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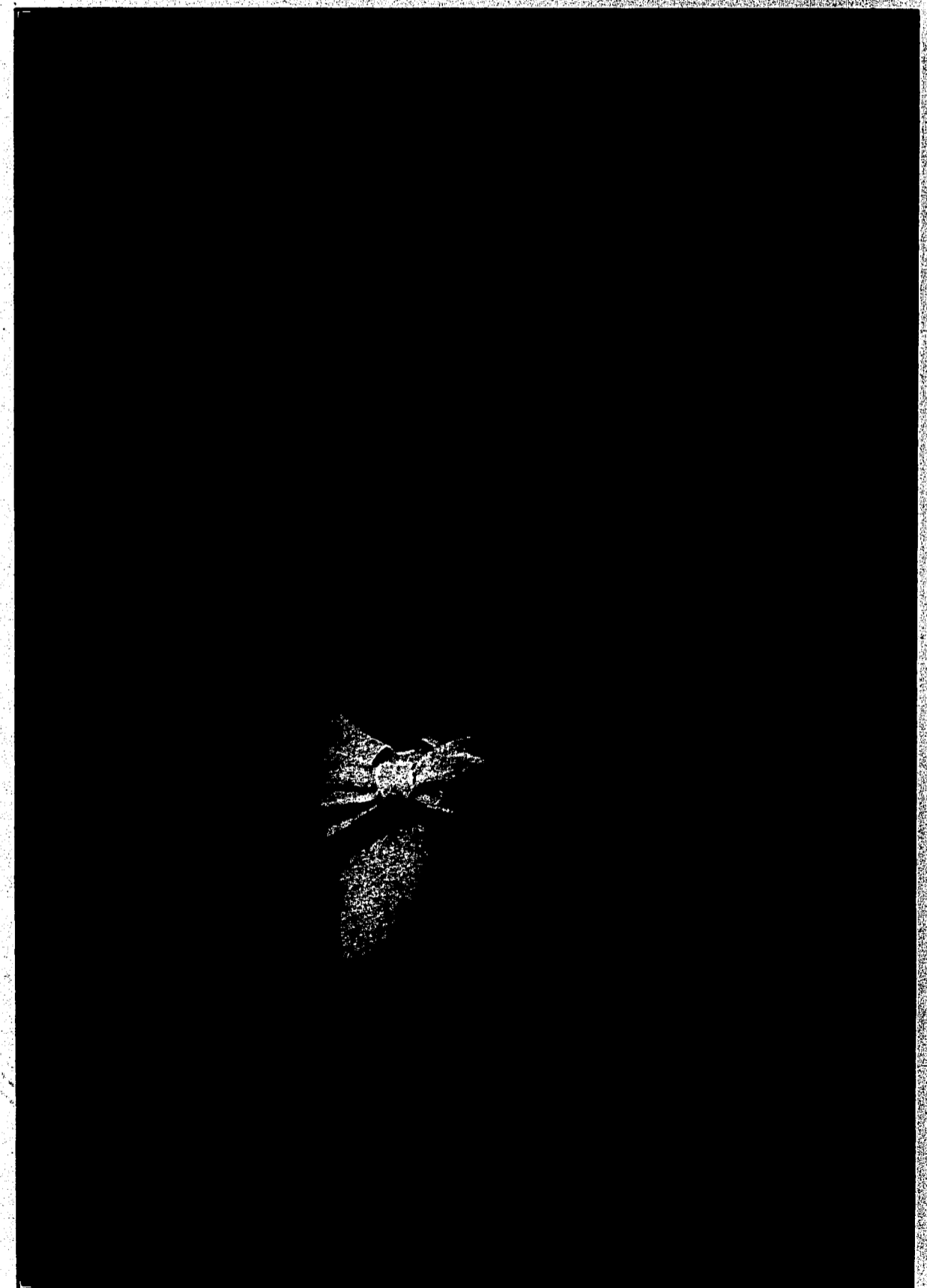


*The* **SABBATH VISITOR**, PLAINFIELD  
NEW JERSEY

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July 14, 1913

# The Sabbath Recorder



PRES. CHARLES B. CLARK, M. S., M. A., Ph. D.

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# The Sabbath Recorder

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PLAINFIELD, N. J., JULY 14, 1913.

WHOLE NO. 3,567.

## COMMENCEMENT EXERCISES AT SALEM COLLEGE

Commencement at Salem College, which was held from June 7 to 12, was the twenty-fifth anniversary of its founding. Although no especial exercises were conducted in commemoration of the fact, it was frequently mentioned.

The weather from the first was all that could have been desired and the attendance at every session was indicative of the interest of our townspeople and friends in their home college, and their appreciation of the work she is trying to do for them. All who came were not only entertained but mentally and spiritually fed. They carried with them to their homes a new inspiration and understanding of the work and aims of Salem College as well as of prevailing ideals in the educational world at large.

Four masterful addresses were given: the Christian Association annual sermon by the Rev. F. M. Briggs of Morgantown, whose theme was "Self-sacrifice the Principle of Success;" the baccalaureate sermon by the president, Dr. C. B. Clark, his theme being "The Price of Truth;" the address before the Alumni Association by an alumnus, Attorney E. F. Garrett of Clarksburg, on the subject "The Responsibility of the Alumnus to His Alma Mater," and the doctor's oration of commencement morning by Dr. Corliss F. Randolph of Newark, N. J., whose subject was "Education as a Preparation for Service."

It was remarkable that these men from different sections, with varied interests and wholly without preconsultation, should bear the one burden of "sacrifice" as the ideal power of the world.

The Rev. Mr. Briggs made reference to many noted persons whose devotion to the cause of humanity had led them to follow lives of self-denial and sacrifice, climaxing with the example of "Him who gave his life that we might live," advising all to "follow in his footsteps."

Doctor Clark in his baccalaureate sermon bore stress upon the fact that only by lives of earnest truth-seeking can the race best be served and that the problems of duty should be approached with open hearts. "There is no freedom worth having save that which comes to one when he enters into fellowship with truth and follows her as his own heart and mind enable him to see her."

The address before the Alumni Association by Attorney Garrett was weighty with ideals of service. His burden was that the real end of education is service, particular emphasis being placed upon the power which is at the hand of every truly educated alumnus and his responsibility of putting that power at the command of his fellow men. Especially should the alumnus serve his Alma Mater, to which he is so deeply indebted. The Rev. A. J. C. Bond was elected president of the Alumni Association for the ensuing year.

In the doctor's oration of commencement morning, Doctor Randolph emphasized the fact that all that is worth while comes through struggle. Educated, trained workers are demanded in all the avenues of life. This training calls for necessary effort should the real service be performed which the many problems of our times require.

There was a ring of service and sacrifice to many of the student exercises which was very gratifying to those who are trying to help the young of our day to hold the right attitude toward the great issues of life.

The class-day exercises were very unique. When the curtains were moved back from before the platform, the class of 1913 was disclosed seated around small tables in social enjoyment as having just partaken of a banquet. Their program took the form of after-dinner toasts which were wholesome and appreciative and not without frequent witticism. This hour was a great pleasure to all who were present.

Field day was introduced with the commencement of 1912. At that time the cup

was won by the class of 1913 and this year by the class of 1915. The college has a very attractive and convenient location for field exercises in the lots recently purchased opposite the campus. Salem citizens took much interest in this occasion.

The alumni banquet, which was served by the local W. C. T. U., took place immediately following the commencement exercises and was well patronized.

On the whole this annual occasion indicated a progress which is very gratifying to the friends of Salem College. She is facing forward, climbing upward, and with such loyal support and hearty cooperation her future is certainly assured.

It had been the hope and ambition of the president of the college that every obligation against the college might be cleared away by this commencement. But that great blessing must be withheld for a time. It seems necessary to continue the canvass a little further. At the present time the college lacks \$1,500.00 of being paid out.

AN OBSERVER.

### Baccalaureate Sermon, June 8, 1913.

Theme: The Price of Truth.

Text: "Ye shall know the truth, and the truth shall make you free." John viii, 32.

In one of Doctor Horne's text-books, we find this significant statement: "A liberal education is rather an attitude of mind than a knowledge of courses." It is not what goes into the mind, but what the mind gives forth that betokens culture, liberality and sound education.

In conversation, a short time since, with Doctor Deahl of the state university, we made the remark that Salem College tries to bring her graduates to hold the right attitude toward life and its responsibilities. The doctor was silent a moment and then said: "It is assuredly a great thing to have the right mental attitude toward the great issues of life. It is a great thing."

When one considers the character of the times in which it is ours to live—the magnitude and complexity exhibited, the quite extraordinary uncertainty and indecision which characterize many issues, the problematic character of social relations, industrial and economic investigations, political conundrums, and the unsettled state of the

moral and religious world,—I say in the midst of such an array of unanswered interrogations an educational institution like this is confronted with the serious question of defining for itself and its students what shall be the mental attitude it shall seek to cultivate and realize for itself, both in its faculty and in its graduates.

Because we are confronted with this question, in which none of you as parents can be indifferent, because we seek acquaintance and enlightenment, because we want you as parents and patrons to know what we are now trying to do for your sons and your daughters, because we want your friendly criticism and cooperation, and because in this last charge to these graduates, I want to remind them of our purpose and aim, we invite for a brief time your attention, while we try to define the mental attitude which we believe the demands of our time require of men and women who are entering into this complex inheritance. What attitude of mind does reality, and reason, and God, and the present situation demand as the product of a Christian education?

It is little or no answer to say that all of these demand of us the right attitude of mind. That is true of course, but our inquiry is: What is the right attitude?

Put in its simplest form, the educational attitude demands something like this: that our approach to every problem and situation of life shall be one of open-mindedness, carefulness to ascertain all the facts, that these facts shall be received just as they are, without bias, prejudice or misconception; that no half-way solution shall be accepted as adequate, and that the truth when found shall be followed confidently, trustfully and resolutely. Down in the depth of his nature, every true-hearted man and woman desires to possess the truth; while but few, indeed very few, seem willing to undergo the necessary pain and labor of discovering her. Many material and spiritual idols intervene and interfere. Many, too, accept and repeat mere words, forgetting that truth lies in apprehension and comprehension, not in verbalism. Truth, to be such, must be found afresh for every mind. Education has no short-cut prescriptions, and often must answer something like the small boy who, upon being interrogated by a stranger as to the whereabouts of a certain place, re-

plied: "I don't know, Mister, but here is the road to it." Reduced to its lowest terms, the attitude of mind, induced by Christian education, is one of sincere truth-seeking.

This attitude is recognizable by two prerequisite characteristics. The first of these is mental honor; that is, intellectual integrity, an insatiable craving and yearning for the Spirit of Truth, veracity, love of consistency, demand for harmony with reality, passion for verity, *conscience*—which is, literally, knowing or fitting together. The second characteristic is not less indispensable than the first. It is intellectual vision, mental insight, intuition, depth, reach, logical grasp. What we achieve in our truth search will depend upon not one, or either of these mental qualities taken separately, but upon our success in bringing these two factors together as inseparable and indispensable parts of a single disposition.

To illustrate, it avails nothing to know the mass of a moving body and not know its momentum, or to know how fast a body moves, and not know its weight. A sixteen-pound ball of iron might come in contact with a human body so gently as to afford no shock whatever, but if hurled from the cannon's mouth its consequence is dire enough. No more can any man's truth-getting ability be affirmed unless a concrete quantity of his logical capacity as well as intellectual integrity can be reckoned. If ignorance turn the wheels in a man's head, he is not safe to follow though he possess the highest moral purpose. But he is just as safe as the man with keenest intellect, if that intellect be diseased with moral shortsightedness. Your efficiency equals your intellectual integrity multiplied by your ability to think straight. No more. Reduce either a man's conscience or his logic to an unknown quantity and you can affirm absolutely nothing of the trustworthiness of such leadership; and much less can you assure yourself of a desired goal in following such leadership.

History is crowded with examples, in all departments of life, of men and institutions illustrating the conscious or unconscious attempt to divorce conscience from intellect. Wherever it has happened in human history and experience that either through forgetfulness or deliberation men have expunged either conscience or insight,

both the men and the cause they feign would serve have come to ruin. One might as confidently expect to journey in safety without the use of eyes, as to hope for the cause or man that puts either intellect or conscience under the ban. Dare we say which has done the greater harm, or most impeded human progress,—unenlightened devotion or unscrupulous intellect? Each in turn has filled the earth with woe and suffering. Look into whatever field of human experience you please, whether individual, national or institutional, the issue is sure and certain, tragedy is always up the sleeve of either situation.

I offer you but a single illustration, and I have chosen to draw the facts from religious experience. Before us stands the noblest man of all time. He is accused of spiritual and political treason; and he is on trial for his life. The judge is Pilate. Before him crowd the accusers. They are religious leaders. They are honest, earnest men, but narrow, bigoted and self-confident. They have moral enthusiasm, but no vision. They are devout, but blind and insensible, and consequently rash. In their blind, but enthusiastic devotion to the cause of religion, they interpret purity as impiety, they confound reason and conviction with misbelief, and worship, in their indiscriminating eyes, seems but blasphemy.

The accused speaks. His plea for truth is so simple, so just, so earnest, so clear and convincing that it moves even the hardened old Roman judge to ask in his embarrassment: "What is truth?" But Pilate was a man of the world. He was intellectually alert and undecieved. He had vision. He saw in the accused unfathomed depths of manhood and character. He saw clearly through the shallowness of Jewish fanaticism, but he lacked conscience, moral courage and purpose. He was without integrity and so yielded to the insistent but malevolent demands of the Pharisees. There it is: there may have been vision without honor, or honesty without insight, and both will end in tragedy. It has always been so, and it will continue to be so until the fundamental principles of this old universe have been rebuilt.

We make no apology as an institution for saying that it is our conscious purpose to stress with equal earnestness these two principles so vital to human welfare. And yet in the face of this conspicuous endeavor

and within the hearing of this announced policy we have students who are thinking that *they* will work out *their* salvation on the basis of right feeling and good motives alone. Good intentions, they think, will secure the ends they seek, while they leave the straight, hard thinking to the logician. While others—not a few—are proposing to stake their fortune on trained wits, and let strict integrity go to the winds. Now, as sure as fate, tragedy is up the sleeve of both these attitudes. Salvation is at the goal of neither one nor the other taken alone. Wedded to both, you will find yourself as strong as the universe itself. How long must we study history to learn that mankind must exercise sense as well as sentiment, and how long must we study science to find that God made us to possess both sentiment and sense?

It is true that men possessing both conscience and brains have come to different and sometimes contradictory conclusions. Not all men interpret the meanings of life in the same terms. Shall we therefore conclude that the riddles of experience may not be solved? Shall we abandon our quest for this priceless gem? Or, can we see that a price must be paid commensurate with its value? What you are worth to yourself and society, young friends, depends upon your answer to this question. There is something more important for you than agreeing with your professors. It is of small consequence whether you agreed with their conclusions or arrived at conclusions of your own. The important thing is that you reached *some* conclusion which was sincere and which was the result of your own effort and conviction. To you, graduates, it means nothing tonight whether you reached the same results in your thinking as did the other members of your class, but it means everything to you and the world whether or not you have achieved the habit of approaching every question and issue of life with an alert mind and an open heart. From this time onward you must stand more or less alone. If you have formed the habit of sincere, independent thinking, you are ready to go, and the world is ready to welcome you to a place among its trusted leaders. If you have not, you had better join the freshman class next fall. The world will not be long in learning how much may, with safety, be committed to your care.

Do I hear some of you say: "It is both puzzling and discouraging when men who are both honest and intelligent come to diverging conclusions; and, beside, when my conviction of truth crosses at right angles the well-trodden lanes of convention and tradition, it is so much easier to fall in with other men and travel in the paths they have made"? To all of which I give consent, but ask your indulgence while I answer by concretely illustrating our meaning of the "right attitude of mind" in just such a situation as you mention. No other aspect of our modern life presents a more unsettled situation than the religious. So profound is the character of this condition that it amounts in some minds to a transition epoch. We may as well admit that many are worried and still more are indifferent, if not even careless.

Many times within recent years has the older generation of our fathers and mothers expressed grave anxiety as to the outcome of the present religious uncertainty. This suspicion and disquietude is often voiced in language something like this: "People don't go to church or study their Bibles as they used to do; they don't have revivals like they used to, nor does joining the church mean what it used to. The young people are taught all sorts of strange things now-a-days so they don't believe like they used to. Our young people have lost faith, and religion is going into decay."

The one thing unmistakably evident in these words and the spirit which breathes through them is that these thoughtful old men and women are sincere and a deep but honest sadness actuates them in all that they say.

On the other hand we often hear many younger men and women, especially the graduate, use language something like this: "I am glad things are not what they used to be. In grandfather's time they were credulous, if not actually superstitious. They worshiped the Bible and cared little for reason. I have gotten away from all that. I go to church when I please and believe the creed or not just as it suits me. It makes no difference, anyway, what a man believes. The dear old pastor is an old fogey, and I can not believe as he does, but I guess he has religion if anybody has."

After you have reached the inner heart of these young men and women, there will

come home to you the unquestioned conviction that they too are honest and no less sincere in their point of view and expression. There are scores and thousands of young men and women in these American homes who hold a silent attitude on matters religious, because, right or wrong, they honestly feel that any expression of religion coinciding with their convictions would be unwelcome, and so they are given credit for having none.

The old men referred to honestly believe in the Bible as an infallible book, while the son just as sincerely regards it as a record of religious experience, genuine, but progressive in character. The father holds that creation, conversion and sanctification are miraculous and static events, due to divine fiat, while the son thinks creation is a process of divine energy embodying itself in every new-formed life, salvation is character, and development the key to divine revelation. Right or wrong, these views form the gist of two religious conceptions. Denying one or the other or both settles nothing. Recognition and assistance in discovering the truth is our duty both to ourselves and our posterity.

Intellectual honesty, however, is not enough. It is a trying time for both old and young, and on both sides there is suffering and the possibility of tragedy. Unless there is a careful study of personal relations and obligations, and a serious endeavor to understand each other, many parents and children will suffer spiritual estrangement. The same process is at work in churches of every denomination. The present situation demands *patience* on the part of the old, and *respect* on the part of the young. While our fathers and mothers wait, we who are young must be respectful and obedient. In religious matters men are sensitive and often hasty, but the future blessings or future woes which are at stake in this issue argue for patience and wisdom on the part of each for all. It is a time when both fathers and sons need humbly and thoughtfully to pray for guidance *lest they forget*, lest in a time like this *we forget* the personal courtesy due every man who, however imperfectly, yet sincerely, is seeking the truth.

An unbiased and sober analysis of the present situation reveals the fact that not only are sire and son both honest, but both are right and both are wrong. The old

men are right when they say, "Things are not as they used to be." Times have changed, are changing, and will continue to change. We do live in a different world from that of our fathers and grandfathers; but dear and worthy and monumental as may be any achievement of the past, we can not long abide there. The Fates have decreed that we must move on, or perish. As says the poet:

"Truth is eternal, but its effluence  
With endless change is fitted to the hour."

Just as through the revelations of Copernicus and Galileo, men found that the universe was a thousandfold larger than their fathers had dreamed, so now will our children find, when they know the truth, that religion is a thousand times greater in its embrace and significance for life than our fathers have taught us. We are on the way to finding out that religion is the most liberalizing, liberating, rational, normal experience that may come within the range of our lives. Some day, though not yet, our children are going to find out that religion is not a ticket nor a passport, but a normal existence. Some day, though not yet, our children will discover that religion is not so much something to take us to heaven, as it is to bring heaven to us. Some day, but not yet, our children will see that religion is more to keep hell out of us, than to keep us out of hell. We do not teach it, but some day our children will teach their children that man lives only while he is in perfect adjustment with this world order and universe, as a divinely ordered discipline, every scrap of which has a divine meaning,—that is, for him who has the mind to read it. We are finding out through reverential science that the handwriting of the Almighty is not confined between the lids of a book, that it is not only there but written not less large in present rock and distant star, on land and sea, in the wonders of biology and the spiritual development of man,—that is, for him who has the heart to read it there. Some day, but not now, some man will discover that religion is not a static, cut and dried, machine salvation, but a divine infusion of spiritual potential, with which man may cooperate. We have not reached it yet, but some day, when our children have grown wiser than we are, they will see a grandeur and dignity, a nobility and sublimity in the Bible viewed as a revelation

of the divine Ideal actualizing itself in human life which will as far outshine any foreign and dead-level infallibility, as the sun outshines the moon. To me the present religious readjustment points in the direction of these attainments. It may be a halting and imperfect step, but it is headed in that direction. The vision of the poet expresses it thus:

"I doubt not through the ages one increasing purpose runs  
And the thoughts of men are widened with the process of the suns."

Yes, the sire is right—times are changing,—but he was right in more than that, and be it said to our shame, young men and women, he is right when he thinks the young are lacking in due respect. Irreverence is the besetting sin of young blood and of this age. Our fathers and mothers have a right to our due and considerate respect, to our filial obedience and our dutiful regard. *To them* we owe it that all that is good and beautiful and worthy in life has become our heritage and possession. To the past solely do we owe it that material, social, ethical and spiritual betterment is a constituent feature of twentieth century opportunity. We have a debt to be paid, young men and women, and not the least of it is respect and esteem for the worthy generation of our fathers and mothers. Any man who will laugh at his father's faith or ridicule his mother's prayers is a craven, moral degenerate. Any man who can see nothing but ignorance and absurdity in the creeds of the dead exhibits a paucity of spirit and a want of historical intelligence which makes him an object of pity if not of contempt. When we in our generation have struggled, and bled, and poured out our souls, and conquered as our fathers have done, heaven may respect us as it does them. The old, it is true, does not represent the new, but it did create it, and therefore we owe it respectful recognition, if not our veneration. Nine-tenths of the heartache and sadness of increasing age and decline would be consoled did we but recognize in a practical and dutiful manner our debt of respect, consideration and appreciation.

So much if you please from the standpoint of the past. A word now from the young man's point of view. The young man is right in his claim for the responsibility of his own selfhood. The young

must have their own experience. Their creed must be the product of their own thinking. The young man must stand or fall on his own account. The universe recognizes no proxy processes. The young may listen to the reasoning of a sage, but his life and belief must be of his own making.

Though the youth is right in his claim for his own religious personality, yet he is wrong in his feeling—conscious or unconscious—of superior wisdom. Few of us are responsible for practically anything of all the good we enjoy. The most of our benefactors are unknown to us, but our obligation is therefore none the less real. This fact applies not only to all the material blessings that minister to our bodily comforts, but it is not less true of our religious conceptions. Why do not you and I in our ignorance and superstition daily implore some blind force in wood or stone or wind or storm? How does it happen that when *we* pray we calmly and confidently address "Our Father," and do not appealingly supplicate the turning away of the wrath of some enemy god? *Why?* It is because up through the life of the race our fathers to a thousand generations have thought and sought and struggled and suffered and readjusted themselves to higher and yet higher conceptions of truth. The Bible is a part of that wonderful record. Truth and wisdom did not die with them, but was passed on with cumulative power and comfort to oncoming generations. Truth and wisdom were not born with us, and our duty will be done when we have passed them to our children with clearer luster and enlarged proportions. I am not afraid of the moral qualities of our youth if only they can catch the vision of this ever enlarging account of personal obligation. The young who stumble over the past do so because they fail to appreciate their need of it. The right attitude of mind, in this, as in all other relations of life, comes only through a better understanding of these relations.

In a world of knowledge and progress, both the old and the new are needed as complementary agents. As young and aggressive thinkers we may doubt the efficacy of some of the forms, others may go so far as to doubt the creeds, and a few possibly may go so far even as to doubt the church, but religion as the embodiment

of the eternal values, religion as the spirit of service, religion as the priceless concept of Christian character, religion as the golden bond between man and the Ideal Person, certainly no man of ordinary enlightenment could desire to conceal either his approval or his obligation to its high worth.

Such, young friends, are some of the conditions of the times on which we have fallen. Who could not be glad to be alive in the midst of such overwhelming opportunities. Life and civilization is seeking light on a thousand unsolved questions. You, like the rest of us, will be staggered more than once ere you reach the end of your road if you live the vital life of thinkers. May it be yours in each moment of doubt and fear and hesitation to hear one voice—the voice of One greater than priest, or poet, or philosopher—a voice so clear and unequivocal as to bring to its hearers courage and resolution—"Ye shall know the truth, and the truth shall make you free." My young friends, graduates of the year 1913, there is no freedom worth the having in any experience of life save that which enters into one when he enters into fellowship with truth and follows her as his own heart and mind enables him to see her. Till your last day with earth, be seekers after the whole truth, and, as the divine Master has said, you shall be free: free from discouragement and free from fear. The real disease which destroys men's *souls* is the weakness which allows low desires to master the mind, selfishness which seeks only personal interest and personal gain, mental shiftlessness which knows no difference between error and truth, stupidity which accepts not the truth when it is offered, infirm purpose which declines to follow the truth at any cost, and the timid heart which paralyzes highest purpose and renders powerless the finest ideals.

It matters not so much what path of service you have chosen to take. The vital thing is that you make it one which shall conduct yourself and others to the heights of truth, beauty and virtue. Let it be hoped tonight that your education shall mean something transcending the class-room; something more than the facts of geometry, and history, and language, and chemistry. If you shall have tender memories for your Alma Mater, may it be because

she has taught you to approach the problems of duty, of human and divine relationships in the same spirit as you approach a problem in physics or mathematics, with open hearts and clear heads. May God grant you in this world a knowledge of truth, an appreciation of all beauty, and a life of honorable, happy service. The truly educated man desires no more, and this for you is the prayer of your Alma Mater.

### Responsibility of the Alumni of Salem College to Their Alma Mater.

E. H. GARRETT.

*Address for Alumni Meeting, June, 1913.*

MR. PRESIDENT, ALUMNI AND FRIENDS OF SALEM COLLEGE:

I greet you in the name of memories and friendships immortal, for it is part of my creed that true friendships and all matters of mind and spirit are dowered with the rich gifts of life everlasting. I remember with joy and thankfulness my contact with the founders of this college and with that first class which gathered against the hill yonder to begin to drink at the fountain of truth and wisdom opened in Salem by the sacrifice and effort of those who sought to provide opportunity for both creating and satisfying the ambitions and aspirations of noble young manhood and womanhood.

Were I to yield to the thoughts and emotions awakened by the memories of nearly a quarter of a century ago, I would become reminiscent in the extreme and would stray from the topic upon which I have been requested to speak; but the thoughts awakened by these memories would furnish material for at least one good speech, for the founders of this college were a noble band and rendered a conspicuous service to the cause of Christian education; and that first class has been able to leave its impress upon several communities in several States and its members are now in strength and vigor of life, cherishing lofty ideals of service, moved by deep resolves for good and aflame with zeal and commendable ambitions of future usefulness.

And as the thought of that early day of beginnings awakens memories, so the evidences of the present efficiency and prosperity of the college call forth gratulation

and rejoicing. The little one has not exactly become a thousand, but has become several hundred, and with adequate buildings and endowment and through the hearty cooperation of all the alumni and friends of the college, there would soon be a thousand eager students here equipping themselves for that large and blessed life to which God calls and for which humanity waits with deep longing and eager expectation. No praise of the faithful souls who have sacrificed and travailed in spirit for the upbuilding of this college could be extravagant; they and their achievements alike are beyond praise; and whatever of rejoicing may be in our hearts today has its foundation and warrant in the facts of past achievement and present efficiency and outlook upon the future. Surely, my friends, this anniversary is one of hope and is radiant with the glory of the days that are to become actual in the life and history of this institution.

But we are not met to indulge in reminiscences, nor yet in gratulation and rejoicing. The ancient Greeks were wont to meet in their anniversaries for games of strength and skill, for recitation of song, of tragedy, of history; the troubadours met for parliaments of love and poesy; and learned societies meet in the capitals of the world today for the advancement of particular sciences. We are met, as I understand it, for a purpose which involves all these elements and much besides. This meeting calls for serious thought and for appreciative and self-sacrificing service and action. If you do not so understand the object of this meeting, my first task and duty is to remind you that the time is come for the friends of this college to put away childish things, abandon the thought of infantile days, and deal with things of mature manhood and womanhood. This college has passed beyond the period of infancy and childhood. It has successfully passed through the childish afflictions of chicken-pox, measles, whooping-cough and mumps! It is passing now from adolescence into mature life; and is, therefore, in the midst of that crisis of which physiologists, psychologists, soul-winners and educators have so much to tell us today. The friends of this college, whether faculty, Board of Trustees, alumni, students, contributors of money, solicitors of stu-

dents, hewers of wood, drawers of water, or what not, if real friends, are charged with the solemn responsibility, the Herculean but not impossible task, of conducting this college, a favored child of heaven, out of adolescent experiences into mature life and function as an educational institution. The college is now fulfilling its function as a leading institution of learning in our State. It is fulfilling many of the functions of an actual college, but adolescent limitations surround it, adolescent experiences and ideals prevent maturity of life and function. Our responsibility arises out of this state of facts which I have set forth metaphorically, and out of our relation to the college as the beneficiaries of the good which it has been able to bestow.

It is a fable of unknown antiquity that, in the beginning, the gods divided man into men, that he might be more helpful to himself; just as the hand was divided into fingers, the better to answer its ends. This fable sets forth the truth that in the divided or social state different functions are parceled out to individuals or groups, each of whom is charged with responsibility for a just and appropriate part of the joint work. In this distribution of function, as Emerson tells us, the scholar is the delegated intellect of society. By the influences of nature, by the mind of the past, and by the action which loads words with life, the alumnus, the scholar, is trained and qualified to fulfil his function as the delegated intellect of society, as the greatest moral force in society; and his responsibility is commensurate with the greatness of his function and opportunity.

I. In order to the determination of his function and responsibility, let us fix in our minds a "Shorter Catechism" of the essential elements which contribute to the production of the alumnus, the finished product of education. There are five elements in my philosophy of education.

1. And the first of these is a mind, a nature, capable of development. The ancient Greeks held that all are born with equal capabilities; but such a view is contradicted by all the facts in the case. The fancies of the French Revolution and the philosophy of the period preceding, expressed in part in our Declaration of Independence, are high sounding but senseless fabrications. All men are not created

equal. Some when born are doomed to idiocy; many others are predestined to be physical, moral and mental weaklings. If there be no native ability, there will be no development. Education as well as nature "abhors a vacuum." No teacher, no school, no method can be charged with the responsibility of producing a wise man out of a fool, a scholar out of an idiot. Write it down as a first law, that there must be mind, a nature, capable of development.

2. Given a knowing mind we need next a knowable universe, an outside stimulus, something to be known, a moral goal to be attained, a recognition of the fact that the universe of God is fashioned on the basis of intelligence, order, right, and is itself the result of development. Belief in a theistic evolution is indispensable. Unless the universe be constructed on an intelligent and intelligible basis the pursuit of knowledge is folly, the quest of truth is vain and doomed to failure; but if the universe be founded and fashioned by an Infinite Intelligence it becomes a standing invitation to the inquisitive mind to explore its mysteries and discover its secrets.

3. But again, given a mind and a knowable universe, we need as a third essential, an appetite, a hunger for the truth, a disposition to seek after the truth, to follow the order of the universe and seek higher things. The scholar is made, not born. Minerva may have come forth from the skull of Jove full panoplied, but the alumnus is not produced thus today. I do not believe Carlyle's definition of a genius as one who can and does apply himself; but I do believe that even the genius must apply himself, and with as great assiduity as the mediocre, and that the ability and disposition, so to do is itself a form of genius. Only those who hunger after truth shall be filled, only such shall become the educated, the alumni; but all such shall be crowned with the glory which belongs to mature manhood and womanhood.

4. Given these three elements and conditions of development, there is a fourth essential: a teacher, a guide for the student with his knowing mind seeking the truth of a knowable universe. The function of the teacher is woefully misunderstood and in some cases grossly exaggerated, but a teacher is an indispensable factor in the production of the scholar. The

teacher must be, in part, an instructor, a sausage stuffer, a fairy rubbing the book over the simpleton's head, but this is a small part of the true teacher's function. A larger and more valuable function is that of giving inspiration to the pupil. I remember with lasting gratitude a few teachers who fired my soul with ambition to know and who taught me to investigate for myself. The true teacher supplies the method, shows how, and this is the thing most to be desired by the pupil after a love for the truth; and here the teacher is distinguished from the bungler. It is also part of the function of the teacher to gauge the pupil's capacity, erring if at all by giving him more rather than less work than he is capable of doing, recognizing his individuality, his special fitness for some things and lack of fitness for others, and occasionally discovering in the mass of students with whom he deals a genius who may be of more value than all the rest of the class.

5. One more essential remains in order to complete our survey of the forces which produce the lumnus: favorable conditions for the operation of the four essentials which I have briefly mentioned. Much is included here. For example, intellectual sympathy, home influences, the determination of what knowledge is most worth while, providing both the masculine and the feminine influences, the order in which subjects should be studied, the equipment of laboratories and seminar rooms, the creation of scholarships, professorships and special funds, providing library, gymnasium and the like. All these and much beside, especially *freedom*, the opportunity to pursue truth untrammelled by bias and prejudice, the cultivation of a wholesome and proper disregard for authority, for to this height the student must be brought before he is a true scholar. The real student recognizes no external authority. He will maintain a teachable spirit, but refuse to be servile. The great, the supreme need of this college, as of all students and thinkers, is to be brought into the open spaces and the pure air of this freedom where it can do its work without hindrance or restriction as it shall be able to do it when its wilderness wanderings are fully ended and it enters into its certain and glorious

inheritance. So may it be! Soon may it be! Amen and amen!

II. With this outline of the philosophy of education before us we should be in a position to determine the function of the different parties in interest. I am to undertake to define the function, the duty, the responsibility of the alumnus, the product of the various forces and elements. Just because the alumnus is the product of all the elements, his responsibility appears in connection with each and every element. He should fulfil the law of God and produce his kind, that human society may ultimately be composed of completely developed people. He has received much; of him much is required. His responsibility is as broad, as deep, as high as the need of human completeness; and in whatever phase of social life he may be found fulfilling his function and discharging his duty he is rendering both service and glory to his Alma Mater. I should like to speak at length of his responsibility in all its magnitude, but time forbids. I *must* say this, however, the alumnus who withholds his service from society, hoards his learning and culture as it were, is even more to be condemned than the miser who hoards his gold, and it will be even more difficult for him to enter into the kingdom of heaven in the end, for he will have sinned in the face of greater light and will have witholden greater blessings from his fellows.

*But consider his responsibility to his Alma Mater, to the cause of education at large. Following the outline already suggested:*

I. As to the first element, the *knowing mind*, the nature capable of development, the responsibility of the alumnus is very great and his duty very clear. (1) He knows where the light shines, where help is to be had, and like John the Baptist he should go up and down the land preaching to all his fellows the good news of the kingdom of heaven, the kingdom of light and truth and salvation from ignorance and immaturity. It is a gospel, it is the Gospel, my friends, which the alumnus has to preach; for when this world is completely educated it will be completely redeemed, since education is the complete development of all the faculties and powers of man, and since the divine method of redeeming the world is educational or by

means of propagating the truth whereby God transforms and ennobles and perfects human character. Therefore must the alumnus preach to all the good news of the service which his Alma Mater renders to those who drink at her fountains of truth and life. (2) The alumnus can not give brains to the brainless, sense to the senseless, neither does his Alma Mater want brainless and senseless students in her halls; but he can and should be able to point the brainy and sensible who need development to the institution where he obtained the necessary aid to his own development and where the same blessings lie in wait for others. The alumnus can send his own children to his Alma Mater and can influence the young people of his community and acquaintance to enroll in the institution as students, and if this one service were rendered by each alumnus there would never be lack of knowing, inquisitive minds in attendance upon the college. Rachel would never be found weeping for lack of children, and there would be no tears of Niobe to dry, because choice spirits produced and selected by alumni would not flunk out of their classes and so there would be no educational deaths over which to weep.

2. At first thought it would appear that the alumnus has no responsibility as to the knowable universe, the second element in our philosophy of education; but if we look closer we will decide that it is otherwise, for the world of thought, the world of both mind and matter, is the result of the forces which operate to produce it, and the alumnus, the scholar, is the mightiest force after God in the determination of both mind and matter. At least two opportunities are presented to the alumnus here: (1) He should and must, by fulfilling his function in human society, make the world of both mind and matter different, and bring into clearer view the fact that intelligence reigns in both the constitution and the management of the universe of God, and this additional emphasis thus secured for wisdom and intelligence will emphasize the necessity for educated people to participate in the affairs of life. (2) And again, it is the educated man or woman who knows best that this is God's universe, and that the laws of thought are the same for God and Man. I sometimes think that this is

the greatest discovery that my own years of study have brought me: that, when we really think, as the educated may and should think, we are thinking in accordance with the workings of God's own mind, are reflecting the divine image, proving our kinship with God; and a Christian college is a place where the young are taught to think God's thoughts and to think in accordance with God's own laws of thought. All this being true our responsibility is very great as to the second element in education.

3. We have seen that a third indispensable element or factor in true education is an appetite, a hunger for truth and a disposition to seek after it with all the heart; in a word, to be a student. You can see the bearing of this in a moment as it is related to the subject in hand: (1) The alumnus knows that the goddess of wisdom does not spring forth full panoplied in a moment, but that it takes years and years to acquire the knowledge and training and experience necessary to success in life; and it is the alumnus who is charged with the responsibility of teaching all young people that college training is indispensable. He is charged with the responsibility of creating a hunger for truth. This he may do by precept as he sings the praises of education and of his Alma Mater as an institution of worth in providing the training that prepares for life's keen competitions and grave responsibilities. But here, as elsewhere, example is the final and unanswerable evidence, and the alumnus must by his own success prove that education is the road to success. And surely we can stand this test, for the truly prepared man or woman seldom if ever fails. All history is evidence of this fact, and aside from any personal political reasons I am hoping and expecting Woodrow Wilson to furnish new evidence to this generation of the worth in all the fields of human activity of a trained and disciplined mind and heart. And then the alumnus owes it to his Alma Mater, to himself and to society at large to continue his own quest of truth, to remain a student during life. Thus may he show that knowledge is its own reward, that the quest of truth is the road to manhood and to God; and thus may he set the right example to the young and the uneducated and may also help to broaden

the domain of knowledge which his Alma Mater can teach others to enter into, possess, enjoy and use for the service of God and Man.

4. This leads to the mention of the service of the alumnus as a teacher, the fourth factor in college life and of the educational process. I have already shown how each alumnus is charged with the responsibility of being an evangelist seeking to convert all the young and immature to the view that education is the way of life and efficiency, and pointing all such to his Alma Mater as the giver of life's efficient forces. There are two additional opportunities and duties before each alumnus: (1) In the first place it is a poor college that can not and does not prove its value and power by being able to produce out of its own alumni some of the teachers for its own faculty. Salem College has proved that it is equal to this crucial test. All praise to S. B. Bond, Miss Elsie Bond, M. H. Van Horn and other alumni who, even at the price of self-sacrifice, return here to serve as teachers and so bless the student-body and serve their Alma Mater. And all praise to the men who control and direct the college because they have the practical good sense to see that an alumnus is a suitable and proper person for teacher! (2) There is a second, in some respects, a better way in which the alumni may serve the college: There goes forth this year, and one year after another, a large class of graduates of the Normal Department of the college, and these become the best teachers of the State. I am here looking for some of them now. To all such I want to say: You are under filial obligation to remember and serve your goodly and godly mother, and one of the very greatest services you can render the college, and which you can and should render to the young whom you teach, is to induce your pupils to come to this college to complete their education. I am appealing to the overwhelming majority of the alumni when I address myself to the normal graduates. The greatest responsibility is upon you because of your numbers and because of your opportunity. It is, as I see it, your duty to send here those from your schools who need additional training in preparatory work, and especially to send here those who are ready to begin college work that

those who take the college course may soon equal in number those who take the normal work.

5. And now as to the fifth feature, the favorable conditions for the operation of the other four forces or elements. Here the supreme need of the college, here if anywhere her nakedness and humiliation, appear. And here the supreme duty and responsibility of the alumni at present appear. Knowing minds, natures capable of highest development, are here and headed this way in great numbers; the undiscovered but knowable universe of infinite intelligence lies open before these hordes of keen young minds; they come here and will come in yet larger numbers, with awakened ambitions, with thirst for truth and light, with deepest longings after higher things; teachers are here, the best, the most capable, patient and self-sacrificing. Heaven be praised for the presence here in such satisfactory measure of the first four elements and conditions of college life and a true educational process! But please God there must soon stand on this campus another building at least as good and complete as the one recently built and, I believe, now paid for. There ought to be two good dormitories at once, much better equipment for laboratory and seminar work, enlargement and enrichment of library, museum, gymnasium and athletic field. The spirit of freedom is already here, freedom from narrow denominational bias, freedom from blighting unpedagogical preconceptions; but the limitations due to insufficient material equipment and to inadequate endowment, scholarships and professorships hedge the college around like the encircling folds of Laocoon. These limitations must be removed, the college must be set free that it may do its full work, shed its full light of life upon the young who throng its halls! I declare to you that I know of no place where money and effort will count for more or result in greater good to men, or bring greater glory to God, than in this place and at this time. And the alumni, the beneficiaries of all the money and all the effort and sacrifice put into the institution hitherto, are above all others charged with the responsibility of bringing freedom from embarrassing limitations to this institution.

We must help along all necessary lines, especially in securing relief from these al-

most fatal limitations. We must help with our mites, for a few mites make a farthing; we must help with our full might and our M-I-G-H-T is greater than we imagine. I have been arguing that the body of alumni constitute the world's mightiest force. It is our duty to rise up and help in our might! And can not we interest a few of our rich men in this college? Some of the thousands yielded by the treasures of these West Virginia hills ought to be put into this institution and so would gold be transmuted into intelligence, life, character and salvation.

There must be a deeper and truer esprit de corps breathed into the alumni and friends of the college, a fuller cooperation of all secured for the next great forward step, and in this each must do his part without hesitation and without stint. You may recall the classical or mythological story of Briareus. "All the other Olympians, even Hera, Poseidon and Pallas Athene, conspired to depose and bind Zeus. With speed Thetis summoned to high Olympus him of the hundred arms whom the gods call Braireus. Him she sate by Kronion's side rejoicing in triumph, and the blessed gods feared him withal and bound not Zeus" (Homer's Iliad I, 403 seq.). The hundred arms and hundred hands of Briareus extending in every direction so terrified the Olympians that the conspirators desisted from their fell purpose. Salem College, my friends, must not be bound. She must be unfettered and reign on high Olympus. A hundred, a thousand arms and hands must be outstretched to aid in every direction, especially in providing better material equipment. From a thousand fingertips may the needed gold drop! "Hearken to me, O god of the silver bow: remove forthwith from the Danaans the embarrassing limitations." And surely the cry of the mother in her need will first reach the ears of her children. Surely the alumni will be the first to respond to the call for help. What a joy and satisfaction it must be to the founders of this college to see its present prosperity and to think of the great good in which their efforts and sacrifices have resulted. What a joy it will be in future years to us all if we can but see that this is the day of our opportunity and be led to render the service this college needs today.

### The President's Annual Report.

The president of the college has the honor and pleasure of submitting to the Board of Trustees of Salem College his fifth annual report; namely, for the year beginning September 17, 1912, and ending June 12, 1913.

#### GENERAL IMPROVEMENTS.

Looking back over the past three or four years, and reviewing conditions then and now, there seem to be evidences of improvement sufficient to warrant encouragement for the present and hope for the future. The material improvements have been decidedly important and essential to the well-being of the college. The new building is admirably adapted to its present use and fills a want nothing else could supply. During the year just closing further improvements have marked our progress. The balance of the open plot of ground between the college campus and the railroad has been added to the property of the college, and now furnishes not only a suitable frontage for the buildings, but provides an excellent place for out-of-door sports. The campus yard in front of the buildings has been put into permanent shape and substantial cement walks and steps built, while a coat of paint has added much to the appearance of the old building. It was to be hoped that the present commencement would see all these improvements fully paid for, but we are still lacking about \$2,000.00 to complete all payments.

Scholastic improvements, while not so conspicuous, are nevertheless a matter of still greater importance. Here too we have made commendable improvements. The grade of work done has been steadily improved and appreciable development is noted in all who are earnest and purposeful.

#### GOOD HEALTH.

We must for the first time in our connection with the work of the college report the death of one of our graduates. Miss Georgia Benedum, who graduated two years ago, and later became Mrs. Iseman of Greenfield, Ohio, died early in April of this year. Mrs. Iseman was an interested, enthusiastic friend of the college. She was an earnest, loyal student, few having made a better record. We regret much to learn of her untimely death.

During the year just closing, the general health of teachers and students has been reasonably good. No serious illness or epidemic has interfered with our happiness or the success of the work. However, the strain of the year's work has told heavily upon several of the teachers, but it is to be hoped that rest will recruit their strength and energy for another year. For blessings of health and general good fortune we are thankful to a kind and overruling Providence.

#### THE PRESIDENT'S ABSENCE.

At the suggestion and by the advice of the board, the president spent above two-thirds of the year and one-half of last summer's recess working in the interests of the college outside the office and classroom. The first purpose of the absence was the solicitation of funds with which to satisfy all the obligations of the college created by recent improvements, and the president had hoped the work might be fully completed by this commencement. Because he was needed for the spring term the work was delayed, and as stated before about \$2,000.00 must still be raised. An accurate summary of the results of the president's canvass has been placed in the hands of the college treasurer. The subscription papers are open to the inspection of any member of the board at any time. Suffice it to say here that about \$10,000.00 was added to the subscription resources of the college.

During his absence the president sought not only the financial support of the college but not less to acquaint those visited with the conditions and problems with which we must deal, and the purpose and spirit of our work. As a result of this effort we believe the work of the college is better understood; we believe the people have an increased interest and appreciation of what we are seeking to do, and it is confidently to be expected that fruit of the effort will be seen as the months and years pass. It is to be hoped also that the president himself has gained a better understanding of the needs and demands of the people; that he has entered into a keener appreciation of their expectations, their hopes, their fears and anxieties for the welfare of the young, and the position the college should hold to these hopes and fears.

It should be added in this connection that for want of time he did not visit the



friends and churches in New York State, with the exception of the New York City Church. The president believes it would be desirable to visit these churches in the interests of the college in the near future, and would suggest that one or two of the senior members of the faculty might render excellent service in this manner.

#### A DEFINITE POLICY.

In respect to all vital interests the college should have a definite policy, and none can do more toward shaping and defining its policy than the Board of Trustees. A definite financial policy will prevent many mistakes and lead to constructive results. Economy and efficiency should lead the way, as rapidly as possible to a "No Debt Policy." Economy should not lead to stringent measures resulting in stagnant, unprogressive results, for adequate resources alone will make it possible to accomplish our ideals. So long as the college is growing and vital in its activities, just so long will it be in need of funds.

If we take no individual responsibility in financial matters and to increasing the patronage of the college, leaving such important matters to the attention only of those whose official duty it is to serve such interests, the college will have a hard struggle between life and death. The president and those immediately associated with him may work never so hard, but without the active cooperation of every one concerned with the mission of Christian education, we shall not succeed.

The members of the board in particular, with the faculty, and all alumni and friends of the college, should not suffer a year to pass over their heads without rendering some definite service to the interests of the college. It may take different forms with different individuals, but every one can contribute something, somewhere, to its prosperity and success. Members of the board and other business men who come in contact with the business and financial activities of life, should carry on their hearts the financial needs of the institution, and as time and opportunity offer seek to interest men of means in the college as an opportunity for some of their surplus means to do good in the cause of human uplift. Perhaps not all such efforts will bear direct fruit, but in more unlikely ways than this have men of wealth been inter-

ested and identified with good works. Persistent efforts in this line will eventually mean much for the success of the college. Failure to bear these things in mind will bring us a harvest of disappointment. Others can work as effectually in other lines. All can use their personal influence to interest young men and women of their acquaintance to avail themselves of the peculiar advantages of the training at the college. There is no reason why absolutely every friend of this institution should not interest some one in some way in some of the benefits to be derived from taking a course of study in the college. Altogether such accumulated results would make the college highly efficient as a Christian institution. Without such general cooperation the work must drag, results be meager, and the hearts of your president and faculty often weary and discouraged.

#### OUR PRESENT FACILITIES.

On account of the congested conditions in some of the class-rooms this year and especially this spring it has been necessary to shift teachers and classes from one room to another to find needed space. While none have complained of these conditions, still such a state of affairs is far from desirable and it is impossible to secure the best teaching results. The employment of an additional teacher or two next year will make these matters still more complex, and the president would suggest the need of having a committee appointed at once to investigate and consider these conditions, and if thought advisable suggest means of securing more adequate room.

Provision should be made also for an additional music studio, including equipment for same.

In this connection the president desires to call the attention of the board to the physical conditions existing in the old building. Its present condition is scarcely sanitary, to say nothing of esthetic. Portions of the old building have seen neither paint nor paper for more than a dozen years. The old chapel should have attention in the light of its present uses, and enough labor and money expended upon it to make it suitably finished and comfortable for these uses.

Our teaching facilities have throughout the year been much overtaxed. This prob-

lem reduces itself not merely to one of physical endurance, but of efficient teaching as well. No teacher can teach seven or eight classes daily and remain efficient, not merely because the supply of nervous energy is inadequate to such a task, but because it does not allow time for study and progressive preparation. The employment of an English professor for next year is a step in the right direction.

#### THE FACULTY.

A word of commendation is due the present members of the faculty. The year has been a very trying one, especially to those who have carried extra burdens during the president's absence. These are to be appreciated and commended for their efficiency and their untiring efforts to accomplish more than their duty.

The president would like to offer a suggestion regarding what seems to him to be a duty of the institution to its old and faithful teachers. Three of these instructors have served the college a number of years most liberally and on salaries so limited as to practically make travel or other like means of self-improvement an impossibility. This is especially true since the summer school has been added, as those so engaged have little time to seek increasing knowledge and culture by attendance upon places where means of improvement are afforded. Would it not be an encouragement to these faithful teachers, as well as a source of help and advantage to the college, if one at least each year should at the expense of the college be given a week or so to visit in the interests of their work and department some progressive institution where they might seek to learn of better means and methods of conducting work along their particular lines of teaching?

#### SOCIAL AND SPIRITUAL CONDITIONS.

The president feels that attention should at this time be called to what he said one year ago in his fourth annual report under the heading: "The Problem of Assimilation." To some extent at least have the conditions suggested therein come to pass. The increased attendance with the limited teaching force has made it quite impossible to do the personal work among the students that is essential to preserving the right social and spiritual conditions. In these respects there is need of improved

efforts. Those students who are inclined to waste time or seek questionable amusements should have personal attention; and, if necessary, be suitably disciplined. The problem of the faculty along these lines is made more difficult and complex because the college suffers from lack of adequate dormitory facilities.

The work of the Christian Associations should receive encouragement and help from as many sources as possible, that their influence may be positive and enthusiastic. The college can afford to lose none of its distinctly Christian character. In order to promote these influences the teachers must have time to give to such work. In order to promote the same results the pastors of the city should be often encouraged to ally themselves with the religious life of the college.

#### THE BOARDING CLUB.

While the club has been a great blessing to the college and the students, it seems quite impossible to find competent student management. We do not see how the college can dispense with the advantages of the club, but it is highly desirable that a better and more efficient method of conducting it be found. We suggest that plans and arrangements for the conduct of the club for another year be left with a committee of four, consisting of Mr. Trainer, one member of the faculty, the matron of the club and one student from the club.

#### THE NORMAL WORK.

The work of this department has been conducted with its usual efficiency, its greatest drawback being lack of room. The work of the department has been much strengthened through the year by the efficient assistance of Miss Phoebe Hewitt. The extra expense of this teacher has been carried by the generosity of Mr. J. E. Trainer of West Union. An expression of appreciation is due Mr. Trainer for his helpful interest in the work of the college.

#### THE COLLEGE WORK.

Some progress has been made through the year in stimulating the interest and activity of more advanced work in education and Christian culture. There seems to be a general lack of appreciation and enthusiasm for the importance of the higher work, not so much in the college itself as in the

general conditions surrounding us. More positive work and efforts should be made to extend this phase of the activity of the college.

#### ATHLETIC INTERESTS.

The president has in previous reports called attention to the growing complexity of this problem. Each year adds to the necessity of a definite policy and a wise management. A right step has been taken in initial activities in this direction by employing on part time a physical director. As means shall permit, physical apparatus should be added in this department and the outside athletic ground put into permanent shape. As we provide suitable sane and healthful athletic opportunities, there will be less and less excuse for students spending time in idle amusement, and other sports outside the supervision of the college.

#### THE LIBRARY.

A few books have been added during the present year, but every instructor in the college feels the lack of proper library facilities. Not only are more books needed but a better library system is not far from being a necessity. Student librarians doubtless do the best they can but lack of experience and an understanding of library methods renders their services lame and inefficient. Books are lost every year on account of these conditions and such loss seems to be unavoidable.

#### The Art Department.

Mrs. Gertrude Pettit, a graduate of the Art Department of Alfred University, Alfred, N. Y., who has just completed her first year's work here in Salem College, is the recipient of many merited compliments on her success. The college is to be congratulated in having secured Mrs. Pettit to take charge of the Department of Fine Arts. She is a lady of fine artistic attainment, as her own work in the art exhibit of commencement week readily shows, and her pupils certainly are exhibiting considerable artistic talent.

We hope the good work may continue, and that Mrs. Pettit will remain with us many years to come. We are glad to note that she is on the faculty for the summer school and also for the coming year.

#### Some Impressions of Salem College.

REV. A. J. C. BOND.

Perhaps I might be called a prejudiced observer when it comes to reporting impressions of Salem College. I must confess in this case the circumstantial evidence is strong against me. Having been a student of Salem for several years, and a graduate for now these ten years; having found my good wife here, and claimed her for my own a week after our graduation together, just ten years ago this commencement time; and now having been called back to be the pastor of the Salem Church, which brings me close to the college life and interests; in view of all these ties and many others which bind me to the college, to her faculty and students, and which make me a sympathetic sharer in her present life and in her hopes for the future, my attitude could not be other than friendly at least.

But I am inclined to think that a less sympathetic observer could make only a most favorable report of the twenty-fifth commencement of Salem College.

However, others have reported commencement proper for the readers of the SABBATH RECORDER. I have set myself the task of giving its readers in a brief way, some impressions of her regular work received by precommencement visits to her halls and class-rooms.

One of the first things that impresses an old student as he faces the present student-body in chapel, is the bigness of the institution. Before entering he is impressed with the beauty and commodiousness of the new college building. And a tour of the interior further reveals its marvelous utility, with its large class-rooms and study-rooms, with its splendidly appointed offices and its modernly equipped toilet system, with its large auditorium and its laboratories. But when you face two hundred and fifty students, and remember that this building houses not only them, but a normal demonstration school besides, you wonder how, even in this large building, the various classes can be accommodated, with other student activities. The fact is, which you later discover, there is *not* room, and one of the problems before the trustees at present is how to provide two more class-rooms before the beginning of the next year's work.

The Music Department, with two instructors and separate equipment for each, and the Physical Training Department, which is to have a separate instructor next year, are to occupy the old college building. Certainly Salem has made wonderful strides in the last few years.

Perhaps the second impression is of the activity of the place. This may be but a corollary of the first proposition. But of activity is the impression one receives as he observes the large classes moving from one class-room to another, or scattering out through the three hallways which lead to the walks outside. Some are climbing the stairway to the class-rooms on the auditorium floor, or perhaps ascending the second flight to one of the four well-equipped corner rooms on the gallery floor, presided over by the professor of natural science and his assistants in the laboratories. Another quietly busy place is the study-rooms, one on either side of the library. Of course there is plenty of activity in the basement rooms where the director of the Normal Department presides over the demonstration school. Everywhere is evidence of life and activity.

A precommencement event of much interest is the annual contest between the two lyceums. A representative from each lyceum is chosen to contest in the following numbers: reading, essay, oration, and debate. Two such contests have been held, resulting in a victory for each lyceum.

Thus in class-room and study-room, and in the lyceum sessions, there is shown an activity among the students which gives evidence of, and conduces to, a healthful stimulating intellectual atmosphere.

But that which makes the deepest impression, the one which stays by you the longest, and the fact for which you are most thankful, is the distinctly religious atmosphere of the school.

It could not be otherwise with the practical, wholesome Christian men and women who constitute its teaching force. There are members of the faculty who feel that they are overworked, but almost without exception the burden of their regret is that with so many classes to teach daily they have not the time they ought to have to devote to the personal help of the students. The president and other members of the

faculty have said to me repeatedly, "We ought to be able to give more time to helping the students in working out their own personal problems, and in making satisfactory spiritual adjustments." It seems to be the aim of the teachers to send out young people equipped for service in a universe morally ordered and of spiritual significance.

I had not been in Salem long before I was asked to speak to the Y. M. C. A. The time for the meeting was 3.15 Tuesday afternoon. I was on hand at the appointed hour, and so was the president of the college, every male member of the faculty, and a large number of students. Before introducing the speaker, the chairman of the meeting took occasion to urge the members to go as promptly from class to the Y. M. C. A. meeting as from one class to another. His point was, that promptness in this matter would emphasize its importance, and would be more apt to catch the indifferent ones who might be hesitating as to what they should do for that period.

Twice I addressed the Y. M. C. A. and once the Y. W., always at this hour, which is the regular hour of meeting. Not all the students attend these sessions, but many do, and those who do not can not help but feel at least that Christian work and Bible instruction are held to have real value, else why should an hour from a busy day be set aside for this work. During the year, in both associations, they have done some very excellent and well-directed Bible study.

Many things might be written which would indicate the Christian tone and character of the school.

Suffice it to say now that because of its location and the character of its work, Salem College is doing and is destined to do a noble service for the young people who are coming and who will come to her for instruction, and inspiration, and guidance.

Her history of a quarter century is one of struggle and sacrifice, but it is one of singular service and achievement. There is needed but the increasing equipment commensurate with her opportunity, and the continued devotion to her present ideals, to insure her a permanent place among the forces which are calculated to bring in the kingdom of our Master.

**Toast to Salem College Faculty.**

HARRIETT LANG.

*Given at Class-day Exercise, June 10.*

Blessings on the women, men,  
Faculty of tongue and pen!  
Miss Boyd who has coaxed us hard,  
Coaxed us much for song and bard,  
Has commanded, and entreated  
Till at last we have repeated  
All the notes up to a score,  
Only this, and nothing more.

And if we ever cross the ocean—  
(Now this is not a funny notion)  
We will need to know the language  
That the folks talk over there;  
So to Miss Crandall we will go  
And learn the language that they know  
And also get the stories of their castles in the air,  
As we listen to the folk-lore  
We've heard about that distant shore,  
She is there with the goods galore.

Down into the basement bounding,  
Greatly our footsteps resounding,  
Where Miss West with heaps of knowledge,  
Teaches tots in Salem College,  
Teaches us in prose, in verse,  
To teach these same tots of hers,  
Where we sit in expectation,  
Sit also for observation,  
While her helper, dear Miss Hewitt,  
Like a dainty flowering bluet,  
Places letters on the wall  
For the kids to trip and fall,  
While we sit and watch the door—  
Only this, and nothing more.

Back into the dim dark ages,  
As we quickly turn the pages,  
Miss Bond tries so hard to lay  
"Cæsar's ghost" that's bound to stray,  
Cicero and Virgil, too, stick around and cry out  
"boo."

But she brings the lamp of knowledge  
That's so bright in Salem College,  
And we quickly have them floor(ed)—  
Only this, and nothing more.

And our right brand-new professor,  
Not old enough for a confessor,  
Professor Cottrille is his name,  
History has won him fame,  
But we know that life's before,  
So we open up the door—  
Success is here and nothing more.

And our patient, kindly teacher,  
Just as good as any preacher,  
In mathematics does his score,  
Knows conservation to the core.  
When we're tangled up so badly,  
Need his aid and help so sadly  
Professor Van Horn's at the door—  
Always there, and, something more.

Out into the fields we scurry,  
Professor Bond's in such a hurry  
To find fishes, lizards, bugs,  
Grasshoppers and pollywogs,

And we listen to his lecture  
That is not one whit conjecture,  
For he knows the earth and heaven,  
To us this knowledge he has given,  
Knows this old earth to the core—  
Knows all this and bushels more.

But when we want to sip life's knowledge  
There's one man in Salem College  
Who can lighten up the pathway  
That seems so long and hard;  
Shows us life is not all laughter,  
That hard work must sure come after,  
That we must be alert  
And always on the guard.  
This man who with so much patience  
Leads us all from out the dark,  
This good man is Doctor Clark.

So we're rapt in adoration,  
Respect, love and admiration.  
For these men and women noble,  
Who have taught us all these years;  
Who have helped in joy and sorrow  
Till it seems that on the morrow  
We must leave with falling tears,  
Leave their care and their protection  
And go out in deep dejection  
In the parting that's so bitter to us all.  
But they've shown to us our duty,  
That takes a place in life's great beauty,  
That aids greatly in the lifting of this pall;  
And though now we sadly leave them,  
Those dear folks that we adore,  
Their great thoughts and their instruction  
Will go on forever more.

**Salem College Rouser.**

Rah, rah, rah, rah, rah, rah, rah,  
Honor to our college, Salem, Salem C.  
Loyal to thy standards  
We'll never be untrue,  
Underneath thy pennants  
Pulses beat with pride  
And victory shall be our aim  
O'er the nations wide.

Salem, Salem, hats off to thee,  
To your colors  
True we shall ever be.  
Firm and strong united are we.  
Rah, rah, rah, rah, sis-boom-bah,  
Rah, rah, rah, rah, sis-boom-bah,  
Rah for the Salem C.

The days of the church's greatest victories are not when she is strongest in earthly power. Her triumphs are won by the humble, the lowly, the unknown. Her mission is to seek the lost, to comfort the sorrowing, to rescue from the power of Satan the souls for which Christ died. Thus in lowly service and in paths of self-denial she prepares the way for that kingdom that shall have no end.—*Dr. George U. Werner.*

**EDITORIAL****"Bear Ye One Another's Burdens."**

In the Missionary department of this paper Secretary Saunders pours out his burdened heart over the Missionary Society's debt. Some questions have been asked which Brother Saunders tries to answer, and one does not have to read between the lines to see that he is troubled. We are all sorry for a friend in trouble, and our hearts go out in desires to relieve him. This is especially true when the distressed one is a brother, and when the distress is in our own home. No matter by what mistakes we think the burden may have come, no matter though we may feel that it might have been avoided if every one had been wiser, no matter though our own personal opinions may have been ignored, and even though the distress may have come "just as we expected," nevertheless, when as Christian brothers we see one of the family in deep trouble, and are able to relieve him at once if we will, it is time to stop asking questions and quickly furnish relief. Now that the matter of the Missionary Board's debt has been laid before the people, so all may know what it is, only one question should be asked: "How shall we meet it?" Conference is only a little over a month away. Can the people of the churches go there knowing that this member of the household of faith, the Missionary Board, is bowed down under a \$2,500.00 debt, and take any comfort while there? Can the churches at home rest easy knowing that their servants who have so faithfully carried out their clearly expressed wishes are in sore distress on account thereof, and still make no special effort to relieve them?

This burden is our own, and we should take it to heart. It lies within our power to relieve the Missionary Board within thirty days after this RECORDER reaches its readers. We can do it without any distress on our part if we will, and everybody will be the happier. We will be better satisfied with ourselves if we do it now, and we will then have no reason to criticise others. When we have sweetly done our own duty we will see no cause for dissatisfaction with any one else. Questions that

have a sting in them will then never have to be answered, and there will be a unity of spirit that gives sweet peace among the brethren.

Let me repeat, the one all-important question now before us is, shall we pay this debt and relieve our board of anxiety? "Bear ye one another's burdens."

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**"Europe's Disgrace."**

This is the way some of the great dailies are referring in editorial headings to the new turn things have taken in the Balkan states. Europe's disgrace is believed to be the new war in which the allies, driven to desperation by the unjust meddling of the great powers, and the manipulations that have robbed them of their just dues, have now begun to annihilate one another. Really, to us it seems that this "disgrace" can be no greater for Europe than was the war with Turkey. Had the powers done their duty in the first place the Balkan-Turkish War would never have been. The only sense in which the present war between the allies is more disgraceful is in the fact that this is the direct result of unjust meddling on the part of the powers, while the other war was due more to passive neglect.

Because the powers were unwilling to allow the gallant victors the just rewards of their sacrifices and labors, Europe now has on hand another war threatening greater disaster than the first, one that will require greatest caution to prevent a general war covering half the continent.

At this writing, July 7, the startling announcements, "Servians lose more than in the Turkish War," are current in the papers. Hard fighting along 300 miles of frontier between Bulgarians and the Greeks and Servians is now going on. As yet no one can tell which side is gaining or losing. The only ray of hope lies in the report that the powers have at last promised not to interfere, but to let the Balkans fight it out among themselves. This policy comes all too late to save the disgrace to Europe. In view of its past policy of interfering, it is almost too much to hope now that the powers will keep hands off. In the eyes of the world this disgraceful war already lies at the door of the great jealous powers of Europe.

## EDITORIAL NEWS NOTES

### Death of General Grubb.

General Edward Burd Grubb, one of the officers of the Civil War, and for many years head of the Soldiers' Home at Kearny, died on July 6, at St. Michael's Hospital, Newark, N. J., aged seventy-two years.

General Grubb entered the army when a mere boy, and from the ranks he rose step by step to the rank of brigadier-general of volunteers. After the war he went into politics, and ran for governor of New Jersey. In 1890 he went as minister to Spain. He was a graduate of Burlington College in 1860.

### Terrific Fighting Between the Allies.

Since writing the editorial, "Europe's Disgrace," news has reached us that a terrible battle has taken place in which the Bulgarians were victorious. Some reports place the losses as high as 35,000 men. Scores of villages are reported burned, and 100,000 non-combatants are said to be fleeing for life and in a starving condition. The fighting is going on in a zone covering an area of 5,000 square miles. This is a war of almost unbelievable folly and wickedness. Driven to desperation through Austria's practical seizure of Servia's spoils of war in Albania, and Servia's efforts to retrieve her loss elsewhere for such flagrant robbery, the allies have now broken the faith pledges of their twenty-five years' treaty, turned a deaf ear to all voices from The Hague, and appealed to the most barbarous methods of brute force for settling their troubles. Out of the confusion of the most contradictory reports the one fact of war at its worst is clear enough.

### Great Celebration of Perry's Victory.

The celebration of Commodore Perry's victory on Lake Erie, one hundred years ago, was begun at Erie, Pa., on July 6. In all churches of that city services in honor of that event and commemorating a century of peace were held. A great peace meeting was held on Perry Square, attended by thousands of visitors, and addresses were made upon the results of the victory of one hundred years ago.

The old flagship, redeemed from the bottom of the lake and rebuilt, with Perry's old flag bearing the words, "Don't give up the ship," again on board, was thrown open to the public. The old ship is manned by sailors who served on the sail-ships of years ago. The city of Erie is most beautifully decorated; the illuminations are fine. Other cities around the Lakes are to have a visit from the old flagship, and in due time will share in the celebration.

The student's military camp opened on the Gettysburg field in the place where the veterans were camped last week. Forty-eight colleges are represented by their cadet corps in this great outing. The young men are to have six weeks of drill in military tactics. They occupy the quarters used by the newspaper men during the reunion.

### How England Spreads Islam.

One factor that helps on the Moslem advance is found in the increased facilities for trade following in the wake of the "Pax Britannica." Only a few years ago many of the pagan tribes would not permit Mohammedan traders within their borders. Now in the British as well as in the French and German territories nearly every pagan village has its colony of Arab, Hausa, or Fula Moslem traders, and every Moslem trader is a missionary. Every new railroad and new steamer, every new highway built by European enterprise in Central Africa helps the advance of the Mohammedan religion. England's Sudanese soldiers are practically all Mohammedans. New recruits are drawn from the pagan tribes, but as soon as they enlist they are made Moslems. Should they marry, and most of them do, their children are educated by the Moslem priests, and when they return to their home villages after their time of service, they return as diligent Moslem propagandists. The Moslem *malam* who can read and write and who knows certain pagan languages is naturally the interpreter of the white governor's instructions and in many cases Moslem *malams* have been sent to pagan chiefs to act for them as scribes, as their mouthpieces in dealing with the government.—*Christian Herald*.

## MISSIONS

### Some Questions Answered About the Finances.

DEAR RECORDER READERS:

The Missionary Board is grateful for suggestions and inquiries. If it is the "servant of the people" intrusted with the distribution of labor and funds, it will manifest the spirit of a servant, and can not do otherwise. I am led to write this article by questions frequently asked me, all of which have been in the most kindly way. First, let me say that the reports and tables made by the church clerks, the corresponding secretary of both the General Conference and of the Missionary Society, as well as the report of its treasurer, will go into history and stand for the Conference year, as made this thirtieth day of June, nineteen thirteen. For about five years the accounts of the Missionary Society were closed with little or no debt; there were no retrenchments made, but on the other hand, the work was increased both at home and abroad. This was made possible by the generous gifts of the people and wise management on the part of the board.

We are again in debt. The question is asked repeatedly, "How much?" In round numbers about two thousand five hundred dollars. This is a little less than the amount which the Missionary Society alone has expended in connection with the late African affair, the cost of which is also frequently asked. This amount, added to the already heavy load which was being carried, has, during the last two years, put the society in debt. But let us not return to the old habit of remaining so, of paying the bank interest with the money which the men employed on the field should receive. The policy of this board has been to try to use wisely the funds provided, and not to keep asking the people for money. Only twice in eight years have we made special appeals; about seven years ago when you paid the debt of six thousand dollars, and again about two years ago. Both times you generously responded and paid the debt. I have worked and prayed that we might keep out. We are handicapped and embarrassed by it, but I wish

to say personally, that I am more embarrassed by the way in which we became so. There are two ways of doing business; one is to drive your business, and the other is to let your business drive you. If involved in debt, the business is running on the latter plan, to which I have never been accustomed. It is true that to be without money offers a certain protection against spending it foolishly, but it offers the same protection against expending it wisely. I do not think Seventh Day Baptists wish to adopt such a policy. We can and must rise to the whole situation. Fields were never so white for the harvest as now. People, in this and in other countries, were never before looking to us for help as now, seeking to find a friend in time of religious upheaval and trouble.

We have recently learned of two groups of Sabbath-keepers in South America, who wish for our literature, to learn about us and perhaps unite with us. One group is in the Argentine Republic and is composed of about sixteen Swedish and Spanish people. The other group is composed of some forty natives living at Georgetown in British Guiana. Their leader, a Rev. Mr. Spencer, is now at my home and will attend the next meeting of the Missionary Board.

I believe it is a crucial period in the history of our people, of the Gospel and Sabbath truth, for which we stand or fall. We have hundreds of business men who in their business are making from two to five hundred dollars a month, and we also have hundreds who are not contributing much if anything for benevolent purposes. Brethren, let us not cry over this "spilt milk" debt longer. This is not the only unwise expenditure of money by us as a people. More than one community has lost from ten to twenty thousand dollars in speculation, all of which they have lived through and said little about. Almost every day some one of our people buys an automobile for pleasure, and pays half or two-thirds the amount of the debt now on the board. Boys buy automobiles and launches for pleasure. How they do it I do not exactly know, but this shows what can be and is being done. It is barely possible that we can find a good chunk of a boy who will pay this debt.

A man came to me two days ago and said, "I see in the RECORDER something about raising two thousand dollars for sec-

retary; does this mean you? What salary do you receive and are your traveling expenses paid?" To which I responded, "I receive a salary of nine hundred dollars a year and traveling expenses, all of which is from the Missionary Society. Out of this I furnish my own house in which to live."

I am pained that the greater share of the men employed by the board do not receive larger salaries. It is more especially true in the cases of pastors of the smaller churches, where the board simply supplements the salary. Many of those men receive not more than five or six hundred dollars and in some cases only four hundred. There are several who live in cities and do receive a little more than six hundred. They and their families practice economy and self-denial which few of us know of, or would submit to. To illustrate: Very few of them feel that they can afford to take the sleeper when they travel. The board does not wish them to thus deny themselves, but men who have given up business and worldly gain for the sake of carrying Christ to lost men have become accustomed to deny themselves and to look after the comfort and welfare of others, and not of themselves. They give this service cheerfully, God bless them; they put many of us to shame. The members of the board do love and appreciate such men. They too have, with me, lived in hope and faith, believing that a more liberal policy may be inaugurated, but conditions have only been made worse by the constant advance of the price of living.

Another question asked me several days ago in a very kindly way was, "When our little church pays you two, three or five dollars for supplying us on Sabbath day, where does the money go?" While the treasurer's report published monthly in the RECORDER will show that you or your church have credit, also the annual report in the *Year Book*, as well as the fact that I try to tell all who hand me money, I am glad to explain that it goes to the Missionary Society unless you otherwise direct. At the close of each month I make an itemized report to the treasurer of all expenditures and receipts, usually giving date and stating for what the money was expended. All men on the field whose expenses are paid by the board render a similar account. I wish to say that most of our churches have, of their own accord, come to see the

wisdom of paying to the board the price of a supply when I visit them and conduct the service in the absence of their pastor. This shows both their appreciation and business methods. This kind of a church is trying to help itself, is lifting and not leaning, and so can be helped. So far as I am concerned I wish I were more worthy of the salary and the treatment which I receive from the people and from the board.

We are pretty well agreed there is need of both increasing and of equalizing salaries among men and localities; it is, however, a hard thing to do. We are working and praying for it. It is not all the "place" where one lives, city or country, "east" or "west," be the family large or small. It is more in the "how" we live. Thrift and economy have no small part in the question. These troubles are not confined to the ministry, so do not come to the board for settlement. We have families of laymen and those of ministers, living within three, four and five miles of each other, where the one family thrives on five or six hundred dollars a year and that cheerfully, while the other complains of lack of support when receiving ten, twelve and fifteen hundred. Some of our ministers have never received as high as six hundred dollars and have saved a home in which to spend their old age. Others who never received so small, but usually twice the amount, have saved nothing. Some are generous, while others of us are stingy; some have sickness, their dear old parents to care for, and many expenses of which we know little or nothing. Some of our troubles are home-made in buying stocks in gold mines, iron mines, oil wells and various "get rich quick" schemes. I am not defending a policy which asks a minister or missionary to live on less income than his parishioner or his employer. I am glad that a few of our ministers are well paid. I trust the fact that some are not will worry us until we take measures to correct it as far as possible, although I am not sure that my discussion of this will serve in any way to correct it. I am, however, hoping that the next Seventh Day Baptist machine invented, discovery or combine formed, will be an equalizer, a spiritualizer and a "humbleizer" of ourselves. Will not our anxiety then be more about our overworked and underpaid

brother minister than about ourselves? His hands are measurably tied. For him to speak on this matter would seem to be complaining, while he is not of a complaining spirit, or you would have heard from him long ago. If you have questions or suggestions, please ask them. If we who are employed by the board are unworthy or unfaithful, write us. If it is done kindly and in confidence you will not be betrayed. No one is to be blamed for this article but myself. I love my brethren, but whatever comes to us, brethren, remember it will require a crucified man to preach a crucified gospel. May God be honored.

Yours in Christ,  
E. B. SAUNDERS.

### Good Words.

REV. G. M. COTTRELL.

(*Secretary Lone Sabbath-keepers.*)

"Heaviness in the heart of man maketh it stoop: but a good word maketh it glad." "And a good word spoken in due season, how good is it!" "A word fitly spoken is like apples of gold in pictures of silver." "As cold waters to a thirsty soul, so is good news from a far country."

Solomon had a pretty correct understanding of the human heart, and how, like the mercury, it is sent bounding upward or downward by just the little words that are spoken to it.

We have a very nice little granddaughter, we think, nearly three years old; not so perfect, of course, but that she sometimes (oh, yes, many times) needs correction or reproof. But if we speak too harshly or unkindly in our correction, the little lips will quiver, the eyes will fill with tears, and the face go down on the bended arm in such a pitiful way; not in anger, but with such a grieved and hurt spirit as to touch the heart of the corrector.

How like children are we all! How often the harsh word, the criticism, or the cold indifference and ingratitude get on our nerves, and like the tender child, we feel like breaking down and giving vent to tears. And then the soft answer, the cheering, appreciative word comes, and lo, our tears are dried, and the smile and joy brought back to the heart.

In response to the 400 letters sent out, some 30 replies have been received. One had lately subscribed for the RECORDER;

one had gone to the Jewish faith; a very few had some criticism to offer; quite a number had for a long time been readers of the RECORDER, in some cases the paper still coming in the name of some deceased member of the family.

Several desired the paper but did not feel able at present to take it. These were referred to different pastors, with request that used papers be sent them from their society. And then there were those who promised to take the paper soon.

Would that the other more than 300 might write us making the same promise.

We herewith give extracts from three different writers, no one of whom have we ever seen. Here are the "good words" that bring "good courage" to the heart.

"Your circular letter received *re* subscribing for the SABBATH RECORDER. I have been a subscriber for at least three years. Independent of religious belief, it is a paper most worthy of respect. It is truthful, fair and respectful in its criticisms of others. Long may it live and wider may its influence grow."

"I received your circular letter some time ago. In regard to the RECORDER, it has been a constant comer to our home as long as I remember. Am staying with my papa. He takes it. Am very glad to note the interest you take in the lone Sabbath-keepers. Think it a step in the right direction. Was glad to see your article in the RECORDER that came today ('Africa'). I hope the day will soon come when we can have some one on that field. We are six Seventh Day Baptists here now, others coming; so we are a little company that stand together, though not organized. We started Sabbath eve meetings a month ago, which are proving very successful, others attending with us. Wishing you success in your work for us, am your brother."

"I received your dear letter a short time ago, and want to thank you very much for your kindness and thoughtfulness to the lone Sabbath-keepers. God bless you for all you do in his name and for his sake. I have not yet subscribed for the SABBATH RECORDER, but will do so soon. I also have some money for the Missionary work, I will send at the same time. Best regards from a 'sister in the Lord.'"

Topeka, Kan.,  
July 5, 1913.

**Railroad Rates to Conference.**

The Conference will be held with the Brookfield (N. Y.) Church from August 19 to 24 inclusive. Because of the inconvenience, the slight amount of money to be saved and the restrictions as to date of travel, it has been thought best not to sell tickets on the certificate plan.

Brookfield lies between North Brookfield on the Delaware, Lackawanna and Western Railroad, Utica Branch, and Leonardsville on the Unadilla Valley Railway. In general, it will be more convenient for the Brookfield friends to meet delegates and visitors at the North Brookfield station.

We suggest that the delegates coming from Rhode Island, New York City and New Jersey travel from New York City via the D. L. and W. R. R. Through trains leave New York at 10 a. m. arriving at North Brookfield 5.20 p. m., and the night train leaving at 9 p. m. and arriving at North Brookfield next morning at 6.53.

The fare from New York City to North Brookfield is \$5.00; round trip \$10.00. From Chicago, southern Wisconsin and points west, delegates will find that train #4 on the Erie R. R. is a good train leaving Chicago at 11 a. m. and reaching Binghamton at 10.35 next morning. It will be necessary to remain over in Binghamton until the 2.40 p. m. local or 3.30 p. m. express, leaving on the D. L. and W. and reaching North Brookfield at 5.32 p. m. This will enable the delegates to arrive in Brookfield before dark. Details of transfer will be announced by the local committee.

The Erie R. R. will sell individual tickets for any number of people from Chicago to North Brookfield and return for \$25.85. These tickets are limited to thirty days from date of sale and are on sale only August 16, 17, 18, 19 and 20, at this price. The Erie also makes a summer tourists' rate from Chicago to Buffalo, Niagara Falls or Jamestown, N. Y., \$17.00 for the round trip, and the excursion rate, round trip, from Chicago to New York is \$27.00—good to stop off at Binghamton. Passengers must travel from Binghamton to New York to have the ticket validated.

Delegates from Nile, Friendship, Alfred and other points on the Erie can assemble at Binghamton and travel to North Brookfield on the D. L. and W. with the delegates from New York and Chicago.

It is anticipated that the majority of delegates will endeavor to be in Binghamton Monday, August 18, in time to take the train leaving 2.40 p. m. on the D. L. and W. traveling north. The rate, round trip, from Alfred to North Brookfield is \$9.20.

Delegates from Adams Center, Berlin and other points north of Brookfield can travel via the New York Central to Utica, and from Utica on the D. L. and W. to North Brookfield.

Below you will note the time of the departure of trains on the D. L. and W. Railroad from Binghamton, N. Y., and Utica, N. Y., with the time of their arrival in North Brookfield.

LEAVE		ARRIVE	
BINGHAMTON		NORTH BROOKFIELD	
8.45 a. m.	.....	11.02 a. m.	
2.40 p. m.	.....	5.32 p. m.	
3.30 p. m.	.....	5.20 p. m.	
5.55 p. m.	.....	7.57 p. m.	

LEAVE		ARRIVE	
NORTH BROOKFIELD		BINGHAMTON	
8.28 a. m.	.....	10.40 a. m.	
11.44 a. m.	.....	1.50 p. m.	
6.30 p. m.	.....	8.15 p. m.	
11.00 p. m.	.....	1.05 a. m.	

LEAVE		ARRIVE	
UTICA		NORTH BROOKFIELD	
7.15 a. m.	.....	8.28 a. m.	
10.35 a. m.	.....	11.44 a. m.	
4.45 p. m.	.....	6.03 p. m.	

LEAVE		ARRIVE	
NORTH BROOKFIELD		UTICA	
6.53 a. m.	.....	8.00 a. m.	
11.02 a. m.	.....	12.10 p. m.	
5.32 p. m.	.....	6.55 p. m.	
7.57 p. m.	.....	9.05 p. m.	

Consult your local ticket agent for further information.

IRA J. ORDWAY, *Chairman*,  
1447 West Monroe Street,  
Chicago,

WILLIAM C. HUBBARD,  
Plainfield, N. J.,

W. A. HOOD,  
Hornell, N. Y.,

H. C. BROWN, M. D.,  
Brookfield, N. Y.,  
*Railroad Committee.*

Will not men look up at a rainbow, unless they are called to it by a clap of thunder?—*Landor.*

**WOMAN'S WORK**

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

**More Than We Seek.**

ANGELINE ABBEY.

From a dingy, dusty station,  
Where I had to wait for hours,  
I betook me to the prairie,  
Seeking for wild nature's flowers.

The cool grass and fragrant clover  
Filled the air, with perfume sweet,  
And the daisies and wild roses  
Looked up smilingly to greet.

I had gone in quest of wild phlox,  
But I found instead the rose;  
Where we seek a simple blessing  
Oft a grander blessing grows!

Thus the Father in his bounty  
Gives from out his treasure store,  
And if we seek grace and wisdom,  
He will give them more and more.

**Volunteer Movement for Home Missions.**

The appeal to the heroic, which has marked the work of the Student Volunteer Movement for Foreign Missions, has drawn many young men and young women to the foreign field.

There has been a lack of a similar appeal and a like organization to draw educated young Christians to undertake the hard missionary tasks of the homeland. The Presbytery of Ogden, in the Synod of Utah, has proposed a plan which amounts to a Student Volunteer Movement for Home Missions, asking the General Assembly to instruct the Home Mission Board to offer to students in colleges and seminaries, by special visitation if necessary, the opportunity of signing the following declaration:

"Unless God in his providence should otherwise direct, it is my hope and purpose, when my preparation is completed, to spend at least three years in some form of Christian mission service under the American flag."

Such a challenge would certainly turn the attention of the very choicest young men and women to the opportunities for heroic self-sacrifice within the bounds of their own nation. And their response

would in turn, just as happened in foreign missions, challenge the church at large to far more generous giving toward the support of a work for which such lives were ready for consecration.

At Bonebrake Theological Seminary, Dayton, Ohio, an institution of the United Brethren Church, a band has already been formed along the lines of a Home Mission Student Volunteer Movement. If this movement should become general among the students of the country it might do a great work. The following quotation from Dr. Francis E. Clark has been taken as a motto: "The more I see of America and the world, the more convinced I am that the home missionary holds the key to the situation."—*Missionary Review.*

**The Moslem Missionary.**

Some ten thousand Moslem pilgrims pass annually from West Africa to the East. All pilgrims are superlatively religious. They live Islam, and for them death on the way to Mecca or near the Kaaba is to be welcomed rather than otherwise, as heaven will unquestionably be theirs. The contact of the pilgrims with the pagans in the newly opened Central Sudan regions can not therefore but advance the Crescent faith among the aborigines who have held to their animistic religions in barbaric simplicity. The Central African, being mentally a child, soon forgets the wrongs he has suffered at the hands of the Moslem slave raiders, and the war waged for almost half a millennium against his hereditary enemies, the Moslem Arabs, and Fulani is being obliterated from his memory. His persecutors so heartily hated by him in former days are becoming his friends.—*The Christian Herald.*

It is a false belief that life necessarily wears itself out as the years go by. Life means living, and so long as we live with our eyes open toward the future, with our ears attuned to catch the melody of the present day, with our hands eager for the unexpected path before us, we shall not grow old, but we shall remain young in heart and mind and spirit, which after all are our real selves.—*Selected.*

"There is little place in active life for the timid good man."

## YOUNG PEOPLE'S WORK

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

### Missionary Essentials, Home and Abroad.

Christian Endeavor topic for July 26, 1913.

REV. C. S. SAYRE.

#### Daily Readings.

Sunday—Peter, the pioneer (Acts xi, 1-5, 17, 18).

Monday—Barnabas' report (Acts ix, 23-31).

Tuesday—First information (Acts viii, 14-25).

Wednesday—Paul tells the story (Gal. ii, 1-10).

Thursday—Centers of information (1 Thess. i, 1-8).

Friday—Eager for news (2 Cor. vii, 6, 7, 13-16).

Sabbath day—Topic: Missionary essentials, at home and abroad. I. Information (Acts xv, 12-18).

The essence of missionary work is precisely the same at home as abroad. It is the *essence*—the *essentials*—of missionary work that is vital, it is that which is fundamental, it is that which is real, unmixed, pure.

There is nothing in the education and experience of the human family, so fundamental, so vital, so real, so unmixed, so pure as the Gospel of Jesus Christ. It follows, then, that this must be the *essential* of missionary work at home and abroad,—spreading the gospel messages.

But before this essential can be successfully introduced *abroad*, there are some things essential that levy a heavy tax upon us.

Some degree of *education* must be introduced in order that the minds of the natives may be trained to grasp the truths of the Gospel.

The most of these benighted races are indolent and shiftless. And it has been demonstrated that the gospel idea can hardly be carried out in the lives of such people. So we have found that another essential for missionary work abroad is *industry*. And the native must be taught to be industrious and thrifty. This is exceedingly difficult on account of the long established custom of "living from hand to mouth," and of moving from one place to another, and of putting up temporary huts of straw and brush instead of the

more permanent and sanitary houses, such as are seen in civilized countries.

Then there is the *language*. We know how the foreigner in this country is handicapped in wielding much influence if he is not a master of the language. And if he tries to introduce something entirely new, something that upturns our customs, and long established practices, he must be a master if he gets a hearing. It would not be exactly the same in a heathen country as it is here; for I suppose they always want something new, something different, and look upon the foreigner with more respect and regard than do we. But the language must be mastered, and it is a tremendous task.

Now since these three important items of preparation—education, industry, and language—must be introduced and realized before the essential of missionary work abroad can be successfully done, may we not here find a reason why a small denomination of people like our own should devote their time and attention to the needy fields that are calling so loudly for help in the homeland?

Let this question be discussed freely, and let different ones answer these questions:—Is missionary work as important in the United States as abroad? Should missionaries in the homeland be dedicated or solemnized to the work by the laying on of hands and other appropriate exercises, the same as missionaries to the foreign fields? Should missionaries on difficult and needy fields in the homeland be supported with money and prayers the same as those in the foreign fields? If we should establish a mission in some promising field in the homeland, and supply it with men and women and money and prayers as we have the China Mission, what result could we naturally expect?

Let some one be given this question long enough before the meeting so he can look it up. Who are our home missionaries, and what salaries do they get? This question does not include missionary pastors who have charge of some of our Seventh Day Baptist churches, and are partly supported by them, but the question involves only those who have been sent out into some field and been supported there until an interest has been built up and a church established, as are expected to be done in the foreign field. And the question does

not include any mission field where the mission has been established by independent effort and capital, and where when we saw it was a sure thing, we owned it and helped some. It may take a Philadelphia lawyer to point out any such mission, and yet one or more might be located. But if you are able to find only one or two such missions, would it be wise to enquire, since we are growing steadily fewer and fewer, whether we have not been following the wrong policy in doing our missionary work at too long a range and under too much handicap?

Does missionary work in the homeland fulfil the command of Jesus, "Go ye into all the world, and preach the gospel to every creature," if you are not able to go or send men abroad?

### Home or Foreign Missions, Which?

While "passing" the material on the Christian Endeavor topic for this week, I can not do so without a word on the subject, myself.

There is much being said, nowadays, through the press and in conversation both public and private, to the effect that the Seventh Day Baptists have no obligations to carry the Gospel to foreign fields. Reasons alleged are (1) that we are a small people, and (2) that we are not financially able.

Now this sort of talk appeals to a certain class of people who are looking for an excuse to do as little as possible. It is nice to feel easy in one's mind after neglecting a command of the Lord, and that ease is often furnished by the minister or public worker who calls in question our responsibility for the work of foreign missions. This class is usually composed of people who do little or nothing for missions, at home or abroad, allowing an occasional exception. Those who do the most for missions are generally the "lifters" all along the line; to them one may always look for help and in them will he find the best examples of spirituality.

Think of this—A people is *no larger or stronger than it feels*. It is well to take an occasional account of stock, but to emphasize, continually, one's weakness and poverty breeds weakness and a final indifference and incompetence. To do this results in just what we see—a letting down

in the feeling of one's responsibility. We are told we are too poor for foreign work. Is it true? We have wealth. There is money for the things we want—from chewing-gum to an automobile. Whatever the difficulty experienced in obtaining contributions for foreign missions, it is certainly doubtful if changing the emphasis has ever brought any increase. Expect little and you get little. Tell a certain kind of man he is too poor to give to foreign missions and he will agree with you quickly.

Such talk is below the level a Christian should ever take. Christ never talked about money as a basis for a man's ability or responsibility. He did lay down principles as such a basis—and one of them was to go into *all* the world with the Gospel. I do not understand that he was talking to Presbyterians or Methodists or Congregationalists, as such; but he was talking to *Sabbath-keeping Christians*. I do not understand that he was talking to people of special wealth or special ability, but to people of special privilege—poor people, men and women who had been with Jesus. They accepted the responsibility; they went into all the world, as they knew it. It is true they went not in palace cars or with splendid equipment. They did their work on meager resources, financially unsupported, but rich in faith.

O brethren, let us no longer be content to dwell in the lower plains where breed spiritual miasma, doubts and fears. Let us take to the higher grounds where we may breathe in the life of the soul. "Obey my voice, and I will be your God and ye shall be my people." To hearken to His voice means that the whole world is our field. When we become a missionary people we shall become a worthy people, God's people.

### A Trip to Morgantown, W. Va.

The occasion was the nineteenth annual convention of the West Virginia Christian Endeavor Union, held June 25-27.

Salem sent a delegation of five members, three Seniors and two Juniors. Pastor Bond and the Junior superintendent were of the number.

The train had only left the depot when we were discovered by the state president, Rev. J. L. Hoyt, who was gathering the delegates in one part of the car.

We were introduced to young people from Huntington, Parkersburg and other points. When we reached Clarksburg we found ourselves behind most of those representing eastern and central West Virginia, so the party divided according to choice of the place to spend the four or five hours before a train could be had for Morgantown.

Pastor Bond improved the opportunity to call on some of our people in Clarksburg, while the Junior superintendent took the young folks over to Fairmont for lunch and to see some school friends.

About half past four we all met on board the train for Morgantown.

Although the people of our university city had not rested from commencement, and were getting the summer school started, they were entertaining a state meeting of miners and the Endeavorers the same week. And they did so right royally. We were welcomed by the mayor of the city as well as the pastors. The president of the university, Dr. Thomas E. Hodges, and Dr. Robert A. Armstrong were both heard on the program.

Prof. Ralph E. Mitchell was in charge of the music, and the First Presbyterian church was crowded for the first session, before the hour for the address, to enjoy the song service. Professor Mitchell is well known among Christian workers in our State by his association with Milford H. Lyon, evangelist.

General Secretary William Shaw of Boston was another distinguished guest. He delivered an address the evening of the twenty-fifth. "Four Fundamentals" of Christian Endeavor work were presented as the "Four C's: Confession, Conservation, Coöperation, Consecration."

He remained Thursday and gave two short addresses. The crowds attested to the appreciation of this earnest Endeavorer.

The music was an interesting and inspiring feature of the convention. Professor Mitchell demonstrated his unusual ability as chorus leader more than once during the meetings.

There is no organization in which the changes of the personnel of the workers are so marked as in this organization of young people, yet the enthusiasm and efficiency suffers little if any from this.

The theme of this convention was "Growth."

The reports of the officers were most encouraging, showing a healthy growth in all lines.

The goals for next year were placed farther in advance than last year and every point gained will be strengthened.

The motto in the state yell has borne fruit in the standards of Christian Endeavorers as examples to other young people.

A few years ago the Christian Endeavorer who did not smoke was the exception; now the Endeavorer who smokes is the exception.

Perhaps some one might like to know our motto as expressed by the state yell. Here it is:

"Say, my chums! Have you seen  
Second Timothy, two fifteen?  
First Thessalonians, five twenty-two,  
Will tell you exactly what to do."

Our delegation at Los Angeles will not be large, but we shall not be ashamed of it and Seventh Day Baptists will be cordially welcomed at West Virginia's Booth.

JUNIOR SUPERINTENDENT.

### Our Trustee at Los Angeles.

As I write these lines our United Society trustee, Rev. W. L. Burdick, D. D., is no doubt on his way to the great convention at Los Angeles.

In introducing myself to Secretary Shaw at our state convention last week, I mentioned the fact Brother Burdick is our trustee. He replied, "Yes, we are to have him with us this year." He seemed glad of it. So are we. But we were hoping the young people might pay his fare by rendering a little service, which at the same time would help them and their society.

Do you remember the proposition? One hundred and seventy-five subscriptions to the *Christian Endeavor World* at \$1.50. Two renewals equal one new subscription.

And do you know, we thought the plan quite ideal. It gave us a glad thrill when we first thought of it. Something definite, and helpful to all concerned. But I must confess, the president, at least, has become a little discouraged. I have been watching the RECORDER for results, and the showing has not been very flattering. I am

wondering if there is life enough in our societies, and enough of the spirit of co-operation to do this one definite thing, so well worth your while?

We are going to give you another chance for your life. Secretary Shaw has given us three months of grace; and so we pass the word along. The United Society will advance the money for the ticket to Los Angeles and return, and will wait until the first of October for the subscriptions.

And did you know that an average of five subscriptions from each society is all that would be necessary?

I feel that the excellent response of the Milton Junction society ought to be mentioned here. They have sent in twice the above number. But even Milton Junction could do a little better, I think, if some other society would come up with an equal number, and stimulate a little friendly rivalry. What society will be the first to do it?

How would it do to ask our editor to run for some weeks a standing column of the number of subscriptions received, with the name of the society furnishing them? The total number required might stand at the head of the column, and each week the new subscriptions added, with the number still required.

Friends, you who thought this was a dead issue, given up long ago by the board, get busy and surprise yourselves by completing this work before Conference.

Yours with renewed faith,

A. J. C. BOND,  
Salem, W. Va. President.

### News Notes.

RIVERSIDE, CAL.—As the result of Children's day \$25.00 was raised for the China missions.—The Christian Endeavorers had charge of the service one Sabbath. The following papers were given: "Christian Endeavor Principles in the University," by Ralph Coon; "Christian Endeavor Principles in the Shop," R. C. Brewer; "Relation Between Missions and the Panama Canal," Miriam Crandall.—Three Endeavorers have passed the efficiency examination and are now Christian Endeavor Experts: Nancy Brown, Mary Brown, Flora Chapman.—The president, Ella Baker, graduated from our high school on June

23.—Dea. C. D. Coon has started a Bible study class for the young folks Sabbath afternoons.—The Dorcas society had charge of the service on June 28. Papers were given as follows: "The Great Leak and How to Stop It," by Mrs. Elsie Babcock; "The Biggest Business in the World," Mrs. C. D. Coon; "The Church as a Social Agency," Mrs. C. H. West.—Resolutions were presented by the Dorcas society to, and adopted by, the church, that the members raise 50 cents apiece for the African fund before July 12.—We were glad to receive a call from Deacon Ehret and daughter of Alfred and Mrs. C. N. Maxson of Trimmer, Cal., and hope they will be able to stay longer next time they call.—Our people are all in their usual good health.

### Home News.

LEONARDSVILLE, N. Y.—It was with great regret that our church received the announcement a few weeks since that the pastor, Rev. R. J. Severance, could not remain with us. The continued ill health of Mrs. Severance compels them to live in a milder climate. Pastor Severance has done excellent work since coming here three years ago and he will be greatly missed in the various places which he has filled in church and community life.

At the church meeting held June 29, when his resignation was accepted, the following resolutions were adopted:

*Whereas*, Our pastor, the Rev. R. J. Severance, has tendered his resignation to this church, to take effect September 1,

*Resolved*, That we hereby express to him and his wife our deep sympathy in the circumstances which make this imperative; and

*Resolved*, That we accept the resignation with much regret, assuring the pastor that the severing of this relation is a source of grief to the church; also

*Resolved*, That we put ourselves on record as hoping that Mr. Severance will be able to continue in the pastorate, as we think it would be a loss to our ministry should he not do so.

This community met with a severe loss on June 10, when the factory of the Babcock Manufacturing Company was destroyed by fire. This plant has been in operation here many years and has given employment to many. The company have not yet decided the question of rebuilding.



## SABBATH SCHOOL

REV. WALTER L. GREENE,  
Contributing Editor.

LESSON III.—JULY 19, 1913.

MOSES CALLED TO DELIVER ISRAEL.

Lesson Text.—Exod. iii, 1—iv, 9.

Golden Text.—“Blessed are the pure in heart; for they shall see God.” Matt. v, 8.

DAILY READINGS.

First-day, Exod. iii, 1-14.

Second-day, Exod. iii, 15—iv, 9.

Third-day, Exod. iv, 10-31.

Fourth-day, 1 Kings xix, 1-18.

Fifth-day, Exod. xxxiii, 7-23.

Sixth-day, Isa. vi, 1-13.

Sabbath-day, Psa. xc, 1-17.

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

### Religious Education.

NINA PALMITER.

*Read at the Young People's Hour at the semi-annual meeting of the Western Association, Hartsville, N. Y., June 21, 1913.*

In these days of eagerness for the various forms of education, the worthy cause of religious education presents itself. Since business for the kingdom of heaven is the greatest business in this world, should we not give more time and preparation for its promotion? Religious education includes a practical knowledge of the Bible in which our relations to God and man are made clear. Its aim is the development of the religious nature, which is more than conversion, church membership, acquisition of religious and biblical knowledge and the bringing of men to Christ, essential as all these are. Let me repeat, the aim of religious education is to develop the religious nature, to develop the sense of God.

The state now provides for much of the secular education, but it falls to the home and church to provide for definite religious instruction. The study of the Bible in the home with all members of the family is too often neglected. However, it is an opportunity for profit and tends to bring the things of God nearer our every-day lives. Nothing can take the place of individual Bible study and meditation. Through it we maintain our poise in the religious world.

The means of religious education provided for by the church are more definite. Foremost is the Bible school and the Sabbath morning service. These are essentially instructional agencies as are also mission study and teacher training classes. Other means to which many of us have access are the Young People's society and the prayer meeting. These place more emphasis upon the service idea, rather than the instructional.

Sometimes I wonder if we really appreciate the excellent sermons and lectures we hear. They are usually filled with religious instruction, yet because they require no effort on our part we often fail to retain the lessons they would teach. Few of us care to take notes during such discourses. A good method, however, is, at the first opportunity, to look up the text, in case it was a sermon, and jot down a few notes on the things which most impressed us. Some may like to keep these in a small note-book with the names of the speaker and place. But even if the notes are destroyed at once, they serve to fix the main thoughts in the mind and will be of a most lasting benefit.

An almost limitless means of religious education is through religious books and magazines. Our own SABBATH RECORDER, coming each week full of inspiring thoughts, merits a thorough reading. Among the religious books are the biographies of consecrated missionaries. A knowledge of their struggles, their firmness in the faith and in their convictions can but inspire us to renewed effort, to greater patience in our petty troubles and to sincere gratitude for our blessings and opportunities.

Together with these forms of religious education goes the practical side, in which we do better service for our fellow men because of these advantages. The mere acquisition of religious or biblical facts is not a worthy goal unless accompanied by a life seeking to practice the teachings of Jesus. In just so far as we practice our knowledge of right do we “grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.”

Let us be of good cheer, remember that the misfortunes hardest to bear are those which never come.—*Lowell*.

## MARRIAGES

DAVIS-EDWARDS.—Okey Worthington Davis of Salem, W. Va., and Frances Ella Edwards of Ashaway, R. I., were married, June 28, 1913, by Rev. H. C. Van Horn, in the First Hopkinton Seventh Day Baptist church of Ashaway.

## DEATHS

HAMILTON.—In Alfred, N. Y., June 23, 1913, Mr. Elwood E. Hamilton, aged 51 years, 6 months and 26 days.

Elwood Eugene Hamilton was the son of Freeborn W. and Amanda Potter Hamilton and was the second of four children born to them. He was educated in the schools of Alfred, graduating from the college in 1884. The January following his graduation he became clerk in the bank at Alfred and two and one-half months later cashier. This office he faithfully filled till his death. He was elected a member of the Board of Trustees of Alfred University in 1894 and has since given uninterrupted service in this capacity. During this time, or the most of it, he has been a member of the Executive Committee of the board, and for many years chairman of the Committee on Janitors and Supplies, a position which entailed a large amount of labor. He has also served the board as secretary and auditor for the state schools of Clay-working and Ceramics and Agriculture, and was treasurer of the Alumni Association of Alfred University from 1893 to 1911. He was elected attorney of the Alfred Loan Association in April, 1887, and served continuously till his death, with the exception of a period of twenty-one months between April, 1890, and January, 1892. In this work he has been most scrupulous, painstaking and efficient.

In 1887, when the people of Alfred desired to be set off as a corporate village, Mr. Hamilton helped prepare the charter and was the first village clerk, a position he held four consecutive years. He was also president of the village board one year and trustee four years. At the Seventh Day Baptist General Conference, in 1897, he was elected a director of the Seventh Day Baptist Education Society, thus becoming a member of its Executive Committee, and he was at the time of his death completing his sixteenth year in this office. For a number of years he was the treasurer of the Seventh Day Baptist Western Association; and in other offices and ways has he served the village, town, school, and people for nearly a third of a century.

During a revival in the Second Seventh Day Baptist Church of Alfred, which occurred in the spring of 1878 and while the late Dr. A. H. Lewis was pastor, Mr. Hamilton made a public profession of faith in Christ, was baptized, and joined that church. Of that church he remained a member till his death, not caring to separate himself from the church in which his fam-

ily was, and had been for many years, so active. May 12, 1891, Mr. Hamilton was united in marriage to Miss Bertha Burdick of Syracuse, N. Y. To the wife he has been a kind and devoted husband, sparing no pains to make home a place of comfort and happiness; to the bereaved mother he has been a help and stay in her declining years, one on whom she has come to lean, particularly since the death of the husband and father, eighteen months past. Besides the wife and mother he leaves a brother, Mr. Ezra Hamilton of Alfred Station, N. Y., a sister, Mrs. H. G. Whipple of Yonkers, N. Y., and friends to mourn his departure in the prime of life.

Funeral services, conducted by Pastors William L. Burdick and Ira L. Cottrell, were held at the house, June 25, and burial took place in Alfred Rural Cemetery. WM. L. B.

### Berlin Welcomes a New Pastor.

DEAR DOCTOR GARDINER:

If it is not too late the new pastor would like to speak of his first pleasant entrance into Berlin. On the evening of June fourth, we rode for the first time into the beautiful Taconic valley guarded on all sides by the majestic foot-hills of the Green Mountains. We were met at the station by several Berlin people who gave us a warm welcome and then Mr. and Mrs. Wallace Griswold took us home with them where we found a pleasant family, a good supper and a much needed night's rest. The next morning we were taken down to the parsonage and given a reception into our new home which is surely very pleasant and convenient. Mrs. F. J. Greene Sr. and her daughter-in-law were there putting on the finishing touches to some linoleum which they had bought for the kitchen. “The way they have of doing things in the Middle West” has been referred to in a previous RECORDER but I find they also have a way of doing things in the East. On looking around, as people usually do when they get into a new home, we found sugar, flour, rice, eggs, tea, coffee, corn-starch, soda, baking-powder, milk, potatoes, canned goods, in other words a cupboard full of groceries and provisions ready to begin housekeeping with. But more still: out in the woodshed was a large pile of wood all sawed and split and ready for use, a garden all planted and some of the things up, a hen-coop occupied by a hen and six little chickens and to this number eleven more chickens were later donated.

The helpful installation services have al-

ready been spoken of in a previous SABBATH RECORDER.

On Tuesday evening, June tenth, the people began coming into the parsonage, bringing their baskets with them, until the house was well filled. A very pleasant evening was spent and the new pastor and wife and little daughter, Harriet Marie, got better acquainted with the people here. After an impromptu program was given and refreshments were served the new-found friends departed for their homes, leaving the pastor and his family feeling at home in Berlin.

Indeed, Berlin is "beautiful for situation" and her people are cordial and friendly. The new pastor and wife desire to so labor together with the church and with God that his people may be built up in the faith and many souls may be won for the kingdom of heaven.

Yours very truly,

H. L. COTTRELL.

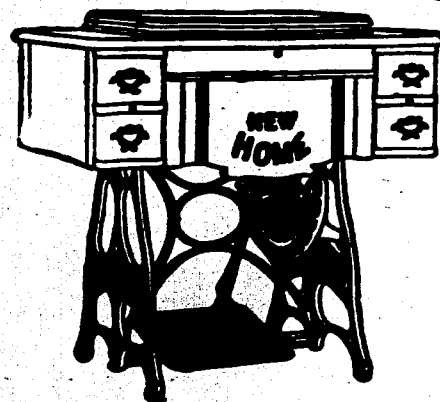
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Love is an awakening, an inspiration, dulling the edge of resentment, sharpening the eloquence of wit, impoverishing distinction, guaranteeing equality and proclaiming the omnipotence of God.—*Willis George Emerson.*

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**I FEEL** that somehow the church is primarily responsible for infusing into society the principles of life and action taught and exemplified by Jesus Christ. Somehow our homes must be spiritualized, somehow our schools must recognize the personality of Jesus as the end and aim of all development, somehow our lawmakers must be made to put the principles of Jesus into our laws, somehow the business world must learn that the biggest business is to make men rather than to make money. Somehow, somehow, I feel that the church with its resources of the Infinite Spirit must take upon herself the conscious task of doing all this, for no other institution will, no other can. All authority has been given unto the Head of the Church, therefore her servants must go and teach the nations whatsoever he has commanded.—REV. H. W. VODRA, in "The Religious Educator and Modern Psychology." (See page 87.)

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