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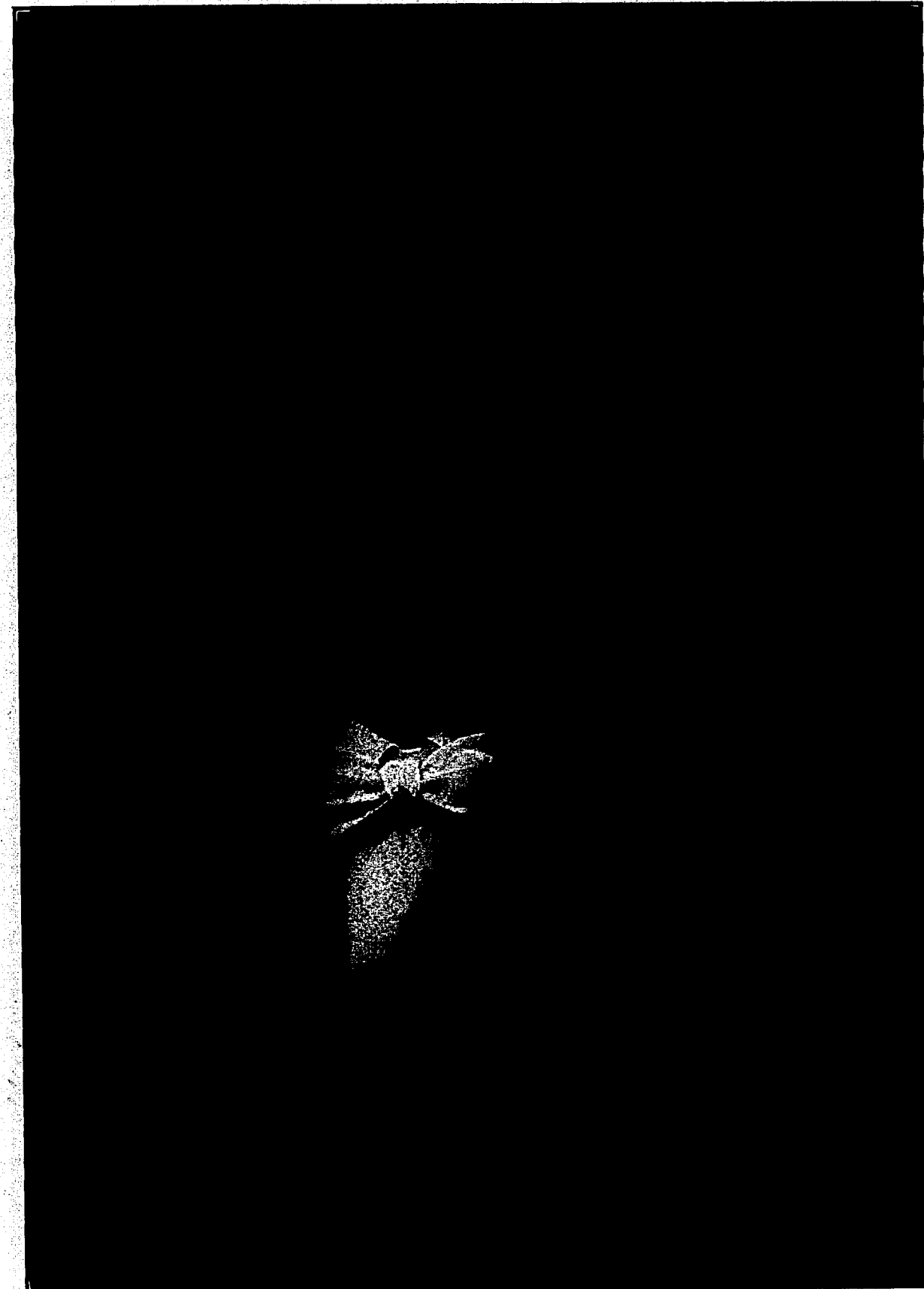
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EDITORIAL

Now is Salem's Time.

Here comes Salem, the youngest of our schools, the "little one" of the family! Her older sisters have spoken and all the family have listened with admiration and today "all eyes are turned toward Salem."

Years ago one of our leaders in the East wrote those words to Salem's president, and many hearts were glad to know it was so. Today, again, all eyes are turned toward Salem in a special sense, and our hearts go out toward her because it is a particular time of need. Let us all join with Ahva Bond in singing, "Hail to thee, O Salem College!"

Hail to thee, O Salem College,
With thy home among the hills;
Source of noble inspiration,
As our life new purpose thrills.
Guarding hills, sublime, surround thee,
Ne'er to cease their watch again;
Safer yet, since thou art planted
Deeply in the hearts of men.

Chorus—

Lift thy voice, O sons of Salem,
Swell the chorus with thy praise;
Wooded hill and winding valley
Echo back the song we raise.

"Mountaineers are always freemen,"
Free from tyrant's galling chain;
Yet through thee a greater freedom,
Love to God and man, we gain.

Lessons of thy sacred teaching
Fit us for the school of life:
From thy halls go silent heroes
Bearing laurels in the strife.—*Cho.*

Noble sons can ne'er forget thee,
Who hast taught them how to live;
Faithful daughters, nurtured by thee,
Loving praise shall ever give:
When our feet afar have wandered
Still our thoughts shall linger here,
As at evening's misty twilight
Visions of the past appear.—*Cho.*

"Their Works Do Follow Them."

In the light of Salem College, as it stands today, what Seventh-day Baptist can look upon the history of our mission work in West Virginia without feeling that God's hand has been in it all, leading his people in his own marvelous way? With the beautiful new building, so complete and attractive, and with all about it the evidences of culture and growth and of a higher life, resulting from the college work, every thoughtful one must see God's hand in it all. The new building then must stand as our "Ebenezer" as surely as did the memorial stone erected by Samuel, stand for the help of God to Israel of old.

Four times within the years 1818-1821 did Rev. Amos R. Wells make the long wilderness journey on horseback, from his home in the East to the little church at New Salem, W. Va., and to the scattered families in the regions round about. The missionary spirit in the churches of Rhode Island, New Jersey and New York could not rest without trying to fulfil their obligations to the less favored ones living in the "regions beyond." Hence this consecrated early missionary was sent out time and again to work among the pioneer fathers in the wilderness of Virginia. Then follow Elders John Greene in 1823, John Davis and William B. Maxson in 1826, Joel Greene in 1832 and Alexander Campbell in 1833.

Some of these missionaries began establishing new churches, and men from among the people were ordained to preach the Gospel. Three or four years before the Civil War Rev. Azor Estee, another missionary, began to lay the foundations for education and started a school at West Union. During his labors Eld. Samuel D. Davis was ordained. Then came Eld. David Clawson as missionary pastor and helpful yoke fellow with Elder Davis. The faithful work of Eld. Walter B. Gillette, sent by the Shiloh Church, is still held in grateful remembrance by the older people of Salem, Lost Creek, Middle Island and Ritchie. Who that knew Rev. Charles M. Lewis can forget the holy zeal of that consecrated man of God and evangelist as he labored for the salvation of precious souls? He was one of the most gifted men in prayer I ever knew. Then came the mission work of Rev. Charles A. Burdick, who added to his pastoral work that of teaching select schools. In his day the time was ripe for some move toward better education. The faithful labors of all who had gone before him had prepared the people for a new step in this line, and the way was already opening for the college.

The people with burdened hearts were praying over the matter. In their poverty—for they were poor then—they turned to the Lord for help. He sent them Rev. J. L. Huffman, the man of faith in God and in men, who was brave enough to take up the work of establishing a college. He did little more than to plant the seed and water it until the tender shoot appeared; but he believed the people would be led of God to see it through. Though he was taken away all too early, and never lived to see anything much but a promise of future success, still his prayers have been answered in a wonderful way.

Could all these early missionaries and the immediate founders of the school have looked forward to these days and seen the magnificent building, the six acres of campus, the up-to-date equipments of our time, what a joy would have filled their souls!

They could not see it then; but they all died in the faith. "They rest from their labors, and their works do follow them."

The Charm of the College Song.

Among the most charming memories of the early days of Salem College are the scenes connected with the quartets and glee clubs. There was a large company of young people who could touch the strings of banjo, guitar, and mandolin and draw the bow of the violin in a way that produced delightful music. To sit at evening time in the warm spring days and listen to the strains of this music accompanied by the gentle hum of voices singing Southern plantation songs, with now and then a college ode, was a most restful and charming experience. I can hear them yet, filling the narrow vale with music, as if to soothe tired nature into restful sleep, or in chapel hall delighting the audiences with their jolly songs. The happy faces of those boys and girls; the quiet self-poise with which they appeared before crowded houses to perform their part; the very personnel of the audiences, delighted with the young people's work, all combine to make most pleasant memories of life in Salem.

I do not wonder that old students, scattered up and down the land, break out now and then in the strains of a new college ode! I do not wonder that thoughts of the "West Virginia Hills," and memories of their alma mater and the alumni arouse the spirit of the bard in some of the dear old boys.

We reprint here John Wolfe's ode written last year and published in the SABBATH RECORDER of December 11.

Tune: "Marching through Georgia."

'Twas ere the speeding "fifties" were recording
deeds profound,
That seeds of higher learning fell on West Virginia ground,
Which prayerful years have nurtured, making
fruits of joy abound,
Hail, Salem College, dear, we hail thee!

Chorus—

Hurrah! hurrah! we raise our joyful sound!
Hurrah! hurrah! for what the years have found—
In our West Virginia college decked with hills
of glory round,
Hail, Alma Mater, dear, we hail thee!

Her telling strides of progress were through
crises deep and strong,
All hail to patriot leaders who have pushed the
cause along;
Their "walk by faith" to victory inspires our
grateful song,
Hail, noble leaders, dear, we hail thee!—*Cho.*

Her beacon light is shining far, the noble youths
to win,
To where the paths of usefulness and higher life
begin;
To royal joys and blessings college days will
usher in,
Hail, beacon light, with joy, we hail thee!—*Cho.*

We've cheers for Fouke and Shiloh, cheers for
Milton and A. U.,
Cheers for all their loyalty; for all the good they
do;
But a bugle blast for Salem for we're Salem
through and through,
Hail, Alma Mater, dear, we hail thee!—*Cho.*

We'll rally round our standard headed boldly for
the right,
Uphold her plan, ennobling man—she's a dynamo
of might;
We'll honor and defend, for aye, the "lavender
and white,"
Hail, Alma Mater, dear, we hail thee!—*Cho.*

What is Our Duty to Salem?

For one hundred years we have cherished the interests and cultivated the seed sown at great cost on the fruitful West Virginia field. We have sent many of our best men there to toil through years of service; we have sacrificed much to lead the little churches among the hills, and uphold them until they could support themselves; we have watched with pride the steady growth as the years went by, and rejoiced over the first fruits of the harvest seen in some of the strong men from West Virginia now filling responsible positions in North, East and West. From time to time, for years, our representatives have visited that field, beheld the ripening grain, and returned full of enthusiasm over the splendid young men and women still there to carry on the work. Conference after Conference, both here and there, has witnessed the crowds of bright young people in the college or sent as delegates to our annual meetings, and we have been glad that our fathers cared enough for that promising field to spend money and time for its cultivation. Indeed, we have felt that the money spent there has brought most excellent returns. We have really been proud of Salem College, the acme of generations of toil; and many have been free to say so.

In view of these things, we can now do nothing less than stand right by her in this crucial time in her history, and clear the debt from the building, thus placing her

on her feet and giving her a free hand to help herself. The people of West Virginia have lifted like heroes in their efforts to pay for the new house. Indeed they have exceeded the expectation of many, by some thousands of dollars, and now, while they are lifting with all their might, unable to move the load alone, is just the time for friends of Salem all over the denomination to take hold and help.

Salem is the youngest child in our little family of schools. She is working against the greatest odds. When the older children have grown strong and have been helped to stand alone, the sympathy of the whole family is always enlisted in behalf of the youngest whenever it is in trouble. They join hands in efforts to protect and uphold it. Thus we trust it will be in our denominational family of schools. We love them all; we are proud of them; but just now in this crisis our hearts and hands should go out toward the youngest and weakest, in faithful efforts to uphold and preserve.

Yes, "Better Than Paradise."

The prominent thought in President Clark's baccalaureate sermon, that the place we are now in is just the place where God wants us to do our very best in his service, and that it is better than paradise as regards opportunities for doing good, is one that brings comfort and strength. We hope that all who read this sermon may come to feel as President Clark does about this earth and its holy ground. Happy is the man who can feel that his work is just the work God wants him to do, and who realizes the divine presence sustaining him in doing it. If one really does his best, even though it seems but little, it is helpful to know that angels can do no more. Look at two or three gems taken from this sermon. You can see them better if they stand alone, and any one of them is well worth a place in memory's halls. One or two of them I would like printed on a card and hung before my face as I try to do my Master's work on earth. "Just so long as it lies in my power to make one bit of earth to glow with a diviner light, so long will I count earth my choice."

"There are some things we can do better than angels, for only the man who has

fought the beast in himself and conquered can tell the story of divine uplift, and the victory through the Christ-life."

"I would like to register with this graduating class my remonstrance and earnest protest against the false and foolish notion that God has called some favored few to be his exclusive messengers, while the rest of us sit by in irresponsibility and exoneration, licensed to follow our own sweet wills."

"It is better than Paradise to know and feel that God is using you here and now in this world to do what he himself can not do alone, what angels and archangels can not do together, and what God will never be able to use you for in heaven, namely, the incarnation of divinity in human experience."

"Only make sure that you live to lift, that you fill some unmet need in the aching heart of the world; that you not only diagnose its diseases, but build up its health; and that before you want heaven, you have done something to make the old world more heavenly."

When Samuel erected his memorial stone at Mizpah it was to be a reminder of the way God had led Israel, and an inspiration and stone of help for the generations to come. May it be so with Salem's new building. It should remind the people of the ways in which God led their fathers, and all who behold it should be able to say, "Hitherto hath the Lord helped us." But this is not all. In answer to the question, "What mean ye by these stones?" every Seventh-day Baptist should say, "They shall stand for the help and inspiration of the children that shall be born; they shall be for a memorial unto the children of Israel forever."

When we think of the influences of two hundred graduates already sent out and add to their work of usefulness the work of hundreds of undergraduates who are teachers or men of business, we must begin to realize something of the help Salem College has already come to be. I remember a time some years ago when more than one hundred Salem students were out teaching school in the surrounding counties. These all, with higher ideals from college life, were busy molding the characters of those who shall make the future state and society.

EDITORIAL NEWS NOTES

Relief for Titanic Sufferers.

Although \$2,000,000 has been raised in various funds for relief of the sufferers from the wreck of the *Titanic*, this sum will not be sufficient. It will all be required to meet the demands already allowed, and many claims are as yet unadjusted. Applications have been made from wives and children of the crew as follows: 239 widows, 533 children under sixteen years of age, and 213 other dependents. Applications have also been made for the relief of the dependents of 461 of the passengers lost in the wreck. These represent thirteen different nationalities. Half wages are now being paid to the dependents of the drowned crew, with additional help where the families are large. This will be done until proper actuarial estimates are made as to the amount required for relief of all sufferers.

Present of a Park.

The Danish citizens of the United States have presented to the government of Denmark a fine park in the Rebild Hills of Jutland. On August 5 the park was dedicated with appropriate ceremonies, and is to be known as the Danish-American National Park. Several thousand Danish-American citizens were present to witness the ceremonies.

In his address, Dr. Maurice F. Egan, American Minister to Denmark, spoke of "What the Americans Owe the Danes." He included in his list of Danish characteristics, "the constant examples of religion without bigotry, of culture without weakness, of simplicity without coarseness, and of frugality without meanness." He said: "Nobody has ever dared to accuse the Danes in America of serving the purpose of the political thief. No one can accuse them of blowing the trumpet in the vans of the destructive demagogue. They have never been classed with those who destroy, but with those who construct."

King Christian expressed on behalf of Denmark the nation's thanks for the gift of the park, and warm appreciations of the love for their native country which

Danes in America have shown by this gift. At the close of the King's address, the flags of the United States and of Denmark were hoisted on the highest places in the park.

The following cablegram was read from President Taft: "Today I send greetings to the Danes and Danish-Americans assembled in the park of Rebild. I hail this meeting as the strongest expression of the friendly understanding and esteem existing between the Danish and American peoples." Greetings were received from several Danish societies in America, and the program closed by singing patriotic songs.

Great Internal Unrest in Turkey.

Reports from Constantinople reveal the fact that the Italians are not the only ones troubling Turkey. The revolt of the upper class of Turkish people against the inner ring that has bossed things suggests grave internal troubles that may break up the government. The struggle between the cabinet backed by the Sultan, and the chamber of deputies has resulted in the overthrow of the deputies. An imperial decree dissolving the Turkish Parliament has made a complete rupture between the Sultan and the chamber. Then the cabinet proclaimed a state of siege in Constantinople for a period of forty days.

An election must now be held to elect a new chamber of deputies. It was less than a month ago that the old cabinet resigned, and a struggle ensued between the Military League and the Committee of Union and Progress. Now it seems that while the new cabinet is approved by the Sultan, a complete break has come between these two and the deputies. It looks as though nothing short of an actual Italian invasion could unite the contending factions; and it is by no means certain that this would do it. The world may be surprised at the next step in the land of the Dardanelles and the Bosphorus.

Forty Thousand Dollars for a Meal.

Several years ago, according to a report from Petersburg, Ind., a tramp appeared at the door of a kitchen in which Maggie Drain was working, and asked for a meal. The family protested, but the girl insisted on giving the man something to eat. A little later the man returned and handed the girl a paper to keep. It proved to be a document giving his prop-

erty to her after his death. The supposed tramp died about a year ago, and in spite of the efforts of his relatives, the paper held good, and Miss Drain came into possession of a farm valued at \$40,000.

Prince Katsura Returns to Japan.

It will be remembered that Prince Katsura of Japan had begun, some time ago, a trip around the world to visit Europe and America. He had proceeded as far as St. Petersburg and expected to leave that city on July 31 for Stockholm and Christiania and thence to Berlin. But the death of the Emperor of Japan has made it necessary for him to abandon his visit and return to his native land in order to give the power of his influence to the new reign.

Prince Katsura is a strong man in Tokio. He it was who instituted the alliance between Japan and Great Britain, and he it was who organized all the preparations for the war with Russia and financed the nation through the struggle. It was through his efforts that Korea was annexed, and Japan obtained power on the continent. There is no more commanding figure in Japan today—especially as a diplomat—than Prince Katsura. Regrets are expressed in Europe and America that his anticipated visit had to be postponed.

According to weather reports London has passed within a few days from one of the hottest waves ever known to the lowest August temperature experienced there since 1864. Unusual cold is reported all over England and Scotland. Sharp frosts are mentioned, and the high hills of Scotland are said to be covered with snow. The night of August 2 was reported colder than were ten nights in last December.

We notice that some of the great railroads are stiffening up their rules against the use of intoxicating drinks by their employes. They are also shutting down on the sale of liquor in their Pullman cars and diners. This is as it should be. Saloons on wheels are no better than saloons on street corners.

Col. David Jordan Higgins of Los Angeles, ninety-five years old, who has just completed a book on "American Life in the Nineteenth Century," is probably the oldest active living author. He still reads

without glasses, although he has studied all his life. For seventy years he was a Methodist preacher. As a member of the Grand Army of the Republic, Colonel Higgins is eagerly waiting for the national encampment to convene in September.

What is said to be one of the most wonderful caves known has just been discovered in eastern Kentucky. It is in the foothills of the Cumberland Mountains. Exploring parties have ventured into its subterranean halls and passages, but none have ever reached the end. Some of the rooms have fine smooth floors, while others have fathomless pits. The stalactite display is said to be wonderfully beautiful. It has evidently been known to men before, for old cooking utensils and other signs of human visitors have been found.

The English investigation of the *Titanic* disaster has brought out no new points. It was most searching, and in a remarkable manner sustains every point in the report of the United States Senate Committee. This should leave no doubt in the minds of the Board of Trade as to what they should do to make travel by steamships safe. The recommendations of both great committees meet the approval of the general public, and people will see to it that ships upon which they travel are properly equipped and manned.

Judge John W. Herron, father of Mrs. Taft, died in Cincinnati on August 5. The President and wife started the same night to attend the funeral.

The palace of Peter the Great, on Petrovski Island, was destroyed by fire on August 5.

The Time of the Associations Once More.

DEAR BROTHER GARDINER:

The letter of Brother L. E. Burdick published on page 14 of the RECORDER of June 1 has just come to my attention. The Executive Committee of the Western Association has overlooked the letter from the Joint Committee of the Associations published on page 614 in the issue of May 13, 1912.

I have written Brother Burdick and sug-

gested that in order to avoid a collision with the Central Association they change their date to conform with the earlier published schedule. A point which was fully discussed at the meeting of the Joint Committee at Westerly in August, but which has escaped definite notice in the published report, will be of interest.

It was the intention of the Joint Committee that the series of associations should begin the last week in September and continue each successive week until the entire round was completed, even though some association, as the Northwestern has done, should omit its association gathering on account of Conference, or otherwise, thus avoiding the necessity of the delegates, who in many cases make a round of the associations, having to be at extra expense on account of skipping a week should any association be omitted. This will, of course, make a possible variation of a week in a part or all of the associations from year to year; in fact, all are affected this year by the omission of the Northwestern which is the first on the list, thus moving all the associations ahead one week from the time they would be if all six associations were to be held, as they would be in years in which the association and Conference meetings were both held in the same association district. I trust that this explanation will make the situation entirely clear to all concerned.

I wish to make a suggestion from a personal standpoint, and not as secretary of the Joint Committee Association—a suggestion which has recently come to me; namely, in order to avoid confusion it might be well for all associations to be held at the time which would regularly be theirs if all associations were to have their regular meetings. Then, if any association is omitted, the delegates could spend the intervening week in evangelistic or other religious work among churches which would be on their way to the place of holding the next association, thus providing a means of encouraging the smaller churches. The time would, of course, be too short for any extended evangelistic work.

Very sincerely yours,

C. W. SPICER,

Sec. of the Assn. of the Joint Committee.

"Before we can lift we must be willing to stoop."

COMMENCEMENT WEEK AT SALEM COLLEGE

COMMENCEMENT WEEK EXERCISES.

On the twelfth of June Salem College graduated the largest class in its history.

The exercises throughout the week were well attended and at nearly every session the new auditorium was well filled. The weather was ideal and all seemed to enjoy themselves more than usual. The program was strong and many expressions of appreciation were given to the participants. The decorations were simple but tasteful and all in the college colors.

THE INTERLYCEUM CONTEST.

The Interlyceum Contest which was held the Thursday evening before commencement was the first event of its kind at the college. The contest resulted in bringing out the best in the members of the lyceums; it created much interest and stimulated loyalty and enthusiasm for lyceum work. The judges awarded three points of merit to the Excelsior and two to the Salamathian Lyceum.

The Lyceums each gave a public session in connection with commencement. The character and nature of the programs were intended to show what they had accomplished through the year. All who heard the programs were satisfied that good work had been done, and that the lyceums were agencies in developing mental strength and skill in the art of public effort. There has been a marked growth in lyceum interest and spirit during the past year which has resulted in some genuine, old-fashioned effort in these lines. Each lyceum now has a membership of nearly one hundred.

SERMON BEFORE THE CHRISTIAN ASSOCIATIONS.

Last year for the first time the Christian Associations of the college inaugurated the annual sermon as a feature of commencement. This has proved to be one of the most appreciated features of the week. The first sermon was delivered by Doctor Broomfield of Fairmont. This splendid sermon has lived all the year in the inspiration it gave all his hearers. The second annual sermon was given this year by the Rev. J. H. Bickford of Grafton. Doctor

Bickford's sermon went to the roots of the Christian life. He not only emphasized the Christian life as one of service, but insisted on the Christ-spirit in all that service. All who heard this sermon felt that the Christian Associations of the college in this effort alone had more than justified their existence, and had rendered the college and community a lasting benefit.

THE BACCALAUREATE SERMON.

The baccalaureate sermon was delivered by the President, Sunday evening, to a well-filled house. His theme was, "Better than Paradise," and is found in full in another column of this issue.

THE ANNUAL CONCERT.

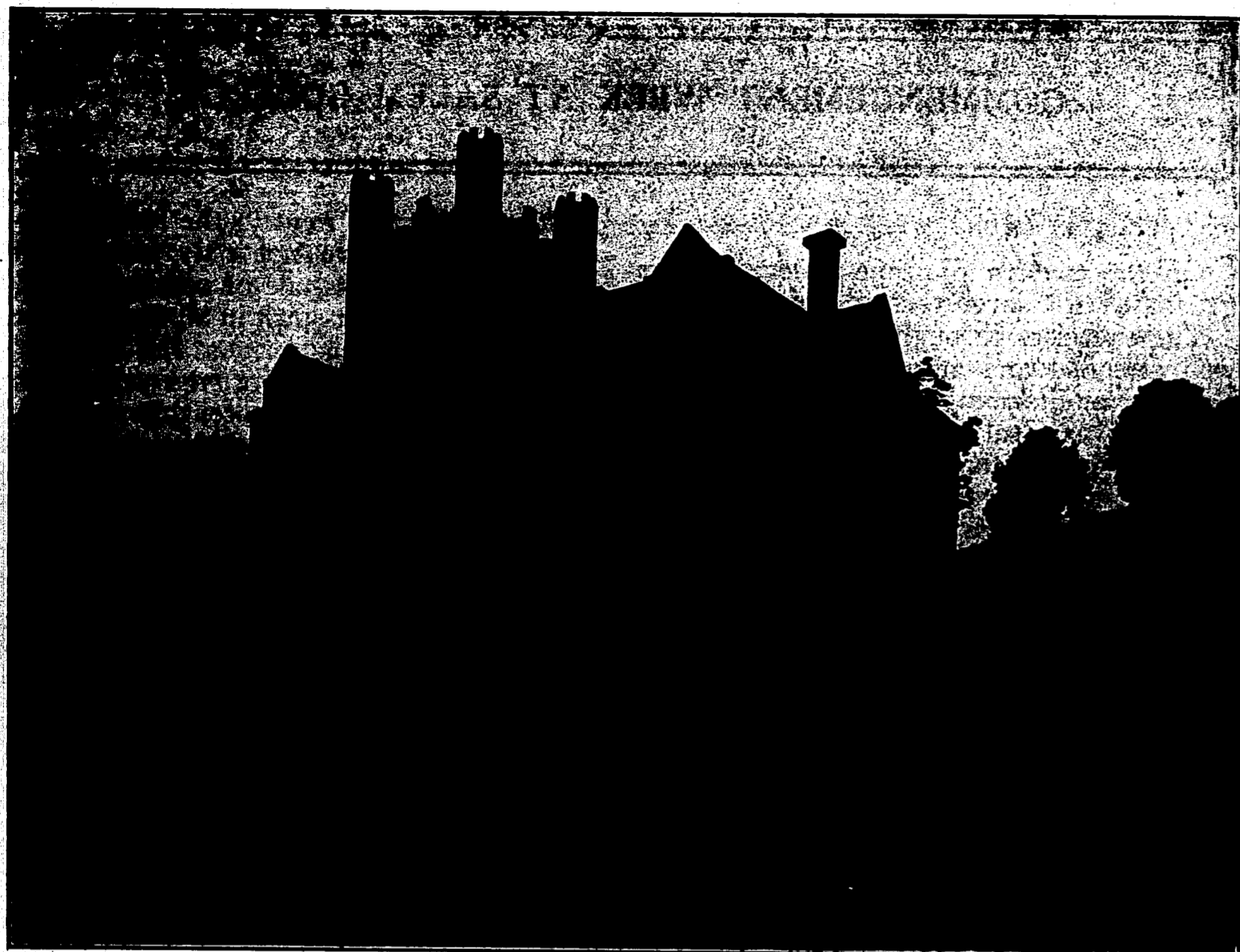
The annual concert given Monday evening was rendered by college talent alone and was a credit to the department. The auditorium was crowded to its limit and every one enjoyed the evening. The violin and orchestral parts were new features to this phase of the college work. Mrs. Morris deserves special praise for the good work she has done in this line, and the promise it gives of future growth and good to the college. Mr. Dew has retired from the college faculty and his successor will be Miss Marian Boyd, a native of Minnesota, who had been in training for a number of years and comes highly recommended. We anticipate splendid development in this line of the college work next year.

CLASS DAY EXERCISES.

Tuesday morning at 10.30 the last meeting of the graduating class of 1912 took place.

As usual this occasion, while it reminds us of close associations in the past and looks to the time of breaking from home ties, was highly enjoyable and indicative of much preparation on the part of each participant.

Loyalty to the college was evidenced in each number by frequent reference to the work of the class-room and the helpful and sympathetic attitude of the teachers who have so faithfully filled their places, and by precept and example given high ideals of conduct.



SALEM COLLEGE'S NEW BUILDING

The results of these exercises show advancement in thought, and aspiration to extend the horizon of life in its various interests.

The thought that we live in an age of problems and these problems must be solved, emphasizes forcibly the burdens of our higher institutions in preparing men who will see these problems in their significance of life and development and thus not only be able to correctly interpret them but to offer an intelligent solution.

THE ALUMNI SESSION.

The meeting conducted by the college alumni was one of the most inspiring of the week. The alumni ranks are filling up rapidly, and the younger alumni as well as the older seem anxious to build up the association and make it of service to the college. Prin. S. O. Bond, who has been president this past year, addressed the meeting on the work of Salem's alumni and their duty to their alma mater. All were glad to hear Rev. A. J. C. Bond of Milton

Junction on the subject: "Our Alma Mater as a Character Builder." Pastor Bond had not attended a commencement at Salem since he graduated ten years ago. He is very much interested in the work and success of his alma mater. Prof. T. F. Kemper, an older alumnus and teacher in the college, spoke encouragingly of the work and predicted a future of great usefulness for the college.

ALUMNI BANQUET.

The Salem Alumni banquet was the most successful in the history of the association. The ladies of the W. C. T. U. served a generous feast of the most appetizing delicacies. Everything was prepared and served without fault, the Junior class assisting the ladies in serving. The W. C. T. U. deserves, and has, the fullest appreciation for their interest and generous service.

A feature which added much to the pleasure of the occasion was the splendid music furnished throughout the banquet

by the college orchestra under the training of Mrs. Morris and Director Dew.

The banquet was followed by a list of toasts which lasted two hours, so interesting and enthusiastic for the life and usefulness of the college that no one felt the lateness of the hour. Impromptu toasts were made by Mr. Clyde Ehret, Mrs. C. G. Ogden, Rev. A. J. C. Bond and Mr. Ernest Davis. Dr. E. B. Fittro inspired the 150 guests by speaking in high terms of the college and what the community has a right to expect of it. Mr. H. J. Cross spoke to the subject; "What the College Expects of Salem," and Doctor Clark to "What the College Expects of its Alumni."

This most delightful occasion concluded with the "alma mater" song. Much praise is due the toast-master, Prin. S. O. Bond, Mrs. C. B. Clark and the college orchestra for this most happy and inspiring occasion.

COMMENCEMENT DAY.

At a signal by an electric bell the processional music began in the auditorium and the students marched in double file up either staircase to seats which had been reserved for them in the balcony.

Following them the marshal, Mr. Glenn Ford, led the faculty and guests, headed by the president of the college and the speaker of the day, Mr. Grandison Smith, LL. B., and the Seniors in order of their degrees and diplomas, college graduates first.

Guests and faculty were shown to seats on the stage while Seniors occupied seats reserved for them in the body of the house.

After the preliminary exercises, consisting of a piano solo by Miss Harriett McKain, prayer by Rev. A. J. C. Bond and a solo by Miss Bessie Dorsey, the president introduced Mr. Smith who opened his remarks by congratulating the citizens of Salem and of Harrison County for having such a splendid institution of learning as Salem College.

In a scholarly, clear, forceful manner, yet simple and plain to be understood, he presented the subject of "Our Country."

He gave a graphic description of our country's prosperity in its many phases, educational, scientific and industrial, then mentioned some of its perils.

Have you considered our country's perils? One of their supreme causes is, the public is too busy getting rich; too busy advancing this very prosperity we have been describing to attend to its country's

needs; too busy to attend the primaries and mass conventions of the political parties. It is not alive to the importance of these gatherings. Young men, going out from this institution, go with your hearts aglow to the needs of, and your duty to, your country. Our greatest danger lies in our indifference to these things.

The words of Mr. Smith sank deep in the hearts of his hearers and none who sat within the sound of his voice could but be inspired to greater activity in the service of our country.

In a few well-chosen words the president made brief summary of the year's work, especially mentioning those features in which the college has made advance and taken new steps.

He introduced Professor Van Horn who reported the results of the field meet which took place on Monday and announced the Juniors as winners of the cup which will be theirs until another commencement and longer if they are the winning class. This was followed by a new, hearty and appropriate yell by the Juniors.

The conferring of degrees with its accompanying tender associations came next in order. Accompanying each diploma came a bunch of carnations and fern, the gift of Mr. G. H. Trainer.

The graduates in all departments numbered twenty-six, three of whom take diplomas in two departments. In the balcony the students rose in a body and led by Mr. Clyde Hertzog sang very impressively their old song especially reserved for commencement occasion, the "Moving Up" song, and closed with the yells peculiarly Salem's own.

Upon S. O. Bond, principal of Flemington schools, and the Rev. A. J. C. Bond, pastor of the Seventh-day Baptist church of Milton Junction, Wis., was conferred the degree of master of arts and upon the speaker of the day the degree of doctor of laws.

After the singing of the "Alma Mater" song by the students, benediction was pronounced by Rev. J. S. Robinson and with happy recollections and hearty congratulations to the graduates, the commencement season closed. Salem College looks up, onward and ahead; her friends rally with pride and devotion. May she continue to prosper in all the lines on which she has so deservedly won.

The Religious Life of the College.

PRES. C. B. CLARK.

It is not the policy of Salem College to enforce our distinctly denominational views upon the young people of other views who may choose to come to us for education. We prefer to do in this matter as we would be done by—have parents feel that their sons and daughters will be encouraged in loyalty to the faith of their home. Do not understand from this, however, that we have adopted a "let alone" policy. We purpose to throw around all our students a positive moral and religious atmosphere. We encourage a personal experience in the religious life, and believe it essential to the normal development of all persons who desire to live the "higher life." To encourage the joy of conscious fellowship with God the faculty seeks to discourage all practices and habits which are detrimental to high ideals, and seeks to cultivate a spirit of reverence for truth.

The work of the Christian Associations is encouraged and supported. Bible study alternates with addresses on themes relating to the religious experiences of the thinking young man or woman. That an excellent work has been done in this line is evidenced by the fact that many have expressed their appreciation of the work while others have dated their acceptance of the religious life from these meetings.

Salem College as a Seventh-day Baptist Opportunity.

PRES. C. B. CLARK.

Salem College has now been in operation a little more than two decades. Those who know of conditions as they were when the college began its work, who know conditions as they now are, and what the college has done in bringing about better conditions, are unanimous in giving the college and its workers a large share of credit for these better conditions. We do not mean that the college is an opportunity for making proselytes to our faith, though it should be loyal to the principles which gave it birth. We mean that this college stands for an opportunity and a mission in the sense of planting and building a spiritual, moral and intellectual ideal under the leadership of our denomination, and as an evidence of the spirit and pur-

pose which actuates us. Last fall, when ex-President Purinton of the State University introduced the president of Salem College at the inauguration of President Thos. E. Hodges, he referred to our college as the work of a people who for education and culture were doing more per capita than any church within the borders of the State. To say the least this is a reputation we can well afford to maintain. We can well afford to make personal sacrifices if necessary to sustain such a mission. The truth, however, is that education is "on the move" in the State of West Virginia, and we will be able to support this name and credit, only by aggressive activity. The college could not continue with the limited equipment which it had at its command a few years ago. The money invested in these necessities has been made to go as far as possible, but some obligations have not been discharged, and the college can not carry these obligations without serious embarrassment.

When we declare the college to be a great mission, we are not disparaging our work in other places either at home or abroad, but if we are able to see our relation to conditions anywhere, we feel that our denomination has no greater trust in its hands than the work of Salem College. In the first place, to our own people of the Southeastern Association, it is the one concern of common interest. It represents the best effort of this association covering the last quarter of a century. While it has done a great work, its results, at their best, are only now becoming apparent. Would it be anything less than suicidal to decline the opportunity of keeping abreast the rising demands of our day? Could we do anything less becoming the dignity of an intelligent people than to desert the noble work of our worthy pioneers? Indeed it is not far from the truth to say that the fortunes of this denomination in the Southeastern Association are closely bound up with the fortunes and misfortunes of the college.

Never except in its dotage has any church or cause devoted its best energy to self-perpetuation. When an institution ceases to serve beyond itself, its days are being rapidly numbered. It will be so with us. We must attach ourselves to interests that will outlive us, or we shall not be half in earnest. We must contribute

to the building of the "Kingdom of Heaven" in our several communities and through all the agencies at our command. The college is one of these agencies. The section in which the college is located, like many others, needs tilling and cultivating. It is our opportunity to do this work. Through a generous, united effort, we will be able to fulfil the purpose of our denominational being, in the college which our fathers and mothers saw fit to establish.

Twenty-four Years of History and Service.

MISS ELSIE B. BOND.

A quotation from the first Salem College "Circular and Announcement" will serve as a fitting introduction to this paper.

"Salem College is the outgrowth of the demands of the people for the advantages of a higher education. The growing impression that the many hundreds of the young people of West Virginia ought to have such advantages at home where the masses could become educated instead of the few, as in the past, gave rise to the movement which resulted in the organization of this institution, incorporated as 'Salem Academy,' later 'Salem College.' With the belief that a good school makes good citizens, no effort will be spared to awaken grander inspirations, to enlarge the range of thought, and make the sphere of activity more extensive. The needs of society are ever reaching out in new directions and making larger demands upon its members. To better qualify the young life to respond to these imperious necessities, the institution will constantly strive."

Salem College thus founded in the broadest Christian interest in humanity has been maintained through sacrifice and devotion to that ideal.

In the spring of 1880, the first term opened auspiciously under the spirited leadership and organizing ability of Rev. John L. Huffman, the first president. Associated with President Huffman on the first faculty, and contributing much to the success of this and succeeding terms, were Prof. W. M. Blair and Mrs. Flora Rust. All these teachers, of sacred memory, now "rest from their labors and their works do follow them."

Of the fifty-four students enrolled in the first term, many continued in succeeding

terms, and are now among the leaders in the various activities of life.

On the first Board of Trustees were many whose names now occupy similar positions in the college catalogue. Prominent among these was Hon. Jesse F. Randolph, the first president of the board, who held that position more than half the entire history of the institution; also Mr. Preston F. Randolph, the first treasurer, and Mr. Asher S. Childers, treasurer from the early history to the present. These loyal members of the first board and others, elected later, have through these twenty-four years freely given much time and thought to planning for the best interest of the college; and with others, loyal patrons and friends, have willingly toiled and sacrificed to perfect those plans.

The second year, 1880-90, witnessed many changes and advance movements. Rev. S. L. Maxson entered upon his duties as president, coming direct from similar work in Albion Academy. Miss Maude Hoard, whose helpful influence is still felt, was added to the regular teaching force. Three new departments—commercial, music, and art—were added, with competent teachers in charge of each. The enrolment of students was increased, and much interest and enthusiasm was manifested in the work.

At the close of the year of 1891-92, President Maxson retired and Dr. Theodore L. Gardiner was elected to succeed him.

The management of the college had already come to realize that the tuition fund is wholly inadequate to defray the running expenses, and that strong financial support is an essential equipment to any college. Doctor Gardiner, in addition to his arduous duties as president and teacher, undertook the work of financial agent. Upon him thus rested not only the usual duties and responsibilities of a president but the added necessity of collecting the funds to pay off the back indebtedness and defray the running expenses. It was, as he himself expressed it, "a veritable walk of faith." From the beginning he succeeded, and it was soon apparent that he was the right man in the right place. He threw himself into his work with his characteristic energy and enthusiasm, and, in response to his earnest appeals, friends not only in this State but throughout the denomination,

"rallied to the support and put the institution on its feet."

After fourteen years of earnest work, President Gardiner resigned the presidency, and returned to his chosen work as pastor.

Doctor Gardiner's successor was Prof. Cortez R. Clawson, who had for eight years been connected with the institution as professor of Greek and History, and thus came to the work with a thorough knowledge of the needs and conditions.

Two years later President Clawson resigned to accept the professorship of history in Alfred University and Dr. Charles B. Clark was elected his successor.

President Clark's broad culture, technical proficiency and extensive experience in teaching, coupled with his strong human sympathy and vigorous personality, soon proved that he, also, is the right man in the right place. With his coming the college took on new life, occasioned in part by the rapidly improving educational conditions throughout the State and the steadily rising standard of work required of the public school-teachers and educational leaders. Improved facilities in near-by schools with which the college must compete, and the inadequacy of the old building made the new building with its modern equipment an imperative necessity. That the normal work might continue to keep pace with the state schools, a training department was added with a thoroughly competent teacher in charge. As new equipments are added and facilities for teaching acquired, in all departments the work becomes more thorough. Each year, also, the sphere of influence of the college enlarges, as greater numbers of young people of almost every denomination mingle in the student-body, and receive instruction in the classes.

Through these years, as occasion has demanded, changes have been made in the teaching force. But the members of the faculty have been, in the main, men and women who have been inspired with a deep and abiding faith in the institution, and who have gladly given their time and strength to the students with whom they came in contact.

From the institution have gone out nearly two hundred graduates. These with hundreds of others in attendance for a shorter period have made the influence

of the college felt in almost every vocation, not only in West Virginia, but in nearly every State in the Union. Especially is this true in nearly every phase of educational and religious leadership.

The year just closed has been by far the most successful in the history; and the outlook for the future is such as to warrant the hope that coming years will bring even greater success.

Such in brief is the history of the past twenty-four years—years of struggle, toil, and sacrifice. "Has it paid?" Ask the noble men and women of faith who founded this institution; ask the members of the board who have so faithfully served it through these years; ask the patrons who have been so loyal in their support; ask the many loyal friends, far and near, who have so generously contributed to its support; ask the presidents and teachers who have lived in the atmosphere of awakening, enlarging young life; ask society wherever this helpful influence has gone; visit the homes which have felt the refining touch; come into close contact with inspired, enlarged, ennobled life.

Equipment New and Old.

PROF. M. H. VAN HORN.

Salem College has at no time in its history been poorly equipped in comparison with other schools of the State, although it has much of the time sorely felt the need of room. When the writer first knew the college, in the first years of its existence, it was considered well equipped in its new two-story frame building, although even then there were crowded into the one building all the recitation work of the college and preparatory classes, and in addition thereto a commercial and a telegraphy department, each occupying a separate room. The college has always kept well to the front in the equipment of its physical and chemical laboratories.

At present the college is very fortunate indeed in the manner in which it is equipped, although the ever-recurring question of room will assuredly be up again soon for solution. The new chemical laboratory has been pronounced by many the best equipped and arranged laboratory in the State, though not so large as some. The chemical and physical laboratories, the museum and the science recitation room are

all conveniently located with respect to each other, on the same floor in the new building. The new auditorium with its solid oak finishing and furnishings is so commodious that it has never yet been overcrowded, and meets a long-felt want in the community. A large library with oak book stacks, reading tables, magazine and newspaper racks; separate study rooms for ladies and gentlemen; modern school furniture for all the recitation rooms; a nicely equipped administration room and president's office; an excellent and efficient heating and ventilating system are some of the many conveniences enjoyed since the erection of the new building.

Nor has the outside equipment been neglected in recent years. The level land lying between the college property and the railroad has been purchased and, as rapidly as means can be secured, is being converted into a college park, with running track, tennis courts, etc. The purchase of this property was made largely to prevent its being used for iron and junk yard by the oil companies. A new cement sidewalk and a cement-block wall runs the entire length of the college property, and new cement walks will be laid on the campus this summer.

All in all, the college equipment is quite satisfactory so far as we have gone with it, but the dormitory and boarding facilities are far from what they ought to be in the way of suitable buildings, and the library is sadly in need of *modern* books.

Salem College Finance.

L. D. LOWTHER.

Doubtless, all who have read the special numbers of the RECORDER, devoted mainly to a discussion of the achievements and progress of our schools, are well aware of the fact that *finance* is always a part of the problem of education.

In the first place, the schools to which we point with pride, calling them "Our Schools," could never have had an existence but for the fact that some friends of education among us took the long look ahead, and by their inner vision saw that education was a necessity to our denominational existence, and a blessing to our young men and women. This vision took practical form in the establishment first of Alfred, then Milton and finally Salem.

Every one who is familiar with the facts connected with the cost of operating an educational plant, even when conducted along lines of most rigid economy, knows that tuition provides but a portion of the cost of operation. Since the earliest days of systematic education, the majority have been unable to pay the actual cost of education, hence the necessity of endowment, or of taxes. The friends of Salem College rejoice in the fact that the founders of our earlier colleges accomplished considerable in the way of endowing these institutions. But we also desire to have our people everywhere appreciate the fact that while Salem College was a real necessity to our churches in the Southeastern Association, few indeed, living in its vicinity, had any surplus of wealth in the days of the founding of the college. In the more prosperous conditions of recent years, the first necessity was a better building in which to conduct the work of the institution, and better equipment. Because the people of this association have supported these improvements to the best of their ability, the matter of endowment has temporarily been deferred.

While the college to the present time has had very little advantage from endowment, still the practice of rigid economy in management, the loyal support of friends in the form of voluntary gifts, and material assistance at the hands of the Memorial Board have saved the college from "running in debt" for operation. For maintaining the usefulness of the college, and preserving it from business embarrassment, no one is more to be credited than the editor of the RECORDER, Doctor Gardiner.

The time came in the history of the institution when it was absolutely necessary to build a more modern building, or close the doors of the college. A great and good work had been done in the old building, but new conditions made it imperative that facilities be provided in keeping with the demands of our times. Without knowing just where all the means could be secured, but with faith and trust, and subscriptions amounting to about twelve thousand dollars, the trustees went to work deliberately and with courage to make the necessary improvements.

The new building (a cut of which is shown in these pages) with its furnishings

cost \$31,000. This includes new furnishings throughout, also a modern heating and ventilating plant that cost nearly \$4,000. We desire to say here that men in official position in the State, and many others who know what buildings of this character cost, have been astonished at the comparatively small cost of our new building. The majority of these men have estimated the cost of the building at nearly double the figures actually paid. The purchase of some much-needed lots adjoining the campus, a retaining-wall, walks and other obligations made an addition of \$7,000, making a total outlay of \$38,000. Of this sum about \$28,000 has been raised, \$21,000 being subscribed by the people of West Virginia; and some of these have given until it was a sacrifice that was felt. The remaining \$7,000 already subscribed has been contributed largely by individual members of our eastern churches, and some individuals from other sections who felt a warm interest in the work of the college. A few unsolicited subscriptions have come in which were very much appreciated.

The college faculty and trustees feel a deep obligation of gratitude and appreciation, also, to individuals and societies that took so much interest in the plan of furnishing the class-rooms. Practically all rooms (except the auditorium and gymnasium) have been furnished by individuals and societies, and the door-plate on each room bears the name of the one to whom the room is dedicated, and in whose honor the gift was made.

The trustees and managers of the college have decided to make an effort to finish this subscription and pay off all these remaining obligations before the end of the coming school year. The coming year is the last of the first quarter-century of the life of the college, and the trustees and friends of the college feel that we should enter upon the next quarter free from financial embarrassment and with every prospect of increased influence and usefulness. This will be a comparatively easy matter if all who should be interested in the success of this move will contribute according to his or her ability, be it great or small. We feel that after seeing what the people of this association have done, our denomination at large will "lend a hand" in finishing this work which is a part of our common interest and responsibility.

The Finance Committee, acting under the direction of the trustees of Salem College, has commissioned President Clark to go among the churches of our denomination and speak of the work and purposes of the college, and at the same time receive subscriptions for her financial support. In sending Doctor Clark on this mission the committee does so in the fullest confidence in him and in the interest of our people and churches everywhere. President Clark has been serving the college now four years in the capacity of president, and the trustees feel that he knows the young people of West Virginia, the needs and possibilities of the college. We believe he is in sympathy with our young people, that he has high ideals for their welfare and is sincerely devoted to their advancement mentally, spiritually and physically. We have found him interested in the activities of middle life and a strong sympathizer of the aged. As we send him forth we commend him to our people and churches and believe he will be generously supported in his efforts for the college.

Athletics.

PROF. M. H. VAN HORN.

College athletics in West Virginia are now in a state of rapid development, and in this quick growth some tendencies are coming to light that are not altogether good. And it is but natural that Salem College players who meet those of practically every other college in the State should be influenced somewhat by the general trend of athletic thought and conduct. But while this is true to a certain degree, it is, nevertheless, gratifying to note the many evidences of sympathy and coöperation, on the part of the students, with the aims and efforts of the faculty to make athletics in Salem College clean, wholesome and helpful. When the manager of baseball, for example, will voluntarily tell a prospective student who is an expert ball player and who offers to attend college at Salem and take a place on the college nine if room and tuition are furnished him free, that our students will not stand for players obtained that way and that he must come in like the rest or stay out, we feel that we are developing a kind of athletics and athletic spirit that will really

aid in the making of men and women of noble character and true worth.

Our students have met, during the past year, in more contests of various kinds with students of other schools than ever before, and have won some very commendable victories, among which might be mentioned the state collegiate championship in basketball. They also won first prize in the one-mile run and second and third prizes in the 16-pound shot put at the annual state athletic track and field meet at Buckhannon.

Field day of commencement week was very interesting and well attended. There were about fifteen different events in which contestants were entered from all the classes. The Juniors won the honors of the day with a total of 49 points while the Freshmen finished with 48 and the Seniors with 45. The Juniors are thus the custodians, for the coming year, of the silver cup presented by the faculty to the winning class.

The college needs, among all its other necessities, a physical director and a well-equipped gymnasium.

The Library.

PRES. C. B. CLARK.

One of the essentials of a modern educational institution is a library. It need not necessarily be a large library, nor an expensive one, but it should be "up to date."

A library is no longer a place where books are stored away and protected from use. The college library is not only a sort of intellectual tool room for teachers and students, but it is a place where one may learn to know good books, to love them, and to acquire the habit of reading them. The library is a supplement to the understanding and appreciation, and through it one touches the ripest and richest experience of master minds. This of course applies to books of the right kind, and one of the best ways of fighting against pernicious reading is to have the boy or girl associated with a well-chosen library while they are in school, or college.

Salem College has a library of about three thousand volumes, the bulk of these books coming from donated libraries or parts of libraries, chiefly ministers' libraries, and many of these books are valuable and highly appreciated from that point of

view. Still, from these sources we do not receive many of the most necessary books, especially modern books on science, pedagogy, history, literature, etc. Through the kindness of some friends, we have recently secured some of these much-needed works of reference, but we feel the lack of others. Could five hundred or a thousand persons among all our churches each buy but a single volume for the college library, the aggregate would amount to a tremendous list, and especially if it could be continued over a period of a few years, of one volume each year. We are not advocating the purchasing of books in a promiscuous manner and without plan and coöperation with the college authorities, as such a lack of method would not secure the results desired.

If you are willing to buy a single volume for the college communicate that fact to the president or librarian and they will be glad to suggest to you what is needed and how to get the books to the best advantage.

The Summer School.

PROF. S. B. BOND.

The rapid educational development in West Virginia makes a constantly increasing demand on the educational institutions. In response to this demand, many of the leading institutions of this State have established summer schools with special features to meet the demands of those who wish to make advancement and who are engaged in public school work during the regular school year. A little more than one year ago, the management of Salem College decided to try the experiment of running a summer school in addition to the other regular work. The first session was held last summer and the results were so completely satisfactory that it was decided to make this a permanent feature of the work. The second session is now nearly completed with results most gratifying. The plan of the work is to conduct the sessions through a term of six weeks and each student is expected to take one-half as many subjects and devote twice as many hours a day to each subject as in the regular term of twelve weeks.

It may be interesting to call attention to some of the results of this undertaking.

First. A large number of young people have attended these sessions and received

instruction in the various departments, being greatly helped thereby. There were 77 in attendance during the first session and this year they have shown their appreciation by increasing the number to 102. There are now thirty or more in the grades who are receiving instruction in the model school.

Second. Many have pursued advance work in the different departments with a good degree of success while others have used this opportunity to reenforce themselves in branches where they were weak, but probably the most important result has been the opportunity it has given the public school-teachers to keep in touch with the best and most modern educational methods and to get educational ideals which will inspire them in future work. This is the more opportune for them because it comes at a time when the schools are not in session. This enables the college to be a greater factor in the educational life of the State.

Third. The summer school has been used as a strong factor to keep the college in touch with the public school system of the counties nearest by. The county superintendents of these two counties have served as instructors and have also taken work for their own personal improvement in the classes of the regular professors. This enables the college and the public school system to be more mutually helpful.

Fourth. A very large number of these summer students are new and unacquainted with the spirit and workings of the institution. Some have become interested and aroused to a desire for better preparation for life's battle, and not a few have changed their plans and are now pursuing courses leading to diplomas or degrees. In this way the summer school has become a strong advertiser and an excellent feeder for the regular courses.

Baccalaureate Sermon—1912.

Theme: *Better Than Paradise.*

PRESIDENT C. B. CLARK.

Text: "The place whereon thou standest is holy ground." Exodus iii, 5.

A man who expresses or can express sincerely a thought like this in these brief words of Holy Writ must be a reverent and thoughtful man, for no man can think such thoughts as these until life has been

touched with spiritual meaning and power. Such a man sees life related to something beyond the senses and possessed of a significance that unites man to the Infinite.

As a parting suggestion to the Graduating Class of 1912, the president invites their thoughtful attention to this incident in the life of Moses, one of the world's greatest spiritual leaders. I desire to ask each of you of this class whether, as a part of the achievements of the past four years, life has come to possess a meaning for you, and whether you feel that you have a message for your fellow men? Do you feel that in this great universe there is a *best place* for you, just now, and that that place is here? Are you glad that you are here, right here? Or, are you gazing dreamily for stations unearned and some paradise, usurped because unappreciated?

If, now, in front of this building there were anchored a score of airships, each and all scheduled for the New Jerusalem, manned by the angels, the captain carrying a written guarantee that the journey would be accomplished in safety, and the passengers furnished with free passports, would you apply for passage? I say it reverently, I would not, not because I disrespect the hope of immortal felicity, but because I believe *earth is best for me now*. My task here is as divine as any I could hold in heaven, and I am not ready to quit this, until it has been divinely finished. So long as any spot of this old globe of ours is leprous with the poison of sin; so long as any single spot refuses to reflect the divinity of all life, so long will the meaning and purpose of human life be unfulfilled. Just so long as it lies in my power to help one bit of earth to glow with a diviner light so long will I count earth my choice. As for the rest, I can trust. I can conceive of nothing in heaven more grand and glorious than my present task of serving the Christ Spirit while it wins the human race to its own nature. I have the boldness to say that there are some things that we can do better than the angels, for only the man who has fought the beast in himself and conquered can tell the story of divine uplift, and victory through the Christ-life.

One of the most precious of our divine endowments is the bestowal upon each and all of us of a potential message to his fellows, and the delivery of this message is your

life-work. It is the transmutation of raw, untrained energy into the beauty of divine living, enthroning the Kingdom of Heaven, dispelling the darkness of ignorance and spiritual blindness from the mind, and filling it with enthusiasm for the universe as a divinely ordered experience and reality. Every man and woman possesses this potential—that is to say—conditioned gift, but the men who "deliver the goods" are rare. And though men of this kind are rare, still, the fact that there is even one here on the earth at all, or has been, is evidence that God is here; and where God has a hand in things is a place good enough, and safe enough for me and for you. God has been and is now enriching the lives of men and of the race through men who KNOW WHY THEY ARE HERE. The remainder are boarders' on Divine Providence. I would like to register with this graduating class my remonstrance and earnest protest against the false and foolish notion that God has called some favored few to be his exclusive messengers while the rest of us sit by in irresponsibility and exoneration, licensed to follow our own sweet wills. Rareness lies not in the call but in its discharge, not in the need but the help, not in the heartache, but the cure. And my hope for every member of this class is that wherever you find a man who is answering this divine call, you will live as close as possible to that man. However imperfectly you may look upon such a man, you can not observe without profit. To spend time with such a man is always a gain. On any sort of terms whatever, tuition is cheap when one may be instructed by such souls.

Take the case of Peter and Cornelius. Cornelius was one of those poor heathen who were searching for divine uplift. He was a man of true prayer, for he was sincerely longing in his soul to come into fellowship with his best thoughts and ideals of the world and the Infinite. Peter was called to hurry to Joppa, there to show this struggling heathen how to find the fulfillment of his inner yearnings and longings. He went, and in this interview had one of the happiest and most uplifting experiences of his life. I am sure that that night when Peter retired, he knelt in profound thankfulness that he had not been sent to heaven the night of the Transfiguration. You remember Peter wanted to go to heaven

the night of the Transfiguration, or at any rate wanted to have that mountain turned into Paradise. Then he wanted to stay there. Well, I am quite certain that the night he lay under the protection of that heathen, but sincere home of Cornelius, Peter was glad he was still in this old world where there were so many opportunities he did not see or appreciate on the night of the Transfiguration. For Peter to deliver men from the bondage of superstition and dwarfing ignorance was a new kind of Paradise, and much more appropriate under all the circumstances of sin and suffering and heartache which are here to humanize us. Why did not God just whisper all this information to this despicable heathen and save Peter that long sweaty walk, and all the discomfort of a journey in an Oriental sun. A good friend of mine once told me it was because God did not want to deprive Peter of the extra "star" he got in his crown that day for preaching to the heathen Cornelius. From this point of view, it was certainly a very obliging act the Lord did Peter, but if Peter was made of the kind of metal God uses, his thoughts were elsewhere than on the stars and crowns that make up the saints' attire. It is better than Paradise to know and feel that God is using you here and now in this world to do what he himself can not do alone, what the angels and archangels can not do together, and what God will never be able to use you for in heaven, namely, the incarnation of divinity in human experience. Can any higher task or privilege be ours in any world? Perhaps; perhaps not. I am not able to say; but frankly I can have no moral claim on any higher one if I neglect or despise this. To deprecate and cheapen the significance of life as it is ours to live it at its best, is to slur and ridicule a work which, presumably at least, is more important for us now than any joy which it is in the power of heaven to lend.

I am addressing these thoughts primarily to the young and especially to this graduating class, but I have something to say to the men and women in this audience who are feeling just now that if only they were young once more and college students, they too would do something worth while. Listen: the words of the text, "The place whereon thou standest is holy ground," were addressed to the man Moses

not as he was graduating from an Egyptian university, but to Moses the aged, lonely sheep-keeper of the Sinai desert, and it was on the *back* side of it, at that. It came to him when he too was feeling that he had been a failure. Once he had had a chance, but he had missed. Once he was the first gentleman of the court, now he was Mr. Nobody. Forty years in the lonely desert! What a change had come over him since graduation! Then he was spruce and courtly; now he is bent-shouldered and rustic. Then he was self-confident and fluent; now he is silent and cautious. Then life wore the hues of the morning, now he is in the glare of the afternoon. Oh! if only he had been less impulsive, less self-sacrificing, less patriotic, then he too might have been distinguished and successful; but as the years had worn away, the door of opportunity had seemed to close in his face. And that is the way some of you feel tonight; and that too is the way some of these graduates will feel twenty-five years from tonight. Yes, Moses was hidden and forgotten, but he had in him a great big soul; yes, greater far than forty years before, though he was much less conceited. He has been in the school of the desert and its solitude; here as nowhere else he has learned self-poise, self-forgetfulness and self-mastery. This is the secret of closet-discipline. God's man is never in a hurry to get into a big place. He is more anxious to learn than to teach. Even in the desert experiences of disappointment, defeat and sorrow, he learns new resources and hidden springs of power. Then some day the call comes to take the new task for which the faithful doing of the old has fitted him. Today as then, the light of opportunity of ministration, rescue and relief is burning in the wilderness of human need and suffering, and it continues to burn and is not consumed. "And Moses said, I will turn aside now, and see this great sight. . . . And when Jehovah saw that he turned aside to see, Jehovah called him." Jehovah did not call Moses until "he turned aside to see." And that is your test and mine. It is the test of the "dead line." When a man, however young or old, loses the inquiring mind, when he refuses new truth, when he has lost his interest in the meaning of life, when opportunity fails to inspire, and he will no long-

er "turn aside to see," then, and then alone, has he reached the "dead line." No matter what the age—twenty, forty, sixty, or four-score, it matters not; even God Almighty can teach that man nothing, and he can no more *use* him than he can *teach* him. But when a man can find the Call of God in the opportunity of the hour, and he is always busy in a good cause, then both the task and the ground are holy, because God and man are there together—and *that* is Paradise.

But you say: "I am not educated; my ignorance holds me down; my aims can never be realized." This may be true in part; but, my friend, let me say to you that there is no more hope for the educated than the uneducated man unless the so-called educated man has learned the meaning and value of character. Unless a man with all his education has learned this most important truth that all life's experiences are to be solved and interpreted from the standpoint of the eternal, that man's work will not abide, and this is not only a religious truth but a scientific one as well. Unless the educated man makes God's own nature the reservoir of his own experience his education will be of little value to him or to the world, and this, *too*, is not only a religious truth but a scientific one. My friend, you may feel the weakness which comes of ignorance, and the graduate may boast of his learning, but the graduate will find with you that the successful life depends not so much upon a strong will, as it does upon a divinely re-enforced will. One may be a graduate, have a college degree and wear all the accomplishments of culture and still most miserably fail of accomplishing anything worth while as the universe counts success. Unless one's spiritual appreciation is as big as his educational equipment,—so much the worse for him. Not learning, but the use one makes of it, is the measure of manhood. Convert your culture and ideals into character and they will sustain you; wear them as a cloak, and they will soon prove so insuperable a burden that you will discharge both your culture and your ideals.

Knowledge, intellectual culture, and science are mighty forces in the discipline of life; but important as these may be, it is not on them alone that we can afford to stake the hope of our world and its civilization. A most bewildering complexity of

unsolved problems stares the twentieth century in the face, and nothing short of a new type of faith and religious accountability can make life sane and sound. The great social, political and industrial as well as religious problems of this age will never be solved by the man who seeks only his own interests, and no more will they be solved by the hypercritical saint who spends his time dreaming of escape, and makes heaven a reward for the injustice of earth. The only men who can serve us in the solution of these problems are the men who desire and work for a new earth of truth, justice and humanity.

"Shall I seek Heaven that I may find a place
Where with *my* soul 'tis well?
If I seek thus, though I may strive for Heaven,
My face is turned toward hell."

Knowledge, science and invention are making the world full and rich, but we need balance, coördination and consistency as much as we need wealth. As well as wealth we must achieve integrity, harmony, proportion, beauty and truth, and truth in the main is a matter of congruity of thought and action. To live is to achieve harmony between all one's powers and the universal realities. Love differs from lust to the extent that the appetites have been transfigured through association with the higher powers of the soul. A dwarfed and petty nature differs from the well-formed soul in this, that while the latter loves through all its powers, the vulgar nature expresses itself through attachments of the lower nature only, and consequently overworks it. The rounding out of our entire nature, bringing all into a divine wholeness, is the only method of saving ourselves from ultimate ruin.

My dear young friends, graduates of the Class of 1912, the president of your alma mater holds for you a great ambition—a worthy ambition. It is couched in the prayer and trust that you shall individually hold unsullied the ideals of your alma mater: Sincerely think and speak the truth, appreciate and cultivate a sense of the beautiful, and express both truth and beauty in your concrete living. So far as we know there is one way and but one, by which you may preserve these ideals, namely, convert them into character. Then you can hold them and they will hold you. If you have been liberally educated you will desire nothing more than to live a life of

constructive service. No temptation to ease, false refinement or retirement will detract you from contributing to the world's advance, and when you have done this you have likewise lent your services to the Cause of Christ and the Kingdom of Heaven. All truth is but the thought of God, and there is but a single condition of its being to us a free gift, and that is that we steadfastly incarnate it in our lives. Do not flatter yourselves that you can hold the truth in a theoretical form, for all we possess is what we live. The pain which comes with care, the dilemmas of business, the failures of friendship, and most of all the uncertainty of your own level, will often daze your vision and leave you in a fog of doubt; but there may always be left to you the clear conscience, the beauty of virtue, and the summons to new opportunity. In the emphasis of these truths you are safe. Only make sure that you live to lift, that you fill some unmet need in the aching heart of the world; that you not only diagnose its diseases, but build up its health; and that before you want heaven, you have done something to make the old world more heavenly. Make certain that you are sincere, masterful and deliberately in harmony with the universe, then give unstintedly of your time, counsel, money and efforts wherever the cause of heaven and humanity is in need, and you may rest assured that you are in line with the world's benefactors, and with the Master himself.

In conclusion, we people who have some idea of what we think heaven is like, or who really want to go there, would do well to put on exhibit a few samples of what we think the conditions there are. Heaven, if it be anything, must pertain to the conditions which make it such, and unless the spirit which makes up the conditions we call heaven is in a man's whole endeavor, then much of his talk about wanting to be there is surely a sham. It is just as much a part of heavenly living to make sacred the activities of shop and store and office and farm and home as it is to sit in our pews on Sabbath morning. It is just as religious to sleep when it is time to sleep, or laugh when it is time to laugh, or work when it is time to work, as it is to engage in worship. It is just as much a duty to learn a lesson so you can recite it without a "pony," or do any piece of work so it will stand, or keep house so scrupulous-

ly neat that the angels would not soil their white robes, as it is to pray. To properly train the children and keep them off the streets at night is just as important as attending the Mothers' meeting. The moral value of good cooking is not half understood, and if it were would save the biggest end of our fight against the saloon. The good housewife who bakes a loaf of bread that is sweet and wholesome thereby does as pious an act as the minister who preaches a good sermon. Any act whatever that does not add to the sum-total of the material, spiritual and ethical values of life, has on it the traitor's brand. Here is a defective piece of plumbing and in consequence the innocent child of some unsuspecting father and mother pays its life because the plumber had no skill or conscience or either. In the eyes of the Absolute wherein is his case better than that of the man who commits murder? Some man made a defective cap that was unsuspectingly used in making a blast. Twenty men forfeited their lives to pay for the maker's stupidity. The victims' wives and children now lack food and education. What do you say about the man who made that cap? To save money, a defective rail is laid in railroad construction, and one day more than a score of innocent men, women and children take a fatal journey. Was the foreman or his company without responsibility? An ignorant and indolent teacher fails to properly discipline a headstrong pupil. The boy grows up to be a pauper or a criminal. Was that teacher a benefactor? A minister is unprogressive and dull. His church languishes for spiritual inspiration; the young men get disgusted with religion and sell out to the devil. Will that preacher be among the redeemed? To make 20 per cent the employer, merchant and landlord screw down wages, give short measure, and compel the laborer to live in an unsanitary tenement, and as a result misery and the death-rate are both above normal in his home. These men have each contributed to the making of a hell on earth, and the brand of Judas is on each of them. In the factories and stores an attractive girl gets fifty cents a day. The girl sells her virtue, and society gets it back in broken homes and diseased children. Are not the proprietors of these factories and stores responsible for some of the doings of

"Hell's Half-Acre"? Don't you think it is time this mechanical distinction between the religious and the secular life were broken down? While we continue this artificial, unchristian and medieval distinction and discrimination between life on one day of the week and life on another day of the week, or between life here and life hereafter, the prayer, "Thy kingdom come," will continue to be unfulfilled. The "new heavens and the new earth" will never come—can never come—until we help to make it so; and we will never seriously undertake to make it so while we hold this life to be foreign to the nature of heaven, or as an outpost of hell, seeking only escape from the dread ill of the latter, while we fondly indulge our fancy in a heaven for which we are psychologically unfit.

"The place where thou standest is holy ground." Yes, it is, if you are God's man. Indeed any place is holy where God and man are joined in fellowship. *There* the task I do, is under his eye, and it is his task as well as mine; and however small and insignificant it may seem, still it has the dignity of being a part of the great redemptive scheme of the ages. As for me, I'd rather be here on this desecrated old earth, helping to make it better, with God looking on approvingly, than to be sitting around the Throne singing hymns. To do well our divinely appointed task, to be where God has work to be done, in short, to be where God wants me to be,—that is Paradise for me. No joy of heaven can transcend the bliss of his conscious approval. Till this world shall be made the scene of faith triumphant, till our mortal shall put on immortality, this dear old world will mingle its grief and its pain with its joy and its beauty, and all will melt into the light of Eternal Day.

In the beautiful words of Edwin Markham:

"We men of earth have here the stuff
Of Paradise—We have enough!
We need no other thing to build
The stars unto the unfilled—
No other ivory for the doors—
No other marble for the floors—
No other cedar for the beam
And dome of Man's immortal dream.

"Here on the paths of every day—
Here on the common human way
Is all the busy gods would take
To build a Heaven, to mould and make
New Edens. Ours the stuff sublime
To build Eternity in time."

WOMAN'S WORK

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

Have you ever thought of the inequality of the burden? Your sister has gone to the field, leaving friends and the comforts of the homeland. Perhaps God did not call upon you to make this particular sacrifice, but is not your responsibility toward the unsaved millions as great as hers?—*Exchange.*

Stir Us to Pray.

Stir me, oh! stir me, Lord—I care not how,
But stir my heart in passion for the world;
Stir me to give, to go, but most to pray,
Stir me till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no Cross is lifted high.

Stir me, oh! stir me, Lord, till all my heart
Is filled with strong compassion for these
souls,
Till thy compelling "must" drives me to pray,
Till thy constraining love reach to the poles
Far north and south, in burning, deep desire,
Till east and west are caught in love's great fire.

Stir me, oh! stir me, Lord, till prayer is pain,
Till prayer is joy—till prayer turns into praise;
Stir me till heart and will and mind, yea, all
Is wholly thine to use through all the days.
Stir, till I learn to pray "exceedingly,"
Stir, till I learn to wait expectantly.

Stir me, oh! stir me, Lord. Thy heart was stirred
By love's intensest fire, till thou did'st give
Thine only Son, thy best-loved One,
E'en to the dreadful Cross, that I might live;
Stir me to give myself so back to thee,
That thou can'st give thyself again thro' me.

Stir me, oh! stir me, for I can see
Thy glorious triumph day begin to break;
The dawn already gilds the eastern sky;
Oh! Church of Christ, arise, awake! awake!
Oh! stir us, Lord, as heralds of that day!
For night is past—our King is on his way!
—Selected.

Missionary Acceleration.

One hundred years, 1796—1896, to win the first million converts.

Twelve years, 1896—1908, to win the second million.

Three years, 1908—1911, to win half of the third million.

A million a year is a possibility if the church lives up to the present opportunity.

There are today one billion human beings who have never known the Gospel. At work among these are eighteen thousand missionaries, one to fifty-six thousand. We ought to have at once double the force of men, and four times the amount of money. The Protestant world gives \$25,000,000, less than twenty cents a member. Prayer, love, agitation, gifts, all four should be offered by every Christian.—*Exchange.*

Nothing could be more fatal to civilization than to let a loose prejudice against missionaries blind the eyes of Europe to this certain truth, that awakening Asia will either rise up in the faith of Christianity or in the no-faith of a truculent materialism.

Materialism in England is saturated through and through with the ethical ideas of Jesus; our intellectual agnosticism is moral with the inexpugnable leaven of Christianity. But in such a country as India men who grow out of the superstitions of their ancestors stand empty-souled in the midst of the universe and have nothing in their minds but the impulse of struggle for existence. Unless this growth out of superstition be accompanied by a growth in Christianity, calamity beyond the wit of man to imagine must eventually overtake the human race. Let these dense millions once believe that morality is a social contrivance, that spiritual responsibility is a mere invention of the priest, that life has no immortal significance for the individual, that existence here is nothing more serious or complex than a struggle to gratify the sensual appetites, let this perfectly logical inference from the dogmas of materialism once be drawn by the cunning and inquisitive mind of the East, and at once earth would witness that frightful spectacle of which the virtuous man stands most in dread—the human race organizing itself for evil.

In contrast to this threatening night of anarchy is the bright dawn that awaits the whole earth in an East risen to the call of Christ. And no one who has discussed religion with the peoples of India can hesitate a single moment to believe that Christ

is as able to call the East as he is able to save and maintain the West.—*Harold Begbie, in Other Sheep.*

The Work of Circle No. 5 of Milton, Wis.

MRS. H. W. SIEDHOFF.

It has been suggested that it might be interesting to RECORDER readers to know something of what Circle No. 5 has been doing the past year.

Twenty-five meetings were held at the homes of the members for work and spiritual uplift. These meetings were opened with Scripture reading and prayer, also roll-call usually responded to by a Bible verse, and sometimes a short program of a helpful nature. Aprons were made and sold; blocks pieced and one quilt quilted; several comforters tied and much other work accomplished.

At nine of these meetings ten-cent teas were served and at one a fifteen-cent dinner. An ice-cream social on the spacious lawn of Mr. and Mrs. Miles Rice was a successful affair, about \$10.00 being realized. On November 21 a chicken-pie dinner and supper attended by many students and townspeople helped to replenish the treasury. Thirty dollars was given to the parsonage fund, and \$5.00 toward building a cement walk in front of the parsonage. By private subscription \$15.00 was raised for Miss Anna West's salary. A reading-rack was bought for a crippled lady, \$20.00 given to the church fund, and Christmas post-cards were sent to all non-resident members. Also a Christmas gift of \$25.00 was made to the pastor and wife. Five dollars was sent to Miss Gertrude Ford to help carry on the Fouke work, \$2.00 given to N. O. Moore toward a camera, also \$10.00 to the Tract Society for N. O. Moore's African trip. As a token of esteem \$5.00 was given to one of the members to help in sickness. A quilt block filled with names of the circle was sent to help the Garwin Church.

The circle has tried to help wherever it could and much is due to the unselfish and untiring efforts of Mrs. G. R. Boss, who has been president for the past two years. In order to do better and more efficient work for the Master, Circles 4 and 5 have united and will hereafter be known as Circle No. 2.

A Difference of Opinion.

A dear old lady who lived not far from Utica had sustained a "call" to preach, and without any preparation went at her task, with varying success.

Among her peculiarities was the custom of opening the Bible at random when conducting Sunday morning services in the pulpit, and reading whatever she first found upon the page. On one occasion she happened upon Paul's famous injunction to women to be silent in church.

The old lady was astonished at this apparent rebuke to her own practice; but she did not flinch; she kept on to the end of the chapter.

"I opened to it, an' I read it," she exclaimed, upon closing the sacred book; "but I want the congregation to understand, that there's where me an' Paul differs."—*Everywhere.*

Bungalow, Books, Gold.

DEAR BROTHER GARDINER:

This afternoon I brought from one of our freight depots two boxes of books. I have been on errands of the same kind before during the past few weeks. These books have been sent to me from friends in different parts of the country in response, largely, to an appeal which was made through the Young People's department of the SABBATH RECORDER. I have written letters to individuals, thanking them for their kindness. But I know many have given books or money whose names I have not been informed of. To them I want to express my appreciation of what has been done to make up for our loss. I have received one hundred and ten volumes of books and forty dollars in money since "Herbert" offered that very kind suggestion some weeks ago.

I wish the readers of the RECORDER could know the many, many things that have been done for Mrs. Loofboro and myself since our home was destroyed, March the second. But, it would be impossible to give you the facts through this paper. I might say that none have been more generous than members of our own church. It seemed almost incredible that from this little flock we should receive \$150.00 in cash. Then such a letter as came from the pastor of the First M. E. church, accompanied by \$130.00 in gold,

PART SECOND.

"Many other signs therefore did JESUS in the presence of his disciples which are not written in this book; but these are written, that ye may believe that JESUS is the CHRIST, the Son of GOD; and that believing ye may have life through his name." Chap. xx, 30, 31.

The Author's Preface.

(Suggestions for this Study.)

Read the book through at a sitting, noting—

1. That but few events narrated in the other gospels are recorded here, and make a record of the material used which is also found in the other gospels.

2. The orderly arrangement of material in JOHN's narrative. See how it suits his great purpose to prove the Divine Sonship of JESUS CHRIST and his power to save all who believe in him.

3. The key-word, "BELIEVE." How many times does it and its derivatives occur in the book?

About what date was this gospel written, and what were some of the heresies creeping into the church at this time? See the Bible dictionaries for Ebionism and Gnosticism. Doctor Schaff, in his Introduction to John's Gospel, has some excellent observations regarding the design of this gospel. Paragraphs 3 and 6.

(To be continued.)

Sabbath Recorders Wanted.

DEAR DOCTOR GARDINER:

With your permission I would like to make a request through the RECORDER.

If there are any who have the papers containing "Martha Burnham," who would be willing to let me have them I will regard it as a great favor if they will write me concerning it, as the RECORDER office can not supply the numbers.

Miss Frederickson, of whose work in Burma I wrote the RECORDER a year ago, will return to that field in the fall. I want the story for her to read on the ocean. There are also two missionaries from the Baptist church of this city to the Indians in Oklahoma and Arizona who are anxious to have the story.

MARTHA H. WARDNER.

1009 Indiana Avenue,
La Porte, Ind.

which ended with the words, "we be brethren," would make a fellow think, truly, there is no loss without some gain. Then again to have Doctor Hunter of the Calvary Presbyterian church say, after I had thanked him for the \$60.00, "I never did anything with more pleasure," confirms the words: "It is more blessed to give than to receive." Churches and individuals, a host of them, have been kind and generous almost, it seems to us, to the extreme. Many from the Atlantic to the Pacific have given this same practical expression of the Christian life. In words of a friend of mine in Riverside for whom much was done during a long illness the past winter I will say: "It makes a fellow feel as though he ought to try to be good if he isn't."

We have been in our new bungalow over a month, so we begin to feel must at home in it. Though it is still completely surrounded by debris from the old house, we are able to imagine how our surroundings will look sometime. We invite our friends to come and see our new home and us.

Fraternally,

E. F. LOOFBORO.

Riverside, Cal.,

July 22, 1912.

A Study in the Gospel of John.

REV. T. J. VAN HORN.

(Continued.)

PART FIRST.

"If I will that he tarry till I come, what is that to thee? Follow thou me." Chap. xxi, 22.

Biographical sketch of the Author, JOHN, the Beloved Disciple.

1. The facts of JOHN's life. See the various references in the Synoptic Gospels, Matthew, Mark, and Luke, and those found in his own Gospel.

2. The extant traditions of JOHN. See Eusebius, *Church History*, Bk. III, chap. xxiii; Bk. IV, chap. xiv, and the Bible dictionaries.

3. His characteristics. Read in Bruce's *Training of the Twelve*, sec. 5 of chap. xiv, and chap. xv. Geikie's *New Testament Hours*, pp. 68-75. See index in Farrar's *Life of Christ*.

4. His writings. See the introductions in the commentaries on "The Gospel of John." The Epistles of John and "The Revelations."

YOUNG PEOPLE'S WORK

REV. H. C. VAN HORN, Contributing Editor.

Our Present Work.

TREASURER YOUNG PEOPLE'S BOARD.

How quickly time flies! For more than a month the Young People's Board has had upon the field two young men and many of you have known nothing of it. One, Mr. F. I. Babcock, is acting as missionary pastor of the awakening little church at Grand Marsh, Wis., and the other, Mr. H. M. Pierce, is assisting Rev. J. H. Hurley and O. S. Mills as leader of the music in the different fields which they cover. From all reports these two young men have been accomplishing good results and we are especially pleased to learn this since they are *our* representatives. But, because they are in our employ, we must support them both in our prayers and in a material way. Sincere prayer accomplishes much and if we are sincere we will give of the material things as well. Of course, your board is responsible for the latter especially and we ask that you all respond in some special way toward this. Will you not devote the proceeds from some Endeavor socials, or from some special collections to this purpose? Why not? Do it now and remit the money at once.

Milton, Wis.,
July 30, 1912.

News Notes.

BERLIN, N. Y.—Pastor Hutchins at this writing is still with the Rev. E. D. Van Horn at Rutland, engaged in special meetings. Though there is considerable prejudice against our denomination, it is hoped that much good will result from the month's work there.—We are still without a doctor here and still hoping that some one of our own faith will settle here.

MILTON JUNCTION, WIS.—Three members were added to the church by letter in June.—The Christian Endeavor society enjoyed a picnic supper in Plumb's nursery at the close of their business meeting, June

30.—July 18 the Christian Endeavor society held a bake sale beginning at ten o'clock. Cakes, doughnuts, potato salad, pies, cookies, cottage cheese, baked beans, and candies were among the things offered to the public. Quite a nice sum was realized.—The church school was a grand success.

Treasurer's Report for May and June.

PHILIP L. COON, Treasurer,	
In account with	
THE YOUNG PEOPLE'S BOARD.	
<i>Dr.</i>	
May 1, Balance on hand	\$237 66
6, Mrs. M. H. Wardner	1 00
12, Riverside C. E.	2 00
	\$240 66
<i>Cr.</i>	
May 14, SABBATH RECORDER	\$ 2 00
Miss Alice A. Larkin	10 00
Doctor Palmborg's salary	25 00
Balance	203 66
	\$240 66
<i>Dr.</i>	
June 4, Balance on hand	\$203 66
4, Riverside C. E.	4 00
4, Interest on deposit	85
8, L. O. Greene	3 00
19, Topic card receipts	75
19, Walworth C. E.	5 00
21, Shiloh C. E.	85 40
26, Albion C. E.	30 00
28, Salem C. E.	15 00
Farina C. E.	15 25
Milton C. E.	70 00
30, Pawcatuck Church of Westerly, R. I.	5 00
30, Milton Junction C. E.	10 00
	\$447 91
<i>Cr.</i>	
June 3, Student Evangelistic Committee	\$ 29 28
Corresponding Secretary, postage	1 00
Printing	2 50
Wm. L. Burdick, delegate	30 00
Doctor Palmborg's salary	25 00
Money order	05
Balance	360 08
	\$447 91

A Needed Assistance.

C. H. WETHERBE.

Some large churches in the land, demanding excessive duties and labors from the pastor, have an assistant pastor. But there are many churches that ought to assist the one pastor which they now have, and much more effectively than they do. Indeed, a number of the members are not assisting the pastor at all. Instead of giving their support, they are complaining of him, and are talking about having another man for pastor. It would be well for them to try hard to improve the pastor. Of course they know how!

Doctor Torrey says: "Have you a min-

ister that you do not like? Do you want a new minister? I will tell you how to get one. Pray for the one you have until you have made him over, by your prayers. Right here in New England there was a minister, a very brilliant and highly gifted man, but he did not know the truth. There were three godly men in his church who did know it, and they knew that their minister was not preaching it. What did they do? Stir up a clique and have him put out of the church? No; these three godly men covenanted together to pray for their minister and to pray him into orthodoxy and power. One Sunday morning, as that minister was preaching, they knew that their prayers were answered, and a mighty revival broke out in that New England city. Have you a minister whom you do like? The most of us have. Do you want him even better than he is? Pray for him."

What greater assistance can you give your pastor than by praying for him? You may have a pastor who is so weak and erring that you think it would be useless to pray for his betterment; but why not try this remedy? It is a great one. It must be heart and full faith in it. Is it possible that you dislike your pastor so greatly that you can have no heart in praying for him? If so, then you need praying for.

On the Mountain Top.

There can not be found a more appropriate place to worship God and to sing his praises than on the mountain peak. Such was the experience of the worshippers on Sabbath morning, July the twentieth, at 10.45 o'clock, at the top of the San Bernardino Mountains, in Strawberry Flats and in the yard of Mrs. N. O. Moore's camp.

Mr. P. B. Hurley, superintendent of the Riverside Seventh-day Baptist Sabbath School, was in charge of the school while Miss Gelsemina Brown led the song service.

The First Psalm was repeated in concert, and prayer was offered by Mr. E. S. Beebe, all joining in the Lord's Prayer. Then the Sabbath school was divided into three classes, that is, the married, unmarried and children, for the study of the lesson. When later called together, we listened to a very interesting letter of Mr. N. O. Moore, read by his wife.

The only missing part of the school was the lack of any birthday gifts. Maybe people don't grow old and consequently don't have birthdays when they go to the mountains. Who can tell?

Those who enjoyed this rare occasion of worshipping God at the top of the mountains were Mr. and Mrs. P. B. Hurley and daughter, Lucile; Mr. and Mrs. R. H. Houston; Mrs. N. O. Moore and son, Neil; Mrs. Kinnear and daughters, Gertrude and Helen; Miss Fannie Carlton; Miss Eva Anderson; Mr. Chas. Filkins (his mother's uncle was a Seventh-day Baptist minister); Mrs. Marie Babcock and sons, Robert and Jesse, and grandson, Charlie; Mr. and Mrs. E. S. Beebe; Mr. and Mrs. Colfax Babcock; Mrs. Margaret M. Brown and daughters, Gelsemina, Nancy and Mary.

On the eve of the Sabbath a Christian Endeavor meeting was held around a large camp-fire. Mrs. N. O. Moore led the meeting. There were twenty-four present representing the Presbyterian, Christian and Seventh-day Baptist Christian Endeavorers.

MARY G. BROWN,
Reporter.

Riverside, Cal.,
July 25, 1912.

An American, who was entertaining a distinguished English gentleman, was showing his visitor around Newport. "You observe," remarked the host, "that, when we Americans devote ourselves to pleasure, we do so regardless of expense." "I'd hardly put it that way," responded the witty foreigner. "Rather devote yourselves to expense regardless of pleasure."—*The Transcript*.

Alma Mater Song.

Where the hills of West Virginia,
Stand like sentinels round,
Nestling fondly in the valley,
Lies our college town.

Chorus—

Salem, hail: our alma mater,
Thee we'll always praise,
Sons and daughters ever loyal,
Songs to thee we'll raise.

College days will soon be over,
Far from thee we'll roam,
But we'll think of thee, dear Salem,
Ever as our home.—*Cho.*

CHILDREN'S PAGE

Dorothy Rose.

Dorothy Rose had a turned-up nose.
Did she worry about it, do you suppose?
Oh, no; but a plan she began to hatch
To make the rest of her features match.

First of all, she trained her eyes,
Turning them up to the sunny skies.
Look at the mud and dust? Not she!
Nothing but sunshine would Dorothy see.

A flower that droops has begun to wilt,
So up went her chin, with a saucy tilt.
An ounce of pluck's worth a pound of sigh,
And courage comes with a head held high.

Lastly, her lips turned their corners up,
Brimming with smiles like a rosy cup.
Oh, what a charming child is Dorothy Rose—
And it all began with a turned-up nose!

—Pauline Frances Camp, in *Northwestern*.

How Wuzzy Became a Hero.

[This story of the recent Mississippi floods, written by Caroline L. Slack, won the first prize, a gold medal, offered by the Louisiana State Society for the Prevention of Cruelty to Animals to its Band of Mercy children in the public schools of New Orleans.]

Oh! what are you going to do with those dear fuzzy little puppies?" asked little Helen Barbour of her brother John.

"Drown 'em, I guess, Sis. Any objections?" he answered.

Helen vanished into the house, but soon appeared looking very much pleased.

"Johnnie," she said, "what do you think? You remember that mother told me I could have two pets. Well, I have taken these puppies as my choice, and I shall call them Fuzzy and Wuzzy."

Helen took the rescued puppies to an outhouse where she made them a comfortable bed in a soap-box. Here she put the puppies to sleep after they had drunk warm milk to their hearts' content.

It seemed to Helen as if every day Fuzzy and Wuzzy grew larger. Soon they were playful but awkward young collies. Two years have passed since their rescue. They are now full-grown dogs, the pets of all the Barbour household.

During this awful overflow of the Mis-

issippi River, through which we are now passing, Fuzzy and Wuzzy have distinguished themselves. Mr. Barbour, Helen's father, was watching the levee in front of his home one night, accompanied by Wuzzy. The good gentleman was very much fatigued during his long vigil, and was dozing a bit when Wuzzy heard a peculiar sound. The dog's instinct guided him to a part of the levee where he saw the water pouring through a muskrat hole, in what seemed to be the strongest portion of the levee. He ran to Mr. Barbour, caught him by his trouser leg and tugged with all his might and main in an effort to awaken him.

Helen's father woke up and was about to pat the dog on his head and tell him to lie down and go to sleep, when Wuzzy barked loudly and ran to the muskrat hole where he stood and continued to bark. Mr. Barbour, not thinking anything serious the matter, did not follow him. When the dog saw that his master did not move, he ran to him, barked beseechingly at him, and ran back to the hole.

"That dog is certainly acting peculiarly," said Mr. Barbour. "I think that I will see what ails him." So he picked up his gun and walked to the spot where Wuzzy stood. His experienced ear caught the sound of running water and he looked anxiously to see where it came from. He saw the muskrat hole, and discharged his gun as a signal to his sons in the house. They hastily appeared, carrying spades, hoes, and sacks of earth.

The break was quickly mended, so that it did not do any damage. Thanks to Wuzzy, no lives or property were lost. The whole Barbour family praised the dog for having saved their lives, but doubtless when he did this brave act he was thinking of Fuzzy and their four dear little puppies at home.

Without this humane act of Helen's, a larger portion of Louisiana would probably be under water causing a great loss of life and property. Thus we see that kindness is always doubly repaid.

The greatest curse is to be satisfied with one's own low ideals. There is no reason for being discouraged because we are discouraged, but the man should be discouraged who is not.—Robert E. Speer.

Sabbath School Board—Meeting of the Board of Trustees.

The Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference met in regular session in the St. Paul Building, at 220 Broadway, New York City, on the First day of the week, June 2, 1912, at ten o'clock a. m., with the President, Esle F. Randolph, in the chair.

The following members were present: Esle F. Randolph, Stephen Babcock, Elisha S. Chipman, J. Alfred Wilson, Edgar D. Van Horn, and Edward E. Whitford.

Visitor: Miss Bessie Van Patten.

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

The Recording Secretary reported that notice of the meeting had been mailed to all of the Trustees.

The report of the Field Secretary was received as follows:

To the Trustees of the Sabbath School Board:

DEAR BRETHREN:—During the past three months since my last report, there has been no attempt to do field work as my time during this period was wholly given to teaching in the Theological Seminary. However several Sabbaths spent as supply in the churches at Scio, Hebron, and Hebron Center have given occasion for some work in the interests of the Sabbath School Board. I have also spoken before the Hornell Ministers' Association on the subject of "Pastoral Leadership in Religious Education." The usual amount of correspondence work has been carried on from the office. Soon after the close of the college year, I expect to be able to go upon the field as your Committee on the Work of the Field Secretary may direct.

Sincerely,

WALTER L. GREENE,
Field Secretary.

Alfred, N. Y.,
May 30, 1912.

The Treasurer reported receipts and disbursements since the last meeting, and stated that the outstanding indebtedness at the present time is \$200.00.

The Committee on the Sale of *Manuals* reported sixty-one copies yet unsold besides those held at the publishing house.

The committee to arrange program for Sabbath School Board hour at Conference reported progress.

Adjourned to the call of the President.

EDWARD E. WHITFORD,
Recording Secretary.

Sabbath School Board—Adjourned Meeting of the Trustees.

Pursuant to adjournment the Trustees of the Sabbath School Board of the Seventh-day Baptist General Conference met at the call of the President in the St. Paul Building, at 220 Broadway, in the City of New York, on the Sixth day of the week, July 5, 1912, at four o'clock p. m., with the President, Esle F. Randolph, in the chair.

Members present were: Esle F. Randolph, Stephen Babcock, Royal L. Cottrell, Edgar D. Van Horn, and Elisha S. Chipman.

Visitor: Miss Bessie Van Patten.

Owing to the absence of the Recording Secretary, Edgar D. Van Horn was appointed Recording Secretary pro tempore.

The annual report of the Field Secretary was accepted, and was ordered incorporated in the annual report of the Trustees.

The annual report of the Treasurer was presented with the report of the Auditing Committee, and approved and ordered incorporated in the annual report of the Board to the General Conference.

The President presented the annual report of the Board to the General Conference, which was adopted, and three hundred copies ordered printed for distribution.

It was voted that the Annual Corporate Meeting of the Sabbath School Board be held on the second Fourth day of the week in September, 1912, that date being September 11, in the office of Charles C. Chipman, in the St. Paul Building, at 220 Broadway, City of New York, at half past four o'clock in the afternoon.

Minutes were read and approved.

EDGAR D. VAN HORN,
Recording Secretary, pro tem.

"The body of every spider contains four little masses pierced with a multitude of holes, imperceptible to the naked eye, each hole permitting the passage of a single thread; all the threads, to the number of one thousand to each mass, join together when they come out and make the single thread with which the spider spins his web, so that what we call a spider's thread consists of more than four thousand threads united.—*Scientific American*.

HOME NEWS

NEW MARKET, N. J.—Dedicatory services appropriate to the occasion were held at our church on the evening of June 25, when the new church kitchen and dining-room were opened to the public.

The prayer was made by Rev. T. L. Gardiner of Plainfield, and speeches were made by representatives of several near-by churches. Songs by the male quartet, and an anthem by the choir were worthy of mention.

On Monday eve, July 1, an ice-cream and fruit sale was held in the new rooms, the net proceeds (\$18.65) being used to purchase shades and dishes. Three dozen chairs have also been purchased for the dining-room, and plans made to redecorate the walls of the audience-room.

The Building Committee, together with a few invited friends, held a meeting on Monday eve, July 22, to render a financial report to date, the results of which proved very gratifying, as it was stated that the new rooms were already more than half paid for, and provision made for the balance.

After the reading of this report all enjoyed a social time, and also refreshments of cream and cake, furnished by the committee.

On Wednesday, July 24, the Ladies' Aid society held a business meeting, at which the treasurer's report for the past year gave our receipts as \$130.71 and expenditures \$106.05. As we have only twenty members we feel that even *this* has been worth our efforts.

In the evening a social and supper was held, the proceeds of which amounted to \$8.50. We found it a pleasure to work in the new rooms, which are both roomy and convenient, and feel that the committee in charge of the building deserve much credit for the good work they have done.

We are looking forward to many pleasant times which the future may bring, as we work together for the glory of God and the advancement of his kingdom.

E. B. C.

July 29, 1912.

Seventh-day Baptist Education Society.

Regular quarterly meeting of the Executive Board, Alfred, N. Y., August 4, 1912.

Present: W. C. Whitford, A. E. Main, B. C. Davis, P. E. Titsworth, J. N. Norwood, C. F. Randolph, and E. P. Saunders.

Prayer was offered by A. E. Main.

The committee appointed at the last quarterly meeting to consider and report upon the matter of listing special endowments in detail made a report, which was adopted, and which the Treasurer has followed in his quarterly report, under "Condition of Endowment," schedule "A."

Treasurer Paul E. Titsworth presented his quarterly report, as follows:

Fourth Quarter, 57th Year—May 1, 1912, to August 1, 1912.

I. REVENUE AND EXPENDITURE.

Dr.

Balance, May 1, 1912:	
Seminary Fund	\$151 44
General Fund	100 00
Salem College Fund	30 00
Alfred University—Natural History Fund	18 00
Twentieth Century Endowment Fund	4 01
	<u>\$ 304 05</u>

Interest on Theological Endowment Notes:

Mrs. Henry M. Maxson\$ 4 06

Interest on Loan Association Stock:

Alfred Mutual Loan Association 50 00

Interest on Bonds: Seattle, Renton & Southern Ry 37 50

Interest on Savings Bank Deposit:

Washington Trust Co. 12 67

Interest on Mortgages:

Horace G. Bryan\$105 00

A. J. Clark 60 00

W. S. Emerson 36 00

Dr. Daniel Lewis 100 00

F. W. Mundt 75 00

C. L. Shaw 69 00

Mrs. D. M. Sullivan . 18 00

Sun Publishing Association 27 50

Mrs. Sophia Whitford 25 50

516 00

Interest on Real Estate Contract:

W. H. Jacox 72 50

692 73

Contributions for Seminary:

From Churches:

First Alfred, Alfred, N. Y. \$ 14 64

Battle Creek, Mich. 3 20

Dodge Center, Minn. 20

Friendship, Nile, N. Y. ... 13 82

Milton, Wis.	7 90
Milton Junction, Wis.	3 00
New York City	9 98
Plainfield, N. J.	28 29
From Memorial Fund	200 00
	<u>281 03</u>

\$1,277 81

Cr.

Alfred Theological Seminary ..	\$125 00
Alfred University	75 00
Alfred University—Natural History Dep't	18 00
Salem College	30 00
	<u>\$ 248 00</u>

Treasurer's salary, Feb. 1 to May 1, 1912 25 00

Balance on hand:

Seminary Fund

General Fund (Alfred University) 402 09

Alfred University—Natural History Fund

Salem College Fund

Twentieth Century Endowment Fund

1,004 81

\$1,277 81

II. PRINCIPAL.

Dr.

Balance, May 1, 1912\$ 117 83

Theological Endowment Note Paid:

Mrs. Henry M. Maxson 48 83

Real Estate Contract—Partial Payment:

W. H. Jacox 1,000 00

Twentieth Century Endowment Fund .. 1 00

\$1,167 66

Cr.

Mortgages:

Agnes Saunders, Almond, N. Y., R. F. D. No. 1\$1,000 00

Alfred Mutual Loan Association:

Dues and profit on stock

Balance on hand

\$1,167 66

III. CONDITION OF ENDOWMENT.

A. Funds.

General Fund

Alfred University Fund

Theological Seminary Fund

Young Men Preparing for the Ministry Fund 100 00

Alfred University—Natural History Fund 200 00

Salem College Fund

Twentieth Century Endowment Fund . 90 00

\$46,634 43

B. How Invested.

(a) Productive:

Bonds\$ 7,052 35

Mortgages 32,950 00

Loan Association Stock 954 00

Theological Endowment Notes	2,415 00
Washington Trust Company	731 42
Real Estate Contract	1,900 00
Cash in Bank	81 66
	<u>\$46,084 43</u>

(b) Non-productive:
Theological Endowment Notes ... 550 00

\$46,634 43

Respectfully submitted,

PAUL E. TITSWORTH,

Treasurer.

Alfred, N. Y.,

August 1, 1912.

Examined, compared with vouchers and found correct.
E. E. HAMILTON,
Auditor.

The report was adopted, and the Treasurer was instructed to pay over the balances of revenue on hand to the various institutions designated in the report as beneficiaries.

The Annual Report of the Executive Board to the Society and to the General Conference was presented by the Treasurer and Corresponding Secretary, and was adopted.

The President read a letter from the Corresponding Secretary of the Eastern Association, asking for a message from the Education Society, to be presented at the coming meeting of that Association, in October.

Dean A. E. Main and President B. C. Davis were appointed to represent the Society at the Western Association; Dean Main, at the Central and Eastern; Dean Main and President C. B. Clark, at the Southeastern.
EARL P. SAUNDERS,
Recording Secretary.

Expression of Love and Confidence.

Whereas, Rev. W. L. Davis has labored among us as minister of the Gospel for more than four years, we do hereby wish to show our appreciation of his work, and our confidence in his Christian and moral character.

We hereby as a church wish to express ourselves publicly in our sadness at his departure and hope and pray that success may attend his labors, that he may be instrumental, in his new field of service, in giving strength to the church and in leading the lost to Christ.

Be it known that these resolutions have been moved and carried, and presented to him by the **HEBRON CENTER CHURCH.**

MARRIAGES

LIVINGSTON-AYARS.—At Williston, N. D., June 12, 1912, by the Rev. W. Knighton Bloom, pastor of the Congregational church of Williston, Henry C. Livingston of Fouke, Ark., and Miss Florence E. Ayars of New Richland, Minn.

ATTELY-SANTEE.—At the home of the bride's parents, Mr. and Mrs. J. E. B. Santee, in Hornell, N. Y., July 3, 1912, by Pres. B. C. Davis, Mr. William Vrooman Atteley and Miss Winifred Elizabeth Santee.

DEATHS

MARTIN.—Mrs. Agnes (Thornley) Martin, grandmother of Mrs. William C. Daland of Milton, died at the home of President Daland, April 11, 1912. She was born in Bolton, Lancashire, England, July 22, 1815. She was the mother of twelve children, ten of whom lived to maturity. She had twenty-six grandchildren, and thirty-one great-grandchildren, the most of whom are living at the present time. Five of her sons served in the Civil War.

Although in her ninety-seventh year, she was in good general health until about five weeks before her death. She was interested in the life about her, keen in repartee, sunny in spirit. It was an inspiration to know her.

She was a communicant of the Protestant Episcopal church. A brief family service was held at the home of President Daland, April 12, conducted by the Rev. L. C. Randolph. Her body was taken to Philadelphia for burial beside that of her husband.

L. C. R.

GREENE.—Tina F., daughter of Lorenzo and Orvilla Jones Greene, was born in the town of Adams, N. Y., August 24, 1848, and died at North Loup, Neb., May 17, 1912, being 63 years, 8 months and 23 days of age.

She united with the Adams Center Seventh-day Baptist Church, May 24, 1862, and continued a faithful member therewith till called to the church above. Tina was not real strong but was active in the work of life till the hand of disease robbed her of the power to be thus active. She honestly sought to do the best she could for friends and for the church she loved. Late in the fall of 1911 she went to North Loup, Neb., that she might spend her last days with a sister and brother living there. While seemingly too feeble to endure such a journey she lived to enjoy her friends there for several months, before being called hence. She sent a very cheery letter to the church to be read at the roll-call the first Sabbath in January. Her remains were accompanied to the old home by a nephew, Jason Greene.

Burial service were conducted from the home church, May 22, by the pastor. She was laid to rest in the Union Cemetery in the presence of a company of friends and relatives.

E. A. W.

CASE.—At Portville, N. Y., June 23, 1912, on her seventy-sixth birthday.

Amanda O. Edwards Case was born three miles west of Little Genesee, June 23, 1836. She was united in marriage on February 14, 1856, to George H. Case, who survives her. To this union were born four sons and one daughter: Arthur L. and Ira H. of Plainfield, N. J., John E. of Turtle Point, Pa., George Irving of Ceres, N. Y., and Mrs. Mary R. Fairchild of Portville, N. Y. She was converted and united with the Little Genesee Seventh-day Baptist Church in 1854, during the pastorate of the Rev. Thomas B. Brown. Of this church she was a faithful member and worker until called to the church above. Mrs. Case graduated with honors from Alfred Academy in 1856, and taught school for several terms at Ceres and other places.

Funeral services were held at the Little Genesee church, June 25, conducted by her pastor assisted by Rev. H. D. Bacon of Portville.

E. E. S.

LANGWORTHY.—Fred C., youngest son of Caleb and Alice Hull Langworthy, was born at Adams Center, N. Y., August 24, 1886, and died at Detroit, Mich., of typhoid pneumonia, June 28, 1912, being 25 years, 10 months and 2 days of age.

He was baptized and united with the Adams Center Seventh-day Baptist Church, May 19, 1900. For a number of years he was very regular at church and Sabbath school, driving, often alone, from his home six miles away. When he left home and found work in the city he very soon became a member of the Young Men's Christian Association, thereby associating himself with the people and religious interests well calculated to help deepen and maintain his Christian character. He was a young man of high and noble purposes, honored and beloved by those who knew him best, as was shown by a letter found in a box of flowers his companions sent with the casket.

Burial service were conducted from the home church on June 30, by the pastor, who spoke from Isaiah xl, 6, 7. The house was well filled with those who came to pay their last respects to the young man gone and to the heart-broken father who remains.

E. A. W.

BARNES.—Laura Jane Ayars, daughter of John and Mary B. Ayars, was born July 9, 1855, at Milton, Wis., and died at Wells, Minn., June 30, 1911.

She moved to Minnesota with her parents when but one year old. She was married to George A. Barnes, September 6, 1876, and resided in Wells until seven years ago when they moved to Redfield, S. D. They lived here until last April when they returned to Wells. Three children were born to them: Mrs. L. N. Olds of Wells, Minn., Mary, who died in in-

fancy, and Geo. A. Barnes Jr., of Redfield, S. D.

Mrs. Barnes was a woman of rare qualities. She was a devoted wife, a loving mother, and a kind friend. She will be missed by her loving friends, for to know her was to love her.

WHITFORD.—Roger Alexander Whitford, the five-year-old son of Dr. and Mrs. O. B. Whitford of Plainfield, N. J., died of pleurisy on July 22, 1912.

Little Roger underwent an operation for appendicitis and was doing finely for a week, when pleurisy set in and took him away. After brief funeral services at the home the little body was laid to rest in beautiful Hillside Cemetery. The family and relatives have the sympathy of all who know them. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

VARs.—Elizabeth, the infant daughter of Mr. and Mrs. Alexander W. Vars, died July 27, 1912, aged twelve days.

"And they brought unto him their infants, that he should touch them." "And he took them in his arms and blessed them."

BROWN.—At his home in Brooklyn, N. Y., July 25, J. Albert Brown, aged seventy-four.

He was a veteran of the Civil War, having enlisted in Co. E, 85th New York Volunteers, but most of his time of service he was chief clerk in the office of General Foster and General Butler.

HUGHES.—Matilda J. (Lippincott) Hughes, third daughter of Robison and Rebecca Lippincott, was born near Jackson Center, Ohio, February 14, 1855, and died of cancer at her home in Jackson Center, July 19, 1912, in the fifty-eighth year of her age.

When about eighteen years of age she was baptized in the fellowship of the Jackson Center Seventh-day Baptist Church where she remained a faithful and consistent member. On March 20, 1880, she was united in marriage to Dea. Wm. V. Hughes. To them were born four children, three of whom survive her. She has been in feeble health for about four years, but for two months her strength rapidly failed. She leaves to mourn her loss the bereaved husband, her children, two sisters and a large circle of relatives and friends.

She was a loving and helpful wife, a patient and thoughtful mother, and an earnest and devoted worker in the church.

Farewell services were conducted, July 21, by the pastor assisted by Rev. Mr. Smith of the Methodist Episcopal church. The texts used were Jer. xv, 9: "Her sun has gone down while it is yet day," and Rev. xiv, 13: "Blessed are the dead who die in the Lord." Interment was made in the Seventh-day Baptist cemetery.

G. W. L.

WANTED: One copy of *Jubilee Papers* and two copies of Rev. Henry Clarke's *A History of the Sabbatarians*. Must be in good condition. Address: C. H. Greene, 36 Buckeye Street, Battle Creek, Mich.

SABBATH SCHOOL

LESSON VII.—August 17, 1912.

THE RULER'S DAUGHTER.

Lesson Text.—Mark v, 21-43.

Golden Text.—"And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise." Mark v, 41.

DAILY READINGS.

First-day, Matt. xxviii, 1-20.

Second-day, John xi, 17-36.

Third-day, John xi, 37-53.

Fourth-day, Acts ix, 31-43.

Fifth-day, Matt. ix, 18-26.

Sixth-day, Luke viii, 41-56.

Sabbath day, Mark v, 21-43.

(For Lesson Notes, see *Helping Hand*.)

Revised Conference Rates.

We are glad to announce that the Chicago and Northwestern Railway will run a special train from Chicago to North Loup, Neb., providing they have one hundred or more passengers.

They suggest that this train leave Chicago Tuesday morning, August 20, at 9.15. It will be run through without change to North Loup, arriving there about 9 o'clock Wednesday morning, in time for the opening of Conference.

The following Homeseeker's fares will apply to tickets purchased on August 20 from points mentioned to North Loup, Neb., and return, with return limit of twenty-five days from date of sale:

Chicago, Ill	\$22.35
Milton Junction, Wis.	21.23
Harvard, Ill.	21.16
Delmar, Iowa	18.55
De Witt, Iowa	18.00
Cedar Rapids, Iowa	16.05
Tama, Iowa	14.60

This train will carry Tourist sleepers, if enough space is reserved, the rate from Chicago to North Loup for a lower berth being \$2.25. Pullman sleepers will not be furnished for less than eighteen persons. Lower berth rate from Chicago to North Loup is \$4.25.

Homeseeker's fares do not apply from points in Trunk Line territory, that is, east of Salamanca and Buffalo. Homeseeker's

fare from Salamanca is \$43.30 and from Buffalo \$43.55 to North Loup and return. Tickets on sale August 20, 1912.

Homeseeker's tickets allow stopovers of 10 days or less but not to exceed final return limit of 25 days at Ames, Cedar Rapids and Council Bluffs, Ia., and at Central City, Neb., and points west thereof. The regular one way fare from Chicago to North Loup is \$13.82 and round trip is \$27.64. Stopovers are not allowed on one way or round trip tickets sold at the regular fares.

Delegates desiring to go to other points, or further West, may avail themselves of the Summer Tourist fares via the Chicago and Northwestern Railway, returning same route, or by arrangement, returning other routes; for example, Summer Tourist fare from Chicago to Denver and return is \$30.00, limited to October 31.

The regular one way fare via the Erie R. R. from Westerly, R. I., to Chicago, Ill., is \$21.00; New York to Chicago \$18.00; and Alfred, N. Y., to Chicago, \$12.35.

The committee believes that enough will go from the East and from Chicago and vicinity to avail themselves of the special train over the Chicago and Northwestern, which obviates a long and tedious wait at Grand Island.

Will all those who expect to go to Conference promptly send their names, and sleeping-car reservations they desire, to Mr. Ira J. Ordway, 1447 W. Monroe St., Chicago, Ill., in order that he may make the necessary arrangements, and that before the last moment?

If any further information is desired, consult with your local ticket agent.

IRA J. ORDWAY,
WM. C. HUBBARD,
W. A. HOOD,
Railway Committee.

"The truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures, and know not what riches lie under the feet of their interpretation. Sometimes, when they discover them, they call them new truths. One might as well call gold, newly dug, new gold."

SPECIAL NOTICES

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

The First Seventh-day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in Snow's Hall, No. 214 South Warren Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, 450 Audubon Ave. (between 187th & 188th Sts.), Manhattan.

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. L. A. Platts, pastor. The pastor's address is 264 West 42d St., Los Angeles, Cal.

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 136 Manchester St.

A cablegram from Africa says that Wilcox and Moore have reached Blantyre on their return trip. Both are well.

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The Sabbath Recorder

THE SALOON.

His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net. He croucheth and humbleth himself, that the poor may fall by his strong ones. He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.—Ps. x, 7-11.

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