother wanted somebody for company, but more than that, she wanted somebody she could depend on if things didn't happen to go just right."

Tilly could say very little, her surprise was too great. The trip and the mountain air would mean so much to her. They would mean not only added strength and pleasure, but the possibility of returning to school after all. The mountains had been far beyond the Callister purse.

"O Teddy, you're sure you understood all right?" she finally asked, exultation showing in every line of her face.

"Sure!" grinned Ted. "You don't need an ear-trumpet to hear the Pickerings tell anything they're glad of, I reckon. And I'm glad, too."

"So am I," laughed Tilly, as she started for the house.—*Kind Words.*

then we begin to wonder why a form of education is called "inutile" which, it seems, is not meagre of bread and butter; but, as Senator Lodge says, in perhaps the most charming and distinguished of all that Princeton garland of confessions of the humanist faith: "We may discard money-making as a wholly useless test for the exclusion of the classics or of any other study which should engage the attention of those who seek in any degree the higher education."

Greek and Latin train the mind. With grammar and dictionary the pursuit of the meaning of a text is an inductive process, a reasoning from the known to the unknown, as one of the Nassau classicists said. These studies stimulate the imagination. They give it in some degree that fundamental knowledge of myths and gods and men, old fables, poetries, histories, philosophies, subtly and inextricably woven into later literatures. For there is no break between the ancient and the modern world. Latin and Greek were never "dead." The thought of Aristotle runs through Albertus Magnus and St. Thomas Aquinas across the Middle Age to the latest Oxford or Cambridge scholar. It is the same "Aristotle," the dupe of love, hung in a basket outside the false lady's tower, whom one finds in the medieval fabliau. So Vergil, the guide of Dante, is a famous magician. That Vergil, beloved against their will by so many austere Fathers and theologians; Vergil, over whose tomb at Posilippo a delightful legend makes St. Paul weep:

Ad Maronis mausoleum,  
Ductus, fudit super eum  
Piae rorem lachrymae.

A few years ago Tennyson was writing a Vergilian poem about Vergil, Tennyson whose "far on the ringing plains of windy Troy" echoes the Iliad. The classical chain never breaks. The noble hymns, the stately liturgy of the Catholic Church, are heard by millions every day. Justinian and Theodosius, the Pandects and the Institutes, the civil and the canon law, these are but milestones on the endless road. Latin is spoken by a few in New York today.

One advantage of classical study is that it yields standards. "There is no sanity," Mr. Wilson writes to Princeton, "comparable with that which is schooled in the thoughts that will keep." Simois and Scamander help us to estimate Spoon River.

## HOME NEWS

WELTON, IOWA.—The society at Welton in general regret the loss of their pastor, Rev. James Hurley, who is soon to leave for De Ruyter, N. Y. It was a shock to the whole community when he resigned, but our loss is some one else's gain.

Pastor Hurley, with the help of the orchestra and choir, has been holding Sunday night meetings in which good seed has been sown. We praise God for all his goodness, and although our pastor leaves us may we as God's children press faithfully on and not let all seed sown fall on stony ground.

We are planning now for a patriotic program to be given June 30. May we all enter into this work with energy and devotion to our nation, and we should express to God our gratitude for all blessings. Our prayers are that Welton may arouse to its every privilege in advancing the cause we love.

ALVERDA VAN HORN,  
C. E. President.

June 18, 1917.

VERONA, N. Y.—Rev. A. L. Davis, of North Loup, Neb., stopped off at Verona between the Central and Western associations to which he was delegate from the Northwestern Association, and met a large number of old friends at the church Monday evening, June 11. The early part of the evening was spent in informal visiting. Later the company was called to order, and Mr. Davis spoke to all together of his experience and work since leaving Verona about five years ago. The meeting closed with a prayer service. Then refreshments were served in the vestry, and at a late hour we went home feeling that one evening was too short a time to visit so beloved a former pastor.

Baptism was administered to three young ladies after the morning service on Sabbath, June 2. They offered themselves for church membership at the Decision Day services of the Sabbath school last autumn.

W. M. S.

ANDOVER, N. Y.—The annual church dinner and business meeting of the Andover Seventh Day Baptist Church was held as usual at the church the first Sunday in

January. Fifty-six (including children) were seated at the table. A bountiful dinner and a social hour were enjoyed.

At the business meeting reports for 1916 of secretary, treasurer, and various committees were given, officers chosen for 1917, and other business pertaining to our church work transacted.

On December 9, 1916, at the monthly business meeting of the Ladies' Aid Society, it was voted to hold our meetings for 1917 at the homes of our members on the second Wednesday of each month. This plan has proved a success, more of the members being able to attend than when held in the evening. At the close of our business meeting a tureen supper is served and a social time much enjoyed.

CARRIE H. GREENE,  
Press Correspondent.

June 13, 1917.

MILTON JUNCTION, WIS.—The Christian Endeavor society held a social at the church parlors Sunday evening for the members who have enlisted. A musical program was given and Carroll West gave an interesting talk, after which Rev. Henry N. Jordan in behalf of the society told the boys that before they leave for the training camp they will be presented with Testaments to carry with them. Delicious refreshments were served. George Grøenman and Dewey Bond were guests of honor.

Rev. S. H. Babcock has so far recovered from his recent operation as to be able to walk out a little.—*Journal-Telephone*.

## SABBATH SCHOOL

### Lesson II.—July 7, 1917

AHAZ, THE FAITHLESS KING. 2 Chron. 28  
*Golden Text*.—Without faith it is impossible to be well-pleasing unto him. Heb. 11: 6.

#### DAILY READINGS

July 1—2 Chron. 28: 1-15. Ahaz, the Faithless King  
July 2—2 Chron. 28: 16-27. Idolatry of Ahaz  
July 3—2 Kings 16: 1-9. A Foolish Policy  
July 4—2 Kings 16: 10-20. Religious Instability  
July 5—Isa. 22: 15-25. Faithlessness Condemned  
July 6—1 Kings 21: 1-10. A Murderous Queen  
July 7—1 Kings 21: 11-24. Royal Wickedness Denounced

"The saying is that truth is stranger than fiction. Is that because there is less of it on the market."

## DEATHS

SINNETTE.—Ronald Abbott Sinnette, son of J. T. and Minerva Simpson Sinnette, was born at Middletown, N. Y., September 16, 1877, and died May 31, 1917, aged 39 years, 8 months, and 15 days.

When he was fourteen months old his mother died and he found a home in the family of L. H. Kenyon, of Friendship, N. Y., where he grew to manhood. He was married on July 5, 1911, at Buffalo, N. Y., to Dilphie Teft Shimeborger. On January 1, 1912, he moved to Pontiac, Mich., to work in the Oakland Motor Car shops. He became a member of the I. O. O. F. Lodge, by which he was generously helped and cared for in his last sickness. He leaves a wife, four sisters, and a goodly company of friends to mourn his loss.

Funeral services were held from the home of L. H. Kenyon, near Friendship, N. Y., June 4, 1917. Interment was made in the family plot in the cemetery near the Kenyon school house.

J. F. R.

SHERMAN.—In Alfred, N. Y., April 26, 1917, Mrs. Elizabeth Hemphill Sherman, in the seventy-first year of her age.

Mrs. Sherman was the daughter of Robert D. and Avilda Babcock Hemphill and was born in the town of Alfred, N. Y., which with the exception of a few years spent in Michigan and Pennsylvania has been her home during her more than threescore and ten years.

August 10, 1867, she was married to Leonard T. Beckwith, who died December 3, 1886. She was married a second time to Mr. Albert B. Sherman, January, 1891; Mr. Sherman died February 6, 1902. She is survived by three sisters,—Mrs. Bessy Hemphill and Mrs. Harley Sherman, of Alfred, N. Y., and Mrs. Sarah Watson, of Watson, Mont.; four brothers,—James and Gurdon, of Salmon, Idaho, Elverton, of Elmira, N. Y., and Fred, of Custer City, Pa.; and two stepdaughters,—Mrs. A. B. Greene, of Alfred, N. Y., and Mrs. Lloyd A. Pinchen, of Hornell, N. Y.

In 1863, she was baptized and joined the Second Seventh Day Baptist Church of Alfred, N. Y. Later she transferred her membership to the church of like faith in Alfred, N. Y., and continued a faithful and devoted member until the last. It was her delight to contribute regularly to the church, even when it meant sacrifice so to do. She was also a member of the Rebekah Lodge of Alfred, N. Y., and esteemed as such. She was quiet in her life, humble, looking on the bright side, efficient in whatever she undertook, a faithful wife, a loved sister, and a devoted friend.

Farewell services, conducted by Pastor William L. Burdick, were held on April 28 and burial took place in Alfred Rural Cemetery.

WM. L. B.

## SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, Treasurer,  
Plainfield, New Jersey.

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 regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1810 Midland Ave., Syracuse. O. H. Perry, church clerk, 1031 Euclid Ave.

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 Street.

Persons spending the Sabbath in Long Beach are cordially invited to attend the regular church services at the home of Glen E. Osborn, 2077 American Ave. Sermon at 10.30, by Rev. Geo. W. Hills, and Sabbath school at 11.30. Any Los Angeles car stops at Hill St., one block north of the Osborn home or any Willowville car from down town brings you almost to the door.

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 Street.

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.

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.

"The less one wants from God, the longer it takes him to tell it."

## The Sabbath Recorder

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

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription  
Per year ..... \$2.00  
Per copy ..... .05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

## THERE ARE SUCH WOMEN

She sat in her invalid chair and talked with me—not of her disappointments and disabilities, but of the big concerns of the Kingdom. The war, and the greater needs and anxieties caused by it, were in our thoughts.

She remarked that she found it difficult to make special gifts at such a time because "I lay out at the beginning of the year my chief gifts to standard causes, and pay them as soon as I can. Then I care for extras as they come up during the year. I am so glad I made the most important gifts early this year, for the war has cut off my income."

Said I, "That looks as if the Kingdom were your business." She answered simply, "It is my business."

Our talk drifted to the mutual friends we have on the foreign field. We spoke of one who occupies a most important position preparing native evangelists for a vast population. It seems that she had helped him to his education, and thinking of the great work he is now doing, she exclaimed, "Just think, how near I came to missing that chance!" "And you think you are shut in; why, you are living all over the earth!" With a cheerful, purposeful look which matched the words she said, "That's so! I'm as likely to get a letter today from one quarter of the world as another."

Then with the first troubled expression I had seen on her face she said, "The poor souls who have never discovered the joy of using their money for something worth while! I am sorry for them."—*Emory W. Hunt, D. D.*

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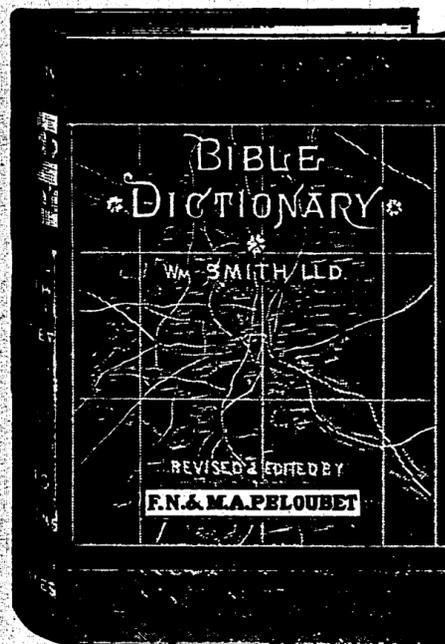
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