

The Sabbath Recorder

THE LIGHT OF SALEM COLLEGE

REV. A. J. C. BOND

Where pomp and splendor bow the knee
To nature's choicest treasures,
Where streamlets ripple o'er the sands
And valleys vie with pleasures,
The college town of Salem lies,
The home of Salem College,
And from her halls in brilliant rays
Shines forth the light of knowledge.

Chorus

Oh, the light of Salem College,
May it ever, ever shine,
Guiding all who learn its brilliant ray:
Naught can ever be more cheering
Or far-reaching than that light
Shining from the Salem College halls alway.

All praise to those of years ago
Who wrought with zeal untiring,
And pioneered this worthy cause
To noble heights aspiring;
Who gave of sacrifice and toil
To found our Salem College—
To them be thanks that from these halls
Shines forth the light of knowledge.—*Cho.*

Let other nations boast of power,
Of wise and learned sages;
To them we'll show in future years
The record of our pages.
Our earnest faculty will send
From our loved Salem College
Adown the ages yet to come
The glorious light of knowledge.—*Cho.*

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PLAINFIELD, N. J., JULY 6, 1914

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Commencement Exercises at Salem College*

Commencement at Salem College, which was held from June 6 to 11, was a refreshing season to all, a fitting finale to the college year of 1913-14, which has been one of encouragement to those who have been most closely in touch with the inner workings. The interest and good spirit so manifest on the part of the student-body throughout the year and especially in connection with this annual festive season is evidence of a wholesome situation.

Despite the extreme heat, a full house greeted every exercise, and all in attendance were not only entertained but mentally and spiritually fed. Expressions of satisfaction were many and evidences of a strengthened interest in the home college was very manifest.

Four strong addresses were given: the Christian Association sermon by Rev. Fred C. Anderson of the M. E. church of Cameron, whose theme was "Jesus Christ as an Enricher of Life"; the baccalaureate sermon by Pres. C. B. Clark, his theme being "In the School of Prayer"; the address before the Alumni Association, on the subject "Our Republic, a Retrospect and a Prospect," by Hon. M. M. Neely, Washington, D. C., and the doctor's oration of commencement morning, by Rev. E. J. Woofter of the First Baptist church of Salem, whose subject was "The Task of Our Twentieth Century Civilization."

Aside from these, the Music department, under the direction of Miss Marion Boyd, gave a concert of exceptional merit; the lyceums each gave a creditable and entertaining program; the class of 1914 held its last session in public, an inter-class field meet was conducted, and the ladies of the

*Most of the matter in the write-up for the Salem College number was prepared and forwarded by Mrs. Charles B. Clark.

First Baptist church served a banquet to the alumni. The banquet was open to the townspeople and was liberally patronized.

Music is a feature of the work of the college which is assuming large proportions under the capable directorship of Miss Boyd and is also finding a large place in the interests of our townspeople.

We are glad, too, to see the alumni interests growing. It was with much satisfaction that the citizens greeted Hon. M. M. Neely, M. C., an old alumnus, on his return to Salem. Several automobiles flying college colors, with chauffeurs wearing college hats, met him at the train and made a very interesting spectacle as they passed through Main Street to the college.

In his remarks which preceded the alumni address Rev. A. J. C. Bond, the president of the Alumni Association, urged the cooperation of his fellow alumni in bringing about the larger life which it is their privilege to enjoy and which will reflect upon the work and usefulness of the college.

It was a great pleasure to the trustees of the college to confer upon the Rev. Mr. Woofter, retiring pastor of the First Baptist church, the honorary degree of doctor of divinity.

In conferring the degree, Doctor Clark spoke of the services which Pastor Woofter has rendered to the city of Salem and said that as a fitting climax to those services and in appreciation of his interest in our college and his pleasant associations as a student, fellow laborer and lover of education, it was indeed a great pleasure to confer upon him the degree of doctor of divinity.

In response Doctor Woofter expressed his appreciation of his opportunity of serving the city of Salem these seven years, six of which had been as a coworker with Doctor Clark, during which time he had been happy to see the work of the home college thrive and was now pleased to accept at its hands this parting tribute.

Baccalaureate Sermon, June 7, 1914

DR. CHARLES B. CLARK, *President of Salem College*

Subject: In the School of Prayer.

Text: "Lord, teach us to pray."—*Luke*

II: 1.

The function of a school is to provide or create an environment that will kindle in the soul a settled purpose for self-improvement.

Education is the process of inciting the mind to self-activity with a view of making improvement a permanent habit of life.

Culture is the attainment, not so much of knowledge, as of the attitude of mind which makes congenial, comradeship and fellowship with truth, beauty and goodness, which are the radiant expressions of the character of God.

The schooled mind is the tilled mind, not the tilling, however, which finds an end within itself, but the cultivation which makes enjoyable and appreciable, the sweet reasonableness, the eternal fitness, and the beautiful wholeness and unity of life as it comes to us from its Divine Source. It is not the content of the study as it goes into the mind that liberates and liberalizes personality, but the spirit coming out of the man, evidencing unselfish interest and sincere loyalty to the cause of God and man that constitutes the evidences of Christian culture. The study of any subject in the spirit of self-forgetfulness and for the purpose of identifying the soul with the divinity that is revealed in that subject and in all life, is that which liberates, educates and actuates the developing man and woman.

No man, whatever his profession or pretensions, is educated according to the standard of a Christian College until his spirit and purpose are in such blessed fellowship with the realities of God and of life that engaging harmony with these realities marks every step of his life. To such, Nature is ever a benevolent mother, while he, as a son, is her minister and interpreter.

Education is the eternally perfecting process through which human life, in the time order, becomes identified with Truth, Beauty and Goodness which are eternally realized alone in God.

If, then, education is a process of the

self-realization of our divine potential, it is at once clear that it is no gift from our Alma Mater. To possess it is to win it. No teacher and no institution can transmit one iota of mental power. The Christian College can provide a stimulating, favorable environment in which such results can be achieved, but it can do no more. The Christian College may escort the learner to some mental promontory from whence may be obtained a clearer vision of the intellectual pilgrimage which faces the progressive spirit, but naught save his own feet and efforts can carry him to his spiritual goal.

But what has all of this to do with prayer? I answer, much, every way.

First of all, what is prayer and how is the idea and ideal of prayer correlated with the idea and ideals of development? Are we to look upon prayer as a high type of personal magic or enchantment which secures from a reluctant God special favors, blessings or achievements coveted by the eager petitioner? If so, the citizen of an orderly world wherein God causes his sun to shine alike on the evil and the good, and his rain to fall not less on the unjust than on the just, has little room for prayer, and, moreover, the true child of God, if he be also a manly man, does not desire to be especially favored; he will not ask for special indulgences although he might be certain of the possibility of obtaining them. No Christian man can ask that his ship shall be exempt from storm while his neighbor's ship must ride the tempest. The twentieth century Christian does not cry out and cut himself with knives, as did the priests of Baal to procure coveted blessings. He obeys the law of work and cost instead; and who of us will not say that a world upon whose laws we can depend and in whose steady working we can trust is not more divine and a higher educative force than one working under the semblance of an arbitrary will, however high.

In this connection, let me now invite your attention to the circumstances under which the disciples made this request of the Master: "Lord, teach us to pray." I believe that a study of the context will reveal the fact that Christ and his disciples had incomparably different conceptions of the meaning and significance of prayer.

This incident was at a time and in connection with the climax of Christ's earthly popularity. He had amazed the multitudes by his manifestations of skill in relieving them of their physical distresses, by his charm over disease and his power to satisfy their physical hunger as well as their mental and spiritual unrest. Indeed, so convincing was his power over the agencies of life that the multitude was on the point of forcing him by acclamation to be their king. Furthermore, this request of the disciples came in close conjunction with the mountain-top experiences of the transfiguration; the seventy, too, had just returned with encouraging reports, and everything to the sensuous disciples looked exceedingly promising. The disciples had observed that in connection with these exciting experiences, Jesus was much in prayer. From all appearances it is safe to say that they had simply connected and joined these outward events in a most superficial manner without serious study or reflection, just as mankind has always done and is still inclined to do.

Prayer and wonders! What a splendid complement! I believe the disciples reasoned that if they too could only come into possession of that magic wand, what could they not do and what would it not mean to their coveted desires? How they might lighten the cost of living and the burdens of life! How the people would sit up and take notice while they would astound the idolatrous multitude with their supernatural powers! How quickly would Roman tyranny melt away into the coveted supremacy of Israel! Here was just the way to get it, "Lord, teach us to pray."

But Jesus, in slow and surprising response, said, "When you pray, say, Our Father which art in heaven, etc." What a rebuke!

I would not be surprised if at the close of this brief prayer of simple trust and unostentatious obedience to a life of spiritual unity with God, the disciples sat in blank and dumb amazement. I would not be surprised if in their confusion they shook their heads in ignorance and unspoken wonder. The context of history indicates that up to this time the disciples had not caught the secret of the Master's life or power. Their philosophy of the relation between things temporal and things spirit-

ual was by these incidents now more confused than ever. Subsequent events convey further evidence that this was the case. We find no record of their ever afterward having referred to the event, and from this time to the end, the disciples with others increasingly questioned the credentials of Christ's sonship, until Peter with the rest, in word or deed or both, denied that they ever knew him and they seriously thought of returning to their regular occupations.

The record of Christ's life in prayer, meager as it is, is worthy of study and reflection. Aside from two or three incidental references, the following are the occasions when, according to the record, he makes special use of prayer.

First, when in the wilderness he was struggling with temptation and settling the question of his life-work and its methods; second, all night before choosing his disciples; third, on the event of feeding the multitude and the consequential demand that he as their king should lead them in open, political and social revolution; fourth, on the mount of transfiguration when and where he accepted the cup of absolute human disappointment; fifth, in the garden of Gethsemane where he drank to the dregs the cup of self-surrender; and lastly, on the cross where the spirit triumphed over the flesh when it clamored for revenge.

We would not say or wish to imply that these include the sum of Christ's prayers. Not at all, but these are typical and serve as a basis for understanding and appreciating the divine gift of prayer as understood by the Master. Whatever else it was to him, Christ nowhere used prayer in an attempt to constrain the will of God to an accommodating compliance with his own desires. Rather, it was in each of these instances the means by which he schooled himself into correspondence with the purposes and methods of his infinite Father. Through prayer he sought and succeeded in harmonizing his own will with the will of God.

This supreme fact of coordination of the infinite and finite wills in one, is the result of human cooperation with divinity in prayer and nothing else. It is absolutely indispensable. It is a part of the reign of law. It is not the province of prayer to

attempt to withstand the laws of life and God. Prayer is not a bargain counter at which the Deity dispenses spiritual and material blessings to personal favorites. Prayer seeks through communion and fellowship with the divine that perfect correspondence of thought, feeling and will that shapes the life into unity with the absolute Good. Prayer is a craving for, and a dependence upon, divine perfection, more than the expression of a desire for a coveted object. Prayer functions higher in nourishing our spiritual appetites than in procuring their satisfaction. "Blessed are they which do hunger and thirst after righteousness," is not so much a spiritual dogma as it is a moral law underlying the psychical economy of a universe in which spiritual values are obtained at appropriate cost. Thus prayer is the school by which we climb into the higher will of God, if happily we may at last attain the state of mind in which the divine will is accepted as the highest law and the fullest answer to all prayer.

But in spite of its reasonableness, many in this scientific age regard prayer either with secret indifference or open skepticism. This is apt to be the case with the young man or woman who has become acquainted with the inviolability of the laws of nature, and it is the more true if his preconceptions of prayer were of the miracle-working type. Then, too, there are those who would be glad to pray if they could revive their old-time conceptions, but who now seem spiritually paralyzed in the face of modern facts.

In reply hereto, every thoughtful person must admit that our modern methods of thought do in a certain sense involve hesitancy, if not doubt, in respect to the efficacy of prayer. But these facts, if they are facts, are not without a reason.

The first and, I believe, the most influential fact that has weakened our sense of the efficacy of prayer is the overshadowing consciousness of law,—natural law. If as science teaches us, our universe is one of inviolable laws and order, what, says the reasoner, is the use of praying for something that must come within range of these natural agencies. Our answer is, that such function is not the purpose of prayer. That conception may do for the primitive man and the superstitious

modern, but it is unworthy of an enlightened age. Our forefathers in the dim dawn of history prayed when the sun went down that its guardian and carrier might have no mishap in bringing it back to its proper position in the morning. It were as well to pray for such as that, as to ask for the keeping or breaking of other equally fixed laws of the universal order. When we have learned to appreciate the divinity of the natural order as now we do not, we shall hasten before God seeking forgiveness for our blind stupidity and we shall earnestly pray that our lives may be brought into happy conformity with the divine thought of God as it is revealed to us in a world of order and dependability. We will pray, not to change an order already divinely established, but for an understanding heart and a will transformed into divine harmony with an immanent God of power, law, love and wisdom.

Another fact which has seemingly robbed prayer of its emphasis is the perpetual insistence upon service as the highest form of piety. We believe in doing things. Instead of asking the Almighty to remodel the world into the kingdom of Christ as did some of our worthy forefathers, we have chosen the more difficult task of remodeling it for him. The consciousness that the world is one, and that God's care and interest is universal, brings a sense of humility in accepting at the hands of God a purely private and personal benefit. In this doctrine of service the pendulum may be swinging to the opposite extreme from our importunate forefathers. Service without prayer is always in danger of degenerating into heartless machinery, while prayer without service may land us in a fool's paradise. An efficient life can dispense with neither prayer nor service, since the one is to the other what motive is to duty.

A third fact which has logically had a dissolving effect upon prayer is the current doctrine of the immanence of God. Immerse the world in this doctrine and the glamour of holy places disappears. Pour it out in the market place and the partition between business and worship is gone. It is no doubt true that for many persons the thought of God is thinned in an effort to bring him into partnership with the petty concerns of the common struggle. But

here again the danger lies not so much in our theory as in the manner in which we apply it. In this leveling process, prayer may descend to the plane of ordinary business transactions and so cease to be prayer. Or business may be brought up to the plane of high-minded prayer and so life in business may be the exponent of the divine will of love and good fellowship in the market place. Prayer is voluntary cooperation and conscious copartnership with the divine plan of life: God everywhere and man a shareholder in all events.

Another reason why prayer has with certain types of mind fallen into discredit, if not disuse, is the reproachful methods used by unwise advocates of certain obsolete forms of religion and false conceptions of the divine function of prayer. Prayer is often discredited because it is presented in a manner to repel the more thoughtful progressive spirits. Credulity and madness are sometimes exalted above a sound mind. Faith in prayer is made a synonym for idiotic fanaticism, mind-cure, and spiritual jugglery. Such conceptions are doubtless innocent of intending conscious harm, but they belong to a bygone age and should be relegated to the past with other gross forms of anthropomorphic worship. Prayer can and will be more appreciated when it is addressed to us in terms of sound respect for the revelations of God in modern science and especially his revelation in the higher powers of sanity, rationality and good judgment. At the same time it will be helpful if those who preach a progressive theology, and with it a progressive experience will take greater pains to show that the so-called intellectual life is not in its net results at variance with the motives and purposes of the old-time life of prayer.

Along with this venerable but archaic conception of prayer has gone a profuse tendency to count the answers to prayer, and by this, accordingly, to measure the efficacy and results of the suppliant's faith. If a connection between the prayer and its affirmative results is not soon manifest to the seeker, a sense of disappointment and discrepancy creeps into the soul, and the religious life is thrown into confusion, and the more devout the person, the greater is the confusion. Whether right or wrong, the modern man refuses to identify prayer with the asking for things, and much less

does he standardize its meaning and efficiency by counting the answers, as though the blessings of friendship and fellowship could be measured by counting tangible favors; or as though love could be measured by computation of gifts, or honesty by the extent of its profits. No, prayer, in its efficacy, is not commensurate with, or to be measured by, results astounding to the multitude or puzzling to the laboratory. Nothing of the kind. Prayer is not merely means linked to a coveted end. Prayer is its own justification; its own end; just as love and fellowship and comradeship justify the sweetness of personal intercourse. Prayer is not so much an agency for modifying God's divine order already established, as it is education and schooling of the soul into unity, harmony and fellowship with the immutable, wise and eternal purposes of God, the Father and Lover of men, in law, in order, in discipline, in intelligence, in conscience and in sound enlightenment. Prayer is a positive force for good, for it joins our lives with that of the Infinite himself, and no man can join minds and purposes with the Holy Spirit of God in a true and genuine sense, such as prayer suggests, without seeking and realizing through every power of mind and body, complete accord with the ideals and purposes which the divine life of God actualizes. The man who truly prays, by such prayer, changes the center of his mental gravity, until at last he is drawn into complete unity, oneness, and full fellowship with his God,—the personal, self-embodied realization of all that is true in thought, beautiful in feeling, and virtuous in act. In short, such a union of the human and the divine in prayer means the adoption of God's will as our free choice, and our unqualified consecration to it, in thought, in affection and in purpose.

To you who are graduating, members of the class of 1914, I have a few words: You are about to leave these halls, and you are now going out to swell the ranks of our alumni. For some of you, no doubt, your school days are behind you. We as your faculty have taken a great responsibility in trying to deliver to you some of the principles and ideals which we have trusted will serve you in the struggles which are before you. Believe me, your Alma Mater

has tried to stimulate you to an appreciation of the best. We know our work has not been without its faults; perhaps, too, time may reveal the fact that our principles and ideals may be deficient, but this remember: As time passes, the light of investigation will more and more drive out the unreal, the imperfect and the erroneous, and this will be true, let us hope, in the religious as in the scientific world. Whatever have been your disappointments in us, or shall be in others; whatever the evanescence of ideals; whatever the lapse of principles, and whatever the disappearance of cherished hopes, God is always yours, and prayer is ever the door to his presence. Your hopes are high. God keep them so; but I know that disappointments await you, and according to your standards of judgment, you will find even some whom you trust, to be false and unworthy. The thing which we ask you to guard against in yourselves, is allowing these disappointments to dampen your enthusiasm, or darken the glow of your devotion, or slacken your sense of responsibility for the welfare of others, or shut away from your vision the face of God. Sometimes you will be tempted to think the ideals of your father's faith and your mother's prayers too impracticable, too visionary for the situations in which you will find yourselves. For the complex problems you will have to solve, and the temptations that will seek to entangle you, you may be tempted to believe your father's and mother's standards are too severe. As a result there will be hours of moral and religious confusion, in which expediency and conviction will strive for the ascendancy. What better can I possibly do than to urge upon you to settle all such issues, as the Master of us all settled his—in the school of prayer. It may be that some one among you will, like Peter, in the hour of critical decision, do the thing which in his heart he now resolves he will not do, when enthusiasm is down, and ideals have slipped away. If, in that hour, you, like Peter, will go out and pray alone, you too, like him, will find that remaining in you, which strengthened by prayer, will again make you resolute and strong. There is deep down in each of our hearts a loneliness without the

divine which indicates that we are created for oneness with the great Ideal.

There come times in every man's life when it is perfectly natural for him to say instinctively, "Oh God," and to hopefully long for the answer of help. This is the divine instinct of prayer. One of the greatest, if not the greatest asset in living a strong and virile life is the habit of prayer,—the prayer habit as was the Master's habit. From the moment you thus come into conscious oneness with omnipotence, from that moment you will be invincible and unconquerable. Meanwhile the nearer you approach this happy union with the divine life, the more will your lives express the truth and the beauty which builds, constructs and creates. Well magnetized steel will lift eight times its own weight; so a man magnetized by the consciousness of his touch with the Infinite One, has a moral lifting power many times his own puny strength. Thus it will be through the training power of prayer, you will come into possession of such trust, such fellowship, such strength, as will make your lives a joy to yourselves, a comfort to your friends, and a blessing to all the world. God grant to you and to us that we may find in all the varying fortunes of life the comfort, strength, hope and poise which inherently attaches to a life of faithfulness and of true prayer. Amen.

Doctor's Oration, Salem College, Salem, W. Va., June 11, 1914

REV. E. J. WOOFER

Honored president, faculty, graduating class of nineteen fourteen, ladies and gentlemen: Suffer me to offer this word of explanation at the outset. I have not endeavored to bring you a popular address, though it would probably be more pleasing for you and easier for me; but I have serious things for your consideration, and I can only benefit you today if you are willing to forget the heat and spend about forty-five minutes in the study of a proposition that may at times and in places savor of abstract reasoning. I ask your patience and forbearance, assuring you that you will receive something from this hour, even if it is nothing more than the relief you feel when I conclude.

The subject to which I call your attention is, The Task of Our Twentieth Century Christian Civilization. Every civilization from the earliest beginnings of history has had some task peculiar to it; some ideal has dominated it, and formed the basis of its differentiation from other civilizations. In this respect our civilization shows its kinship with the civilizations of the past. It has its peculiar ideas and ideals, and withal its tasks.

It would be instructive to follow out some of the civilizations of the past and note their peculiar ideals, but this is the province of the teacher of philosophy.

Every civilization partakes to some extent of the products of older civilizations, in fact it inherits from the past those things in which the past has exceeded. In our own civilization we find that we have inherited from two distinct sources, and in fact our civilization is the product of these inheritances. We have inherited our culture from the Greeks, and our religion from the Hebrews. So our civilization is the product of our Hellenic-Semitic inheritances.

Coming to us from two distinct sources, and these sources antagonistic from the beginning, it is not strange that we find a conflict going on between our culture and our religion—a conflict seemingly so uncompromising and deadly in its nature as to cause the superficial student, or the novice in learning, to be tempted to throw aside his religion or to despise his culture. So on the one hand we have the cry of heresy against the schools, and on the other we hear the denunciation of Christian theology.

It is not my purpose in this address to minimize the differences, or make light of the conflict, but rather to acknowledge the differences, face them honestly, and if possible to set forth as the task of the Twentieth Century Christian Civilization the harmonizing of these warring elements, and the bringing them into such accord as to form one beautiful and powerful whole, satisfying to the scientific man who demands proof and demonstration for his beliefs, and the common man who recognizes the deep needs of his spiritual life for communion with God.

This harmonizing process is not to be brought about by driving either from the

field of conflict, nor to be secured by the surrender of any true principle in either, but by bringing them into such relationship, the one to the other, that it will take all that is true in both to meet the needs of humanity for time and for eternity.

I fully realize the magnitude of the task set before me, and also my utter inability in the time fixed for this address to even outline in a satisfactory manner the subject. But I shall attempt to blaze a trail for you to follow in your further study and investigation of this subject; and if I shall be able to induce even one student to take up these questions and spend his life in solving the problems before us, I shall be satisfied.

You may feel that the statements on the several propositions brought up are inadequate and faulty. This I concede, but I have found myself under the necessity of giving only the briefest possible statements consistent with honesty, in order not to weary your patience beyond hope of forgiveness.

To the extent of my investigation, and the ability of my mind to conceive of truth, I stand committed to the propositions assumed. I invite your criticism, friendly if possible, otherwise if necessary.

First, let us look to the sources of our inheritances as expressed in our civilization. For the

SOURCES OF OUR CULTURAL INHERITANCE we are carried back to far distant Babylonia, and the time of Babylonian supremacy when from the country of the Euphrates went out the streams of culture for the refreshing of the world. Here in this early period of the world's history we find the beginnings of science and philosophy. They knew something of geology, and were well versed in geometry. So far as we are able to determine they were the first to work out a complete system of astronomy, and lay the beginnings of physics.

Starting from this early period we find these things given a more complete expression long years after Babylon had ceased to be the greatest nation of the world, and there had sprung up in the West a new nation with its center upon the Hellespont, where was begun the development of that Hellenic culture that has in-

fluenced all the civilizations of the world since and shall to the end of time.

The ideal or if you prefer it the genius of Hellenic civilization was world-appropriation. The passion of this civilization was to make the world beautiful. Its task was to complete a world by conquering it and appropriating its forces and powers for the advancement of the nations and for the comfort of humanity.

For a time after the Roman conquest this ideal was lost sight of in the Roman ideal of world-organization, but the Hellenic principle was the stronger, and in the end it appropriated the Roman ideal of world-organization and made it a part of its program of world-appropriation. This is the form in which we inherit it today.

To find the sources from which

OUR RELIGIOUS INHERITANCE

comes we are led back to the same fountainhead in Babylonia. Here is heard the whispers of God coming to the soul of Abram, calling him out of his country, and sending him forth a wanderer following a voice and a vision. Here we find the emergence of a spiritual God from the mists and shadows of superstition that had for ages so clouded the minds of men that they could not perceive him.

Through this beginning we have the Hebrew nation coming before the world and standing out in conspicuous ways in the world's history. Ever a weak nation in point of numbers, she was preserved in marvelous ways and kept from annihilation by the stronger nations that always surrounded her, and she has exercised an influence over the world's history far greater than her numbers would indicate or we could expect.

In her we have the flower of Semitic civilization, and its genius is world-transcendence; and through the interpretation of her principles and a higher revelation of God given by Jesus, she has transmitted to us our religious inheritance.

Note the unity of the sources in the beginning, and then the wide divergence of the flow of these streams. Passing over the intervening centuries these ideals meet in us as our inheritance from the past of culture and religion. It is our business to fuse them into one mighty principle that will bring in the kingdom of God to the world.

In order that we may intelligently study this subject and be able to formulate correct conclusions let us look to the

POINTS OF CONFLICT.

I. *The demands of our culture, and its challenge to our Christianity.*

1. The right of free competition is the demand of a democratic civilization such as ours. This we recognize in business and in politics, and in a measure in religion. But competition means rivalry; competition is war; it is the struggle of man against his fellow man, and gives conclusive evidence of the fact that man has not yet reached his full and complete development where he recognizes the full claims of brotherhood. In competition is rivalry, and we see this rivalry expressed in many ways, in business and pleasure. The fundamental rivalry of our time, however, is not between classes, as the rich against the poor; nor between generalizations and categories, as science and religion, sacred and secular labor and capital; but between the two great inheritances, in the one or the other of which every interest finds its significance, and implicit aim. This being true, the most important competitions are between evolved historic forces, and not between things and institutions, nor between races or nations.

With some, good and evil are regarded as the basal competitions; but this is not true, for good and evil are abstractions until they come to reality in living issues.

The longings for order, reasonableness, and purpose find expression in the lives of millions, and the desire for justice and equity finds expression in labor riots, strikes, and the widespread discontent that is so very evident at the present time.

These things, only blindly perceived by the multitudes, are the strivings of the Hellenic spirit to reach its goal in world-appropriation. Misguided many times as these attempts are, leading in many cases to the very opposite of that which was intended, yet are they to be recognized as a part and parcel of our inheritance from the past and must be treated accordingly.

From the same fruitful source come revolts from the churches, because they are viewed by the masses as standing in the way of progress, and obstructing the currents of life. Hence comes atheisms, heaven-defying blasphemies, assaults upon

the foundation of society, and the traducing of personal character.

The manner in which we have dealt with these things has intensified rather than allayed the discontent. We have used the powers of repression, but so long as we repress we put off the day of the final solution of the problems. We must recognize the implicit purpose back of all these manifestations, and as we comprehend this purpose we will find our two great inheritances facing each other upon the field of battle.

It is only as we are willing to recognize the fact of conflict and the purpose back of it that we will be in position to begin that study and arbitration of the questions involved that will at last bring a complete understanding of the functions of each, and show that they are not opposing forces, but part and parcel of the same mighty program that has for its end the salvation of humanity and the glory of God.

2. Apparent contradictions.

The question then arises how can harmony be possible, and full division of rights be made, between these two inheritances, when both are autocratic in their demands.

In no real sense can either concede the other's monarchy without violating its own primary impulse; neither can either concede any point in question without being false to the trust imposed in it by the very genius of its existence.

There is nothing so secular that our religion does not demand to infuse it and direct it. Likewise there is nothing so religious that our culture can forbear to assert itself in it and seek to control it. For example, culture sets before us the idea of one world at a time. This exclusion our religion will not tolerate; our religion sets before us the idea of an authority above reason, and this idea our culture will not for a moment allow, and declares it to be subversive of every principle of our civilization.

How then shall we answer these flat contradictions? The answer is evident: as Professor Dickerson well says, "It is division of *function*, not of *field*." In every realm of life and thought each power has its own right to maintain, its own nature to unfold, in a word its own function.

What are the functional rights of our culture as against our Christianity in the various realms where both operate?

I. SCIENCE THE FIRST POINT OF CONFLICT

The first point of conflict is that of science. With most thinkers the idea is presented that science has a particular field set off to itself, and this used to be my thought upon this subject; but with further study and, as I believe, with a more mature judgment I am convinced that science dares not appropriate to itself a particular realm no matter how extensive that realm may be. If we accord to science the realm of the physical and the physical alone, it will at once fall into the confusion of maintaining that there is nothing beyond the physical, but that is reducing itself to an absurdity.

Science has no test of its own to distinguish the physical from that which is beyond; neither can it affirm that there is nothing beyond. Nor can it pronounce upon the ultimate nature of anything it works upon.

Science will never be able to exclude the poetic life in nature responding to the soul of man; nor that vision of the soul, that "the heavens declare the glory of God;" nor that purely Christian conception of the world so beautifully set forth by the Christ when he said, "Not a sparrow fall-eth to the ground without your Father in heaven," thus giving expression to the fact of an all-inclusive power working in the world, and that power wholly beneficent. These are questions science does not and can not consider.

So the right to be accorded to science is not a matter of realm, but of function. This is not a limitation placed upon science, for to deny it a right to some particular realm brings it into direct relations to all realms; for every field of investigation is then open to its researches. While it can never test the spiritual, it is privileged to study, test, classify and judge of the manifestation of the spiritual.

Thus its function extends to every variety of spiritual experiences. Its critical eye is privileged to stand by the side of the most rapturous religious joy and apply its tests. It has a place by the side of the dying saint, and has right to note the glory of his vision. It has a right to stand by the side of the Christ in the deepest experiences of his life and seek to explain them according to its inexorable logic. It has a right to sentinel his tomb,

cross-examine the witnesses to his resurrection, and pronounce its judgments without regard to the hopes or fears of a world of humanity.

True science has neither faith nor unbelief; it is not concerned with moral interests; it is insensible to the doom or destiny of souls, humanity, or universe.

This function of science is indispensable, and the very rigor of its investigation is necessary in every realm for the evaluation of these things by other functioning powers.

I am fully aware that this function of science is questioned by many Christian scholars; but they are confused by the warfare between science and dogmatism, things appended to Christianity by an age that was neither scientific nor Christian.

This right to free investigation into the world as it is, is the very foundation of that Hellenic freedom of thought and of action in the world as it is found to be, and can not be given up without relinquishing our cultural inheritance.

2. CONDUCT

The second point of conflict, where our culture challenges our religion, is in the realm of conduct. Here the claim is freely made by our culture that we are living in a new world today, a world unprophesied either by Hellenic or early Christian teachers.

Our culture declares that ethics in conduct is not the keeping or the failure to keep a decalogue of rules, and that the moral quality of an act is determined not by law, but by the conditions of culture surrounding the act. It thus boldly declares that no single age can pronounce upon the morals of any other age, much less fix the standards of morals for any succeeding age; but that each age must fix its own standard of morals according to the conditions of its culture.

This appears in sharp conflict with the teachings of our religion that holds before us concepts of conduct that are applicable to all ages and every civilization.

3. CULTURAL PHILOSOPHY

The third point of conflict is in our philosophy. Philosophy is by its very nature all-inclusive, and can not be affected by any religion or by anything outside of its own intellectual construction. It asserts as its function the right to investi-

gate the processes of every phase of thought, feeling, or sensibility of humanity. Philosophy is essentially a world-view, in that it deals with the world of ideas. Religion also sets before us a particular world-view, yet religion and philosophy are not related spheres of the same general process, for there are philosophical systems antagonistic to all religion.

The formal separation of religion and philosophy are due to diverse aims and diverse functions. To combine the various forms of reality into a logical and consistent whole, thus presenting a world-view, no matter how completely carried out, never rises to the function of religion.

It is the province of philosophy to take note of religion, and of that particular form of religion denominated Christian; to study and classify its manifestations, and from this data to draw logical conclusions as to its nature and utility as applied to human life and conduct. Here philosophy finds itself limited to the *intellectual formulation* of experience. It can not judge of the deeps from which the religious experience comes. It is shut up to the consideration of processes, and we have long since learned that we can never grasp reality from the simple study of the processes.

Philosophy must keep close to the fact of life, or it floats away from the world like a mist, and would bring upon its work the scathing sarcasm of Bergeson, who said, "Hair-splitting, visionary philosophy is like a blind man searching in a dark room for a black cat which is not there."

The function of philosophy is necessary to test the intellectual concepts of our Christianity. For while philosophy must be true to the facts of life, Christianity must be true *life*, and thus within the circle of philosophy's function.

4. RELIGIOUS RIGHTS OF CULTURE

There is a fourth point of conflict we dare not disregard, and it is the fact that our cultural inheritance has its inviolable religious rights, and it demands to have its religious claims considered.

We have in our cultural inheritance, as well as in our religious inheritance, religious concepts of the world and of the universe.

The whole range of our Hellenic-Roman civilization was permeated by the religious

idea, and men proclaimed from the house-tops their religious ideals. For proof of this the Greek poets and orators sung of their gods, and the Roman bowed in worship before the gods of the forum and of the halls of justice.

This religion in its finest forms expressed all the better things of the Hellenic life and thought. Her artists and sculptors wrought with patience and painstaking care to picture on canvas or carve in marble their conceptions of the gods whom they feared or loved. In these carvings they shadowed forth the feelings and aspirations of their own finer sensibilities.

Socrates felt impelled by a power above himself, to whom he was in some way related. Plato caught a vision of another life for man, and set forth the doctrine of the immortality of the soul, in a place where the gods themselves had their dwellings.

Thus in our cultural inheritance we have set before us a religious program that involves the idea of world-completion and world-appropriation, where the soul of man shall find direct contact with God as he thus gains ascendancy over the world,—this new world re-created by the genius of man.

This religion has been powerfully influenced by Christian thought and teaching, yet it is not necessarily Christian. In fact, it can receive much more of Christian truth and remain anti-Christian. In the words of Doctor Barton, "Our culture holds before us a life that permeates all life. It is religious therefore in its actions in all realms. In its unlimited freedom it scorns all authority external to itself. It claims as a right inalienable an exultant vision of the world made beautiful and good, its goodness and beauty however to be realized by humanity's self-attainments and world-conquests. It claims its right of responsive joy to every invitation of earth and sky, with awakenings of nobler gladness by the challenge of resistances to be overcome. It claims the right to subjugate every condition that stands in the way of human progress to a full realization and complete conquest of the world that is, as of worlds that yet shall be."

If Christianity has nothing more to offer, then it must reject Christianity, and set

forth along the lines of its own achievements for the realization of its goal.

So Christianity is challenged to open to it a new universe, before whose glory the spirit of our culture falls in contrite confessions of its own insufficiency and need. If in this new spiritual universe, above the attainment of our Hellenic culture to unfold, Christianity opens up a new world, new-born, where the hopes and longings of the soul may find satisfaction by self-denial, and by transcending the things of sense, then Christianity is able to subdue us utterly, and Jesus is enfranchised humanity's eternal leader and Savior, and culture will lay her crown at his feet.

II. The functions and rights of our Christianity, and its challenge to our culture.

Let me introduce this point with these words from Doctor Mullins: "*Christianity's first right is to be itself.*"

Even a cursory study of the past and view of the present will convince even the skeptical of the fact that Christianity is wrapped up with the history of our civilization. But no matter how thoroughly it seems to be intertwined with the advance of our culture, it everywhere and always asserts its ineradicable difference.

When civilization was most thoroughly enfranchised from the interference of our religious inheritance, and asserted its own rights, and was confident of its ability to cope with all things from the standpoint of its own brilliant culture, and was ready to say, and in fact did say to Christianity, "We have no need of thee," then the Christian spirit asserted itself, and unfolded its powers, and made most manifest the fact that it was a competitor in the great field of human progress and life.

Least favorable to Christianity were the days of church supremacy, that found their expression in the dark ages. But this was a

FALSE CHRISTIANITY

that, turning away from its own birthright, sought to assume the birthright of cultural inheritances, and thus lost the spirit of its Founder, and can not be recognized in this discussion except as a warning against the false idea that to call a thing Christian makes it such, no matter what its character may be.

Whenever Christianity has sought to

gain the world she has succeeded, but at the expense of forfeiting her rights to religious inheritances. This has been universally true of great state and national churches and will be true to the end of time. But when the church has been driven into the wilderness, she has there found afresh her Lord, and has come forth purified and strengthened for the conflict with the spirit of the world.

One of the chief points of conflict between our culture and our Christianity has been the

SOURCE OF AUTHORITY IN CHRISTIANITY.

Culture declares that a religion that does for man what Christianity claims to do must find its source of authority in God; but God is an abstraction and thus can not be the source of authority for reasoning men. Our culture charges our Christianity with making creeds, confessions of faith, etc., the sources of authority, and points to the ages when the church sought to bind the souls and bodies of men by the deliverances of councils and synods and conferences. And we must acknowledge the charges true. But this has ceased long since, and I believe I am voicing the belief of all broad-minded Christian scholars and of every religious denomination when I say that *Twentieth Century Christianity does not hold such views*, though there are enough little shrivelled-up souls still giving forth such froth. But the consensus of opinion today is that the authority of Christianity is not found in ecumenical councils; confessions of faith; authorative creeds, so called; church, disciplines; nor dogmas formulated by secular theologians. All such had their place in the ages that brought them forth as expressing and embodying the ideas of certain sects, or of certain individuals who desired to use Christianity for the purpose of dominating the world by their notions. All such things Christianity today refuses to accept as binding, or of any authority, except as memorials of an age that has passed.

Neither does the authority of Christianity come from so-called sacred orders of the church, such as the pope, the priesthood, colleges of bishops, or presbyters. Neither does it come from conventions of the church, such as synods, conferences, associations, or conventions. Neither is this authority vested in the church viewed col-

lectively, or as to its separate units. Neither is the authority centered in an *authoritative Bible*, nor any other external or physical source. In these things today true culture and true Christianity stand together.

Our culture affirms itself to be the progressive spirit of the world of humanity. Especially does it emphasize personality, the inner spiritual universe, and the indwelling God. Christianity affirms these things also from a somewhat different angle of vision, but it goes beyond these things and affirms itself to be *humanity's profoundest spiritual self-realization*.

Here the paths divide, and Christianity declares its authority and its inner kingdom to be the *religious consciousness of Jesus Christ and his spiritual life, imparted to the soul and consciousness of man*. Thus its authority is the authority of Jesus' spiritual consciousness entering into and transforming the soul of man, and imparting to him the same spirit, so that man lives by and through the consciousness of the life of Jesus, and that life and that spirit are *redemptive*, answering to the needs of man's guilty conscience for a Savior.

Here we meet an objection, urged by our culture, that in this we are basing our spiritual consciousness upon an historic fact.

This objection would have cogency if there was nothing to Christianity but belief in historic truth. But the Christian life is based not upon an historic occurrence, *but upon a spiritual experience*—an experience so vital and withal so full of power as to leave no question as to the source of its manifestation in the *spiritual conception of Jesus Christ by the soul*.

Our culture replies, that Christ is the creation of our natural religious ideals; or in other words we create him by the longings and aspirations of our soul. To this the Christian makes the unanswerable reply, that Jesus is not the creation of our highest religious ideals, but the *creator of them*. Else would there be Christs created by every nation under heaven, and during every age.

Something of

THE HISTORIC JESUS

we must know, for a complete historic agnosticism is a complete agnosticism, so complete that it could not affirm anything without denying itself.

There is no knowledge that is not historical; even our knowledge of ourselves is historic, for no immediate impression has any significance to us except as it is compared with other impressions previously made, and these impressions are historical. The impressions thus confirmed and acted upon become experience; thus experience begins.

In this manner our experience of Jesus is made possible through history as it records his words and works, coupled with the experiences of those upon whom he wrought; but it passes with those who receive him in this way into the realm of personal experience, so unique as to set it off in a place by itself as above and beyond anything our culture can produce.

Christianity put to the test does not fail in the inner spiritual conviction which is its fundamental test, and the Christian contention can not be disregarded when it declares Jesus to be the creator of its highest religious ideals. In him is found the power that creates anew humanities, ideals and strivings, and places humanity upon a quest of world-transcendence.

Our civilization declares for the freedom of humanity from the shackles of slavery, whether that slavery be of the bodies of men and women, or a slavery of mind to the traditions of the past, or the slavery of spirit to religious customs or beliefs. All this in the effort for the realization of the ideal man.

Christianity replies that in this our culture has failed. While it does succeed in lifting man out of many and grievous evils, and holds him back from gross and open sins, yet in the very highest reaches of our culture man finds himself in slavery still.

Christianity claims, and with abundant proof for its claims, that the only freedom possible to humanity is in the realization of the

SPIRIT OF JESUS

in the lives of men and women. And it is not dogmatizing to say that it is the *innermost Spirit of Jesus* that has power to new-create the soul in his spiritual liberty.

It is this ever-deepening search of the *innermost* of Jesus that makes our life his ever-increase of living in us, and calls into its service every development of faculties and enrichment of experiences.

Thus we become by his power new-created men in a new-created spiritual universe. Thus Jesus becomes the new-creative energy of men, and by his life of spiritual sonship, brotherhood, and victory over the world, he becomes the representative of what our lives ought to be, and can be. His representativeness does not detract from his originality, but is his originality; for all these spiritual powers he united in that faith, devotion, love, and holiness which make a personality distinct and individual, and which does not overwhelm other personalities, but draws them up continually into that spiritual realm where he is Lord.

Therefore, whether men come into the convictions of the Christian life from lives debased or noble, self-centered or serviceable, they testify to a fundamental revolution. They confess themselves new creations in a world where old things are passing away and where all things are being made new; where to the illumined vision opens that which eye hath not seen, nor ear heard, neither hath entered into the mind of man.

This inner acceptance of Christianity is the acceptance of a spiritual universe founded by Jesus, and the inquiry of the disciples of John, "Master, where dwellest thou?" finds answer in the Master's words, "Come, and ye shall see," and is the call of Jesus to the souls of men in all ages and countries to seek and pursue him until they shall find him in that spiritual realm where he transcends all things of time and sense.

The distinctiveness of this spirit is manifest, in its leaving the externals of life unaffected, save by revolutions working to the surface from depths transformed.

As we enter life's journey with Jesus, we are conscious of a transforming power that goes back with us new-created men to new-create whatever confronts us. Christianity can not hold itself aloof from any human interest. It is a bald caricature of Christianity to make of it an external thing in competition with other external things. The true disciple of Jesus manifests no eccentricity of character or conduct or opinion, he affects no holy tone, he receives genially whatever forms of truth and beauty are set before him by the successive phases of history. He comes eating and drinking

equally gracious in the house of the Pharisee or the Publican, in the halls of the high caste or the hovels of the outcast. He is a man of the world, counting nothing foreign to himself that affects humanity.

In battles for truth and freedom he has always fought in the high places of the field; he is a child with all children and keeps fresh and flowing the fountains of youth, and yet is in reverent sympathy with the pathos and majesty of old age. But through and in it all he is conscious of the *eternal* beneath life's transient conditions. He rejoices with them that rejoice, and with a higher joy; he weeps with them that weep, in redemptive sorrow. There is no beauty that is not his higher delight, no passion that is not his intenser flame; and over against every experience of life, whether of gain or loss, success or failure, he flings wide the door of the eternal city of God, the Home of the Soul.

Jesus accepted the common experiences of life and the possessions of man because he knew himself to be a spirit able to subdue all things unto himself; and his divine breath broods over the waters of the world's social chaos, bringing order out of confusion, light out of darkness, truth out of falsehood, right out of wrong, thus transforming the void and desolate conditions of human life into one of faith and hope and love. The consciousness of these things are the possessions of his followers.

I have thus briefly brought before you the two forces contending for the conquest of the world, our *culture* and our *Christianity*, with some of the points where each combats the other. I want to assure you that the attack at the main point, is not directed at each other but at another mighty foe, and because of this we find the grounds for a complete coalition of forces and perfect harmony of action.

III. *The Task of our Twentieth Century Christian Civilization.*

Life is task in any and every civilization. We can not think of life without unconsciously thinking of the tasks of life. While in our minds there is associated with the thought of task, the thought of weariness and toil, yet under perfect conditions there may be such a balance between the tasks and the life that the task, instead of being a burden, becomes the highest joy and perfection of the life.

The perfect life, we believe, is the complete coördination of all the powers of the life and their perfect operation in the tasks of the life.

While there is conflict between our cultural inheritance and our religious inheritance, there is a deeper conflict in the central spirit of each inheritance with

A COMMON ENEMY.

In this we find the first bond of union.

In our culture we have the conflict of intellect with the powers of the world. It is the battle of mind against the inertia of nature. The conflict of mind against matter.

Before our culture can appropriate the world, it must complete the world according to its own ideals. To do this it must conquer the world by the power of its quickened intellect. The world must be made to serve perfectly the purposes and plans of man. Man can only appropriate the world as he becomes completely its master. In this conflict he will be brought face to face with infinite power, that laughs at his best directed efforts, and crumbles his greatest structures into dust; and too often man has fallen in blind adoration before the manifestations of infinite power.

In our Christianity we have an internal conflict with the same mighty foe. The world challenges the Christian at every step. Here the battle is between the spiritual forces and the sins and materialisms of the world. Here is found the first point of agreement between our culture and our religion. Because they are engaged in a battle against a common foe, the conflict between themselves sinks into insignificance before a common enemy. But in order to succeed in this warfare it is necessary that their guns be turned upon the common enemy of each, rather than upon each other.

Let us notice another ground of agreement. Not only have they a common enemy, but they have a

COMMON SOCIAL PASSION OR IDEAL.

The reconstruction of humanity is the task set by our culture for its attaining, this reconstruction to be along lines best qualified to give to humanity the highest possible good. The world is to be conquered and become the servant of man, the bestial in life conquered and made to

serve the higher interests of the intellect, thus working out for man a future of glory and power, and bringing man into the estate promised by the Creator,—“to subdue the earth and rule over it.”

The efforts of our culture are for humanity in its social relations as well as in its individual units. Culture seeks to bring to all the highest joys and pleasures possible in life.

The reconstruction of humanity is also the task of our Christianity. However, it directs its efforts from a different standpoint. It seeks to accomplish a higher purpose, in that it seeks to reconstruct the life of humanity by leading it out in its aspirations and ideals to where it can transcend the world.

The question of Jesus is food for serious consideration. “What shall it profit a man if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?” Christianity sets a higher goal for man than simply gaining the world. He is to subdue it, but only that he shall transcend it; and in transcending it, to destroy it, by forever passing from under its power and dominion. This aim is for *humanity*, and not for some class or a select few, and the effort is to gain for humanity the *highest life possible* to the soul of man.

The one looks to a reconstructed life growing out of evolved conditions in the world, brought about by the power and genius of man; the other looks to a reconstructed social life growing out of the redemptive spirit of Jesus working in the souls of men. The one is world-conquering and world-appropriating; the other world-conquering and world-transcending. From the program of humanity as the goal, the one power is complementary of the other. The world must be conquered and appropriated before it can be transcended, so here we have a second ground of agreement.

I can not follow this line of reasoning further. Let me set before you

THE TRANSCENDENT SPIRIT

if I can.

For the foundation of the transcendent spirit we must look to Jesus, the author and founder of Christianity. His life was a life of separateness from the world, in that he refused to allow the

world to dominate in the least his life work. His vision of humanity was a vision in which two mighty kingdoms were fighting for the mastery, and humanity was the treasure sought. These kingdoms were the kingdom of Satan and the kingdom of God. The world was under the power and dominion of Satan and as such was not to be held on to but destroyed, and that destruction was the purpose of his coming, and his special mission. Satan in the temptation offered to the Christ all the kingdoms of the world if Christ would fall down and worship him. This the Master rejected, and at once set about the task of destroying the kingdom of Satan by the power of a higher life imparted to the souls of man through the Spirit of God. He boldly declared the fact that he was not of this world, and then went on to declare that those who believe in him are not of the world, but have passed out from beneath the dominion of Satan and are become the children of God.

Jesus' separateness from the world did not separate him from humanity. He fully and completely identifies himself with humanity in its toils and struggles, its victories and defeats, its joys and sorrows. The toiling masses heard him gladly; the sorrowing in heart turned to him for sympathy and help; the outcast found in him a friend. His fury blazed against every wrong of man. He was and is the incarnate democracy of every man's equal and supreme right to be himself. His is the power to unify all men, and to him a man does not exist as a man if he rejects mankind's supreme unity.

In this program of the Master we find our culture responding to him. The demand of our culture that Christianity open up a new world for man above that which our culture can attain, is met by the declaration that Christianity does open up just such a world.

The one point where our culture signally fails is that it has no answer to give to the sense of sin and guilt resting upon the souls of men. The moral law lies at the foundation of all religious instincts and is unattainable to every effort of our culture.

Some may sneer at this condition, but man can not escape the intuitive conception of the imperativeness of the moral law. It is to him the *eternal ought* resting upon

his soul, and the fact that he falls short of its requirements brings a sense of guilt that is disquieting to the mind of man. Here he feels the weakness of his own unaided efforts, and the futility of his attempts at restitution. Strive as he may, the sense of guilt will not down until by force he has destroyed every finer element of manhood within him; and even then, the specter of what he is, in contrast with what he might have been, rises to confront him. The appropriation of the world has no power to lay this troublesome spirit, for the fear of eternity crowds up for contemplation. Our science, our conduct, our philosophy, our natural religion falls helpless before this mighty problem of the human soul.

Here is where the love of God, bursting over the restraining boundaries of eternity, flows out to humanity as *grace* and *salvation*. The human soul, burdened by its guilt and pressed down under its sin, finds bending over it a loving heavenly father whispering of *hope* and *home* and *heaven*; not by the world, nor through the world, but above the world. Here Jesus stands as a mediator between God and man. The soul, conscious of its need, sinking down in repentance, is lifted up by faith in Jesus, and catching his spirit it willingly pours itself out in sacrificial service for others, and ascends to the throne of the Father in the simple devotion of a little child.

The soul that comes to a consciousness of the forgiving love of God through faith in Jesus, finds that there is nothing goes up to God from man, but has first come down to man from God. Therefore all that is offered to God or to man can aim at nothing lower than its source and essential quality, even God's perfectness, which is most practically conceived as his mercy, forgiveness and love; and these must flow out through us to our fellow men, his children, and thus becomes righteousness to us. It is this righteousness which is to win the joy of the kingdom of God, and render the impending catastrophe of world-destruction not doom but blessing. But this righteousness being unto God, is from *Him*.

Here we have the attainment of Jesus' ultimate demand upon the soul of man. The faith into which repentance has deepened from its fear of law, has budded into

love, and bloomed into a holy joy and consecrated life. The offer of God's divine love even to the most sinful who will accept it unlocks the door, and the lost son throws himself upon the Father's heart in contrition without a claim. The child forgiven and restored lives in the Father's house in the steadfast consciousness of the Father's love, and loyalty accepts the Father's will.

The basest receive this gospel into hearts which it changes and into lives which it renews. The woman that was a sinner washes her Savior's feet with her tears and wipes them dry with her hair, for in his holy love the love of the Father has come to her. The thought of merit and reward is obliterated. The legalistic requirements fall away from the religion of Jesus, which is the pure religion of redemption. Repentance, its condition, has ripened into the life of faith, and this faith is for every man. It is saving faith for the unfallen as well as the fallen, even the vilest. It is faith independent of religious experiences of varied intensity.

The man driven frantic by the realized greatness of his sins, the calmly contemplative soul that feels but little guilt, and the aspirational soul conscious of its moral dignity, to whom the good and true are natural, find themselves together in this faith. The piety and purity of womanhood, and the innocence of childhood, every nobility of character, as well as every sinfulness, accepts God's grace with equal humility, and to all sorts of believers is revealed the holiness of God and the misery of sin.

The faintest beginnings of this faith are recognized and fostered, not as a substitute for the faith which triumphs, but because the weakness of faith has latent within it infinite possibilities as compared with any worldly thing. The bruised reed he will not break, nor quench the smoking flax, but the one he will strengthen, and the other he will fan into a brighter flame.

As we sinful men accept God's free mercy, there comes the consciousness of the pardon which is all peace, all reconciliation, the welcome of the soul into its religious birthright in the Father's house and the Father's heart. This faith brings the unfoldings of a life beyond the power of

our natural premonitions. This faith wrought out for men by Jesus' transcendent conquest of the world, when accepted by men becomes their transcendence of the world. His life-tasks become our life-tasks, and we seek identity with him in service by following where he leads.

His cross, where he finished faith's earthly task, is in a sense not speculative, dogmatic, or mystical, but in a significance altogether real, moral and spiritual, the indispensable power of humanity's task of a world-transcending realization of *God*.

This faith manifests itself in the conquest of the world. It is an overcoming faith, not for the purpose of possessing the world but for the purpose of destroying the world; *for a thing transcended is a thing destroyed*. One's own life weighs nothing against this faith and the tasks it imposes. The soul gladly turns from the contemplation of any lesser good to embrace this, the supreme good, and the highest end of life for men.

Under the magic of this faith and the consciousness of the love of God, men and women have been made mighty to meet every test of life. Timid and shrinking souls have stood and faced the blazing stake without shrinking. Delicate women have stood unterrified and looked the hungry lions in the eyes while the red ravin fell from their dripping fangs. Men and women have turned away from all the comforts of civilization, from the love and companionship of those who were most dear to them, to bury themselves amidst the squalid conditions of savage nations, and to face their savagery unafraid because of the power of the transcendent life within them. There are being enacted today triumphs of transcendence that fill earth with praise and heaven with joy.

CONCLUSION

In conclusion, it is the function of our culture to open and illumine the minds of men that they may be able to perceive the greatness of the inheritances committed to them, and through her science to unfold before the quickened minds of men the greatness of the Creation of which they are a part, and as this greatness unfolds, to show them the infinite greatness of the God who created and who upholds it all by the power of his omnipotence; through her philosophy to unfold the processes of

ideas, and as it follows the gradual development of these things, originating from the reason of men's minds, to note also the fact of God's unfolding government of the world, and his providential dealings with the nations of the world. As millenniums passed away while God was building worlds and constellations, so millenniums pass as God unfolds in the evolution of ideas and the processions of civilizations his providential government of the world.

Our culture must unfold before us a world over which the human mind must battle for its triumphs, but through the strength gained in the battle be able for still greater triumphs, until, sun-crowned, our culture stands upon the heights of the topless mountain of human attainment.

It is the function of our Christianity to open the gates of eternal life to the souls of men; and while fully recognizing all that is being done by our culture for the betterment of the race, it must not forget its God-given task is to swing wide the door of God's infinite heaven of eternal love and life, reached by faith in the transcendent Son of God and Son of Man, Jesus Christ.

The task of our Twentieth Century Christian Civilization, as I see it, is to bring peace and harmony between our two great inheritances, and thus pave the way for the speedy coming in of the kingdom of God in power and great glory.

Pardon this vision: while I am not a seer, yet I venture to see the consummation of this task of the twentieth century, when Culture with her crown of laurel, and Religion with her crown of thorns, with hands clasped will march up to the feet of the Christ, and bowing before him will turn again, and, each with one arm cast about the other, will with their extended arms encircle the world of humanity and lifting it up out of its ignorance and sins will turn that sorrowful sin-stricken face up toward the light of life and knowledge that falls from the throne of the King of Eternity, and then, as the complete expression of the spirit of each, will join in singing—

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

Notes From Sermon to Christian Associations

REV. FRED C. ANDERSON

Text: I am come that they might have life, and that they might have it more abundantly.—*John* 10: 10.

The speaker placed emphasis on "have it more abundantly." Life had been greatly impoverished by man's transgressions, and it was Christ's purpose to change the existing disorder. He would not have men continue in the slavish existence in which he found them, but he would have them enjoy it in its fulness—a pure, wholesome enjoyment.

Jesus Christ is in every sense the great enricher of life, but in two or three ways in particular has he shown us how we can enrich our own lives.

First, by not living to ourselves alone. It is absolutely necessary that there shall be great laws to govern the universe, and certain laws that govern ourselves. When man falls in harmony with God's laws, he enjoys his greatest liberty; and in order to reach our highest privileges of development we must be in harmony with God's laws. In ancient times people observed not only the spirit but the letter of the law; but there was something higher than law, and that was its object of fulfilment.

Christ would have men learn that obedience to law, as such, was slavery, but obedience to law as the law of love was ennobling; so he came to fulfil the law—not to abolish it—but to fill it full, because he had the promptings of it in his own heart.

He came to bring the world the great law of love for fellow men. He taught that he who does the most for others is not the man who is compelled by law to do so, but he whose love for his fellow men forces him to work for them. He can not live for himself alone. He must obey the law of love.

Then, Christ has enriched our lives by giving us a vision of what we may become. It is characteristic of all people to look back to a golden age, to take pride in the achievements which have made us what we are. Jesus Christ came to the world to reverse this order of thought and to turn men's minds to the future; to give men, instead of a backward look, a forward and upward look.

The nation that has only a backward look has already written its history. I believe that while great and good men have lived, there may yet be greater and better. This is according to the vision which Jesus Christ has given. Though the men and women of today stand for great things, the men and women of the future should stand for greater. It is no discredit to parents to hope that their children will do more for the world than they have ever done. No man can rise so high that he can not rise higher. The possibilities before us are simply unlimited.

Jesus Christ has also greatly enriched our lives by showing man his real value. In heathen lands all men are on a level. One is regarded of no greater value than another. No man cares to rise above his fellow creatures. They are dealt with by the multitude. Christ came to emphasize the value of one man in the community.

The fifteenth chapter of Luke contains three parables. The prodigal son—that boy was in the sight of Jesus Christ of infinite value although an outcast. The ninety and nine sheep—one was lost and the shepherd sought it diligently. It was of value although the rest were safe. It represented the lost soul. The ten pieces of silver—one was lost. It was of value although the woman still had nine. Again the value of the individual.

Men do not rise in mass, they rise individually; they are not saved in mass, they are saved individually. In the sight of God and his Son, one man is of more value than the whole world, and why? It is because of his inherent qualities, his possibilities. A man becomes of great value by development, by the enlargement of the inherent qualities within him. You have the possibility of reaching the helping hand to the fallen and of ministering to humanity everywhere. I see in the faces of these students that you are already not working for yourselves alone; that you have received the vision of the forward look; that you are learning of your possibilities in Jesus Christ. While the past may have been good, it is not so good that the future may not be better, so you are here in this college working for your development. Let us emphasize the fact that life, not death, is the thing that counts. We may

not be rich in dollars and cents, but we may be infinitely rich in Christ Jesus, our Lord.

"One Year in the Wide, Wide World"

A Toast

DOLORES CLEAVENGER

*Alumni Banquet, Wednesday evening,
June 10, 1914*

My experience during the past year, I feel assured, is not the experience of the average one-year's graduate, for the "Wide, Wide, World" was far from being a stanger to me when I re-entered it after completing the normal course of Salem College in 1913. For during the previous thirteen years I had been wresting from it a living, poorly equipped though I was. And while it has always been a source of regret to me that I could not have had this college work earlier, yet I know that the toils and strife of those thirteen years only gave me a clearer conception of my educational needs. The soil was only better prepared for the seed, the seed that was so carefully, and I may add, so prayerfully, sown by the conscientious men and women of Salem College.

One great thing which school life here gave me was a new vision of things educational; a new conception of what education really is; a bigger conception of what a teacher must be, in order to best serve his fellow man; a clearer realization that the school teacher holds the biggest, highest, most exalted job held by mortal man; that the future of the world is in the hands of the teacher, through the little children that are daily put into them. And no day has passed within this year that these truths have not been verified.

The worth of a man or woman is measured by the service he or she gives to humanity. What have I been worth in the past year? What have you been worth?

This is undoubtedly the business epoch of the world, and some one has very aptly said that "modern business is human service." If this be true, what sort of a business person have I proved myself to be in this year that is just passed? What have you?

"A little more patience, a little more charity for all, a little more devotion, a lit-

tle more love; with less bowing down to the past, with a silent ignoring of the chronic scold; a brave looking forward to the future, with more faith in our fellows, and the world will be ripe for a great burst of light and life," says Elbert Hubbard.

Within the year it has been my privilege to come in contact with many men and women traveling up and down the highway of life, carrying in their breast a "live coal from the altar of Hestia, or a guarded lamp lit at Vesta's shrine," doing good to all they meet, each being in reality a friend to man; men and women who march in life's procession, yet are content to sit in a secluded seat and see themselves go by; men and women whose name the world will never recognize, yet who are giving their lives trying to bring more justice, more kindness, more love, into the world of man; who recognize truth, beauty, and goodness in man, woman, and child as the holiest Trinity.

Yet, shall we question their success if we take as a measure of it the definition given by Mrs. A. J. Stanley, who says: "He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men and women, and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul who has never lacked appreciation of earth's beauty, or failed to express it; who has always looked for the best in others, and given the best he had; whose life was an inspiration, whose memory a benediction."

The year just passed has, for me, been filled with its usual "ups and downs"; but I am glad to say that the "ups" have predominated. Along with the sweet has been mixed the bitter; with the good, the bad; with the pleasant things, the unpleasant; but whatever good thing I have accomplished, whatever difficulties I have overcome, whatever obstacles I have surmounted, I have never failed to give honor where honor is due, and to place the credit to the teachers of this school.

To the teachers of Salem College sufficient praise can never be given in words for the good they are doing to those who daily sit at their feet. But just as "every

institution is the lengthened shadow of a single man," so is everything commendable that is being accomplished by the alumni of this school a meager reflection of the glory of these same teachers. "The honor shall be theirs to the end of the world."

I think the man must have had some such teacher as Doctor Clark, or Miss Bond, or Miss West, or Professor Van Horn, or Professor Bond, or Professor Cottrille, as the "lamp to his feet," who wrote that beautiful poem doubtless familiar to many of you, "The House by the Side of the Road," expressing as it does the essence of true service. May I give it to you tonight, not only as my appreciation of their work during my days of study with them, but as my own ideal of life.

"There are hermit souls that live withdrawn
In the peace of their self-content;
There are souls, like stars, that live apart
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where the highways never ran—
But let me live by the side of the road
And be a friend of man.

"Let me live in a house by the side of the road,
Where the race of man go by;
The men who are good, the men who are bad,
As good, or as bad as I.
I would not sit in the scorners' seat,
Nor hurl the cynic's ban—
Let me live in a house by the side of the road,
And be a friend to man.

"I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men who faint with the strife;
But I turn not away from their smiles or their tears;
Both are parts of an infinite plan,
Let me live in a house by the side of the road,
And be a friend to man.

"I know there are brook-gladdened meadows
ahead,
And mountains of wearisome height;
That the road passes on through the long after-
noon,
And stretches away to the night.
But still I rejoice when the travelers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone.

"Let me live in my house by the side of the road,
Where the race of man go by,—
They are good, they are bad, they are weak, they
are strong;
Wise, foolish,—so am I.
Then why should I sit in the scorners' seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road,
And be a friend to man."

"Our Republic, a Retrospect and a Prospect"

M. M. NEELY, M. C.

Notes from Alumni Address

In his introductory remarks Mr. Neely spoke of his love for his Alma Mater and assured his hearers that no school of the land is doing more for building on the right side of life than is Salem College. He said that he found it impossible to comprehend the changes which had taken place here since his connection with her and could hardly believe it to be the same place.

He spoke of the changes which time effects in everything. Man's most cherished hopes are sooner or later doomed to decay. Some would have us believe that our republic will sooner or later cease to exist, that even now it shows signs of decay. Turning back four hundred years, we see Columbus offering thanks for this newly discovered land, and as it has developed we see others at different periods performing the same act.

He who thinks this country has seen its best is either not familiar with the history of the past or does not clearly discern the signs of the times.

This country yielded to no tradition, proved faithless to none of her trusts. Her wars of conquest have been for the betterment of humanity.

We have less than 95,000 soldiers both at home and abroad. We are told that we should have as many on every one of our possessions but never, so long as the Stars and Stripes float, can such a thing materialize. The constitution of the United States holds all men free and equal.

War is less safe and far more expensive than arbitration. What this government needs is to have at its basis the philosophy of the Prince of Peace.

An encouraging feature is that every section has its school or college where young people are taught not only science but patriotism.

One of the fundamental principles of our nation is the freedom to worship God according to the dictates of conscience. He referred to conditions of government and religion in other countries and the struggles for self-government through which they are passing. Popular government is extending around the world. India, Portugal, Finland, China, are all, through recent

uprisings, enjoying the freedom of vote.

We are on the threshold of a new century, and proud of the past, hopeful for the future, we try to fathom the beyond. The smoke of battle has cleared away and the God of the universe waves the emblem of peace.

The government of the United States is destined to develop into a government like that of which the prophet Isaiah spoke, "And of his kingdom there shall be no end."

June 10, 1914.

"After Ten Years"

A Toast

DR. EDWARD DAVIS

*Alumni Banquet, Wednesday evening,
June 10, 1914*

My class-pin, which I am proud to wear, reminds me that it has been ten years since I became a member of the Alumni Association of Salem College.

There were six members of the class of 1904—five boys and one girl. We were considered a large class. The enrolment of the entire body at that time numbered from 50 to 75.

Three hundred and twenty-five registered for the spring term 1914 with a graduating class of 46. How well we remember commencement morning, 1904, when each member of the class appeared on the platform with an oration prepared and delivered by himself; nor shall we forget the touching and impressive words of our beloved President Gardiner as he gave us our diplomas. I might say much of our class, for I think each has made good: Herman is now Attorney Samples of Grove, Okla.; Otto is Professor Bond of the Medford High School, Ore.; Renz is Superintendent Saddler of Doddridge County; Ressie Bond, who has been taking special work in Columbia University for the past two years, will be one of the professors in the Glenville Normal this summer; and Nancy Davis, who for several years was a teacher in the Fouke School, Ark., is now the wife of Dr. J. W. Smith of that place and is still interested in higher education. But it is not of our class I want to speak tonight, but of some of the changes which have taken place in our college and town within the past ten years.

Salem College of ten years ago consisted of the frame building and the old dormitory on Pennsylvania Avenue where the Music department and some of the classes met.

Today we look with pride on the beautiful new home of our president; our magnificent college building with its modern conveniences, its enlarged campus, and cement walks. I say we look on these improvements with pride and I believe I voice the sentiment of every citizen of the town when I say it. But these outward improvements are not all the changes that have taken place in the past ten years. We will look at some of the good work that has been going on within. The organization of the Young Men's Christian Association and the Young Women's Christian Association are doing an excellent work to maintain a high moral standard among the students.

The lecture course which but a few years ago was supported by private contributions from some of the faithful citizens of the town, and was attended by a mere handful of people, today is under the auspices of the Young Men's Christian Association and is fraternized and enjoyed by all the best families of the town.

The Model Training department is not only a great benefit to the children who go there for instruction but is also a great help to the normal student.

The athletic department ten years ago consisted of poorly organized baseball and basketball teams, which now compete well with like schools of the State.

We will now review some of the changes which have been going on in the town.

Well do most of us remember the unlicensed saloons and gambling dens running full blast day and night in the buildings now occupied by the bon-ton, I. D. Smith's meat market, and many other places that now render service and benefit to the town. Not a brick of pavement was laid, and nothing better than boards for sidewalks through the greater part of the town.

Many of the homes were owned or rented by a floating element who cared little for education and nothing for the morals of the town. Most of the moneyed men ten years ago were not friends of the college. People who desired to move to a college town with their children could not think of moving to a place governed by

such an element, and we feared for the future of our college. But through fight and faith and mighty prayer, right conquered and today most of the homes are owned by good substantial people who are not afraid to stand for right.

The water system of ten years ago consisted of one or two wells near the planing mill, supplying only the business section; while today we have three well-equipped pump stations, the fourth under consideration, and lines extending to all parts of the city.

Our public school of ten years ago has grown into a model high school.

Nothing, perhaps, has added more to the beauty and convenience of our city than the new depot. This splendid building, in which we are being entertained tonight, speaks of progress, and we hope some day in the near future that government will give us our long-desired and much-needed postoffice building.

If we make as much progress in the next ten years as we have in the past, we will have an ideal college town.

Let us as loyal alumni endeavor to make it so.

The Alumnus

A Toast

J. E. CAMPBELL

*Alumni Banquet, Wednesday evening,
June 10, 1914*

Every normal individual possesses all the characteristics of the human race. These characteristics may lie dormant or they may be awakened. As for their being awakened, much will depend upon the effort that is put forth. It is a glorious thing that the completeness of the man is found by the way of effort. There is a prize at the end of every honest effort.

The great common ground of our differences lies in pursuit. Some are content to simply exist; some are content to exist and move when they are forced to move; others are content in reaching a goal. In reaching the goal, there have evolved the genuine potentials—the worth of the man.

Man's life is an equation. He is equal to something; and to know his equality, learn how much effort he has been willing to put forth.

The medieval age looked upon destiny as a chance through some special favor of

the Divine, rather than a choice. We have come to look upon life as an endowment, and the best dividends are received when those latent forces have been brought to the highest standard of efficiency.

Honest effort that has climbed to highest renown is legal tender and need not fear competition. It is a protection and can only be surpassed by those more worthy.

Fellow alumni, have you not received some of the fruits of honest effort? Add a little more capital then, and receive a richer dividend.

Yonder under the brow of the hill I see a bubbling spring; the spring becomes the rill; the rill becomes the brook. The spring, the rill, the brook is the student, but where the brook empties into the river is where the alumnus begins. Here is where the alumnus marches out upon the great highway to become a pilot. Here is where he gives expression to that efficiency for which he is equal. He loses himself amidst a busy world in helping to make the burdens lighter and the world brighter.

To be an alumnus is to possess a title of honor. It shows there has been some organized effort put forth. It stands for a greater efficiency. It enlarges one's privileges, broadens the horizon of life and introduces one to a greater freedom. He is, in short, "the well-rounded man."

Because of his efficiency and ability the responsibility of the alumnus is greater. Ability means responsibility and a greater field of opportunity. The alumnus has shaped himself for leadership. He is leading the world, and when the world learns that education is seeing into and living in the nature of things and that the development of the man is the unfolding of the man to God, it will be still more confident of the leadership of the alumnus.

The alumnus is standing at the front in the pulpit, at the bar, in politics, in statesmanship, in science, in education. This will always be because efficiency through the mental powers is the means of superior adjustment.

Some Commencement Sentiments

FROM THE BACCALAUREATE SERMON

"Education is the process of inciting the mind to self-activity with a view of making improvement a permanent habit of life."

"Education is the eternally perfecting

process through which human life, in the time order, becomes identified with Truth, Beauty and Goodness, which are eternally realized in God alone."

"The schooled mind is the tilled mind, not the tilling however, which finds an end within itself but the cultivation which makes enjoyable and appreciable the sweet reasonableness, the eternal fitness, and the beautiful wholeness and unity of life as it comes to us from its Divine Source."

FROM THE DOCTOR'S ORATION

"Our civilization declares for the freedom of humanity from the shackles of slavery, be that slavery of the bodies of men, or a slavery of mind to the traditions of the past or the slavery of spirit to religious customs or beliefs. All of this in the effort for the realization of the ideal man."

"The task of our Twentieth Century Civilization, as I see it, is to bring peace and harmony between our two great inheritances—Greek culture and Hebrew religion—and thus pave the way for the speedy coming in the kingdom of God in power and great glory."

FROM CHRISTIAN ASSOCIATION SERMON

"In conclusion, then, Christ has greatly enriched our lives by teaching us to not live for ourselves alone; by giving us a vision of our own possibilities and by emphasizing the value of the individual soul. By these means has he taught us to 'have life more abundantly.'"

FROM BANQUET TOASTS

"He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and women and the love of little children; . . . who has always looked for the best in others and given the best he had; whose life was an inspiration, whose memory a benediction."

"Most of the moneyed men of Salem ten years ago were not friends of the college. People who wished to move to a college town with their children could not think of moving to a place governed by such an element and we feared for the future of our college. But through fight and faith and mighty prayer, right conquered, and today most of the homes are owned by good substantial people who are not afraid to stand for right.

"If we make as much progress in the next ten years as we have in the past, we will have an ideal college town. Let us as loyal alumni endeavor to make it so."

"To the teachers of Salem College, sufficient praise can never be given in words for the good they are doing for those who daily sat at their feet. But just as 'every institution is the lengthened shadow' of a single man,' so is everything commendable that is accomplished by the alumni of this school a meager reflection of the glory of these same teachers. 'The honor shall be theirs to the end of the world.'"

To be an alumnus is to possess a title of honor. It shows there has been some organized effort put forth. It stands for a greater efficiency. It enlarges one's privileges and broadens the horizon of life. It introduces one to a greater freedom.

"Because of his efficiency and ability the responsibility of the alumnus is greater. Ability means responsibility and a greater field of opportunity.

"The alumnus is at the front in the pulpit, at the bar, in politics, in statesmanship, in science, in education. This will always be because efficiency through mental powers is the means of superior adjustment."

FROM AN ORATION

"Let youth be taught to look for beauty in all it sees, to embody beauty in all that it does, and the imagination will then be both active and healthy. Life will be neither a drudgery nor a dream, but will become full of God's life and love."

FROM AN ADDRESS

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt
you
But make allowance for their doubting, too;
If you can wait and not be tired of waiting,
Or being lied about, don't deal in lies,
Or being hated don't give way to hating,
And yet don't look too good nor talk too wise;
If you can dream—and not make dreams your
master;
If you can think and not make thoughts your
aim;
If you can meet with Triumph and Disaster
And treat these two imposters just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools;
Or watch the things you gave your life to,
broken,
And stoop and build 'em up with worn-out tools;
If you can talk with crowds and keep your
virtue,

Or walk with kings—nor lose the common touch;
 If neither foes nor loving friends can hurt you,
 If all men count with you but none too much;
 If you can fill the unforgiving minute
 With sixty seconds' worth of distance run;
 Yours is the Earth, and everything that's in it,
 And—which is more—you'll be a Man, my son.
 —"If," by Rudyard Kipling.

FROM THE SALEMATHEAN CHRONICLE

Who is it play a cunning trick,
 At basketball or throwing brick,
 But at hard lessons dig and stick,
 The Freshmen, verdant Freshmen.

Who can such stunning records make,
 At volleyball or baking cake,
 And surely will all records break,
 The Sophomores, rusty Sophomores.

Who is it fly their colors high,
 And for each other live or die,
 And for the class-cup pine and sigh,
 The Juniors, stately Juniors.

Who made North River burn till dry,
 And wrote their names upon the sky,
 And piled their fortunes ten miles high,
 'Twas not the grave old Seniors.

But who most loyally will strive,
 To help dear Salem College thrive,
 And all her interests keep alive,
 'Tis our whole bunch of students.

The President's Annual Statement

The president's annual statement was brief, embodying the following points:

"Thanks to Almighty God for preservation of health and other manifest blessings during another year of varied experiences. No epidemic or serious illness has been visited upon either students or faculty. We have, however, been called to mourn the loss of one student by death, Mr. Clyde McIntyre, whose worth was beyond estimate and whose untimely departure is keenly felt. To his sorrowing family is extended not only the sympathy of his college friends but of the community at large, who will ever cherish his memory.

"The year has not been without its problems, but it closes with satisfaction and a bright outlook for the future.

"We regret that for various reasons there are four of our faculty who will not return to us next fall. While we are grieved to meet these losses, we assure our friends and students that these vacancies will be filled with as efficient help as it will be possible to obtain.

"We would mention particularly Pro-

fessor Van Horn, who has consented to take a position in our public schools. We all prize Professor Van Horn. He will be greatly missed in the place which he has filled with us, but we will hope to have him with us again in the not distant future."

The president spoke of the condition of finances and other general interests and then announced the conferring of degrees and diplomas.

He called to the platform the eight boys who had finished the eighth grade of the Training department and presented them with their certificates. These were followed by three young ladies from Music, eighteen young people from the Academic department; twenty-three from the Normal department and one from full college work—forty-five in all.

As each of these groups in turn received their diplomas, they joined the body of students who were seated in the gallery.

On Miss Olive Seager was conferred the degree of A. B. and on Prof. W. Harvey Cottrille the degree of M. A.

The president announced that after the singing of the Alma Mater song Doctor Woofter would pronounce the benediction, when the twenty-sixth annual session of Salem College would stand adjourned.

A sense of restfulness and satisfaction was very evident as the great audience made its way out of the auditorium. The morning had been profitably and happily spent.

Hymnals to Give Away

Last year the Plainfield Seventh Day Baptist Church secured new song-books, and laid aside "The Calvary Collection," which had been in use for several years. This fine old collection would give some of our mission churches excellent service for years yet, in case they need a change, and the Plainfield Church would be glad to give them to any church needing them. Many of the books are in good condition. Probably a hundred of them can be found that are usable. The "Calvary Collection" contains 1,085 hymns, most of them accompanied by the music, and over ninety pages of responsive readings. We would be glad to have these books in use where they will do good, and the first church that applies for them can have them without cost.

Seventy-Eighth Commencement of Alfred University

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

(Continued from last week)

The senior class is to be congratulated on its choice of a speaker, and on the splendid address with which he honored us.

After the doctor's oration, the ladies' chorus, the Misses Chipman, Langworthy, Sullivan, Place, Woodcock, Hood, Saunders, Place, Trinkle, Saunders and Taber, most charmingly rendered Spross' song, "Roll Down, Laughing Streamlet."

President Davis spoke of the trustees who have died this year, Orson C. Green, E. E. Hamilton, Charles Stillman, A. B. Cottrell, and of Charles Reiman and Charles Lytle, students of the School of Agriculture, who died during the year.

The total registration in the University, 460, is the largest in the history of the school.

FACULTY

Four new members have been added to the University faculty during the past year—Prof. E. T. Montgomery, in the State School of Clay-Working and Ceramics, and Mr. Frank J. Weed, instructor in instrumental music. In the Agricultural School, Miss Grace L. Cheesman has taken the place left vacant by the resignation of Miss Bertha Titsworth, and Mr. Adelbert Sheffield the place left vacant by the resignation of Mr. H. E. Austin.

PROMOTIONS

At the meeting of the trustees on Tuesday, June 9, Miss Myrta A. Little was made professor of English; and Mr. Frank J. Weed, instructor in instrumental music, was made professor of instrumental music.

Miss Bessie Lee Gambrill, professor of philosophy and education, was granted a year's leave of absence in order to pursue graduate studies for a doctor of philosophy degree in Columbia University, and Mr. Ford S. Clarke of the class of 1910, now a graduate student in the University of Chicago, was appointed associate professor of philosophy and education as substitute teacher during Miss Gambrill's absence.

Mr. Ivan Fiske of the class of 1914 was

appointed instructor in physical training and director of the department, to fill the vacancy caused by the resignation of Mr. Hubert P. Colton.

Mr. Morton E. Mix of the class of 1914 was appointed instructor in modern languages, and Mr. Glentworth M. Wilson of the class of 1914 was appointed instructor in philosophy and education, and Miss Madelia H. Tuttle, instructor in public speaking.

ADDITIONS TO EQUIPMENT

The Carnegie Library, dedicated one year ago, has been available during the year for the use of faculty, students and citizens and has had the largest patronage ever enjoyed by the library of Alfred University. It is the most notable addition to the equipment, both in enriching its facilities and in beautifying the campus, that we have had in recent years.

The new wing to the Ceramic School was formally opened during the year, but has been available for the use of the students and faculty during the entire year and has greatly enlarged the equipment of the school, placing it among the foremost of its kind in the world.

SUMMER SCHOOL

The trustees have authorized the organization of a summer school which is to be conducted during the month of July and which it is believed will meet a long-felt want in western New York for summer school advantages. Prospects are good for registration and attendance.

ANNOUNCEMENT OF GIFTS

The largest gift of the year is the bequest of the late Orson C. Green, which aggregates ten thousand dollars. It consists of the Green Block, conservatively valued at seven thousand dollars; one thousand dollars endowment for the maintenance of the block; and one thousand dollars each for the establishment of the Orson C. Green Scholarship and the Selenda I. Green Scholarship.

The bequest of Mrs. Mary E. Rich of two thousand dollars for the endowment of two scholarships, bearing the names of the Mary E. Rich and the John and Harriet Edwards scholarships, has been received.

Colonel and Mrs. William Wallace Brown have established each an additional scholarship in memory of their respective



SCENE NEAR ATHLETIC FIELD

mothers, namely, the Mary Brownell Brown and the Laura Clarke Crandall scholarships. This makes in all six one-thousand-dollar scholarships established by Colonel and Mrs. Brown and makes them the largest benefactors in the history of the University in the matter of establishment of scholarships.

The Orrin Thrall Higgins' thousand-dollar scholarship has been established by Mrs. Frank Sullivan Smith. The Ellen Goodrich Ford Scholarship has been established by Mrs. Ervilla Goodrich Tuttle, the sister of Mrs. Ford, as a memorial to her sister. This scholarship is given on the income gift plan, Mrs. Tuttle to re-

ceive the income from the fund during her lifetime and the scholarship not to become available until after her death.

I am happy to announce that since the beginning of this commencement week I have been advised by Mrs. Mary Setchell Haight of the class of 1871, that two thousand-dollar scholarships are about to be established by her to bear the name of her late husband, George W. Haight, and her own name.

I am happy to announce the offer, by an alumnus of the college, of

THE CHEMISTRY MEDAL.

This medal will be awarded at the end of next year to that student of the junior class who is majoring in chemistry, who has the highest average standing in all subjects taken in the sophomore and junior years. Application for this medal must be made to the Registrar of the University, not later than the end of the first semester of the junior year.

It is the intention of the donor that this medal be awarded annually, if sufficient interest is shown to make it worth while.

THE PETER B. MCLENNAN MEMORIAL

About two thousand dollars have already been subscribed toward a memorial fund for the late Justice Peter B. McLennan, class of 1874, whose tragic death occurred a year ago last May. It is hoped that every alumnus of the University and many friends of Judge McLennan, who are not members of the alumni, will generously add to this fund until it has been raised to twenty-five thousand dollars. It is the purpose also of this fund to place a memorial tablet in the Carnegie Library in memory of Judge McLennan.

The bequest of the late Mrs. Ann J. Rushton of eight thousand dollars which was announced one year ago, has not been paid over to the treasurer, but the estate is now nearing settlement and this sum is expected within the next few months.

CURRENT FINANCES

It is gratifying to be able to report that the receipts of Alfred University for the past twelve months have exceeded the expenditures for the same period by more than five hundred dollars. Probably never in the history of the institution did it run within its income with so satisfactory a margin. Because of this fact and be-

cause of additional income which will be available for the University in the coming year, an increase in the salaries of the college faculty for the coming year of \$50 each has been voted. It is the hope of the trustees to be able to continue increases in the salaries of its faculty until they shall ultimately be much larger than at the present time.

Alfred University's Imperative Needs

1. *Endowments.* First is additional endowments with which to meet the increased demands of enlarging the teaching force and paying more adequate salaries to our professors and instructors. The departments of modern languages and of philosophy and education have grown so large that, as already announced, an instructor has been this year appointed in each of these departments. Other departments will early require enlargement as the college continues to grow.

2. *Gymnasium.* The students feel more keenly than any other lack, perhaps, the want of adequate gymnasium facilities. The president has repeatedly called this matter to the attention of the trustees and alumni. The need is pressing and provision should be made in some way for adequate gymnasium facilities. It would cost from twenty to twenty-five thousand dollars to erect a new gymnasium building. It is believed that for the sum of from twelve to fifteen thousand dollars the brick barn now used as a livery barn and which is entirely surrounded at the present time by University property could be acquired and fitted up for a reasonably satisfactory gymnasium. It is hoped that friends may be found at an early date who will provide the necessary funds.

3. *Assembly Hall.* A need which is felt to be of first importance by many of the alumni and friends of the University is an adequate assembly hall, where all the departments of the University can meet to enjoy public lectures, entertainments, commencement exercises, etc. Such a building could be constructed for about fifty thousand dollars and no more important benefaction could be made to Alfred University than provision for such a building.

ROOMING FACILITIES

The rooming facilities of our students grow less and less adequate as the attend-

ance increases. Every room in the Brick has been filled during the past year and it may be necessary to endeavor to secure an annex to accommodate the overflow from this building. The building, however, should be improved with a new heating plant, which would cost approximately five thousand dollars. Dormitories for men, or adequately equipped houses to accommodate groups of students, are also greatly needed.

Interscholastic Meet

At the Sixth Interscholastic Meet held May 20, over one hundred contestants were registered from a large number of high schools in western New York. The cup was won by the team from Batavia High School.

The Dr. Thomas World Peace Prize Contest

The first \$50 prize of the Dr. Thomas World Peace Prize Contest was won this year by Aaron MacCoon of the junior class, and the twenty-five dollar second prize was won by Robert A. Green of the sophomore class.

Diplomas Granted in Music

Leland Avery Coon—piano (soloist and teacher)

Marian Prentice Stillman—piano (teacher)

Phebe Miriam Chipman—Voice (teacher)

Certificates in Public School Music

Mary Margaret Merrill

Philinda Woodcock

Arlie Lenore Chase

Ruth Huntington Prentiss

Twentieth Century Club Cup

The cup offered by the Twentieth Century Club to the one of the two lower classes making the highest scholastic average has been won this year by the sophomore class.

Senior Honors

were announced as follows: first honor, Leland A. Coon; second honor, Lewis W. Crawford; third honor, Glentworth M. Willson. The departmental honors were: philosophy and education and music, Leland A. Coon; modern languages and English, Lewis W. Crawford; philosophy and education and modern languages, Glentworth M. Willson; Lucy H. Whitford won sophomore honors, Robert M. Coon and Ellen C. Homes, freshmen honors.

FACULTY HONOR

An honor has been won this year on the faculty, and the colleagues of Dean Kenyon wish to make appropriate recognition of their love and their appreciation of his services of forty years as a professor of this college, and an opportunity is now given.

Professor P. E. Titsworth rose and said:

It is reported of Napoleon that, after the battle of Jena in 1807, he was passing through Weimar and there he was introduced to Goethe, and meeting with this poet, scientist, and philosopher, his personality impressed him so much that he exclaimed, "There is a man." I wish to say a few words as the representative of the faculty, of tribute for one for whose austere mein as a college official some of us had tremulous respect, for whose accuracy and thoroughness as a teacher we had unbounded admiration, with whom we have swapped jokes and whose ready retorts have delighted all of us; one whose fairness is proverbial in decision and in action; one whose sincerity is transparent; one whose loftiness and singleness of purpose, his loyalty to ideals and his faithfulness in service have been a guiding star to us all; one whose sympathy, almost womanly tenderness, has endeared him to every one of us; one whose faithful service we delight to honor; therefore in commemoration of forty years of unstinted giving of himself to Alfred University, but much more as a tribute of love and respect for him as a man, I ask you, Mr. President, to be allowed to present on behalf of the faculty of this college both past and present, this trophy to Dean Kenyon, the "grand old man" of Alfred.

Amid cheers Dean Kenyon was presented with a silver loving cup. The Alfred yell for Kenyon was given.

Dean Kenyon responded:

Mr. President, members of the faculty and students, this complete surprise and these friendly words almost take away my voice, but I must say from the depths of my heart, I thank you most heartily.

Then followed the conferring of degrees upon 32 members of the class of 1914.

Mr. Lloyd Raymond Watson was given the master's degree, and the Rev. William

C. Minifie of London, England, was given the degree of doctor of literature.

Alexander Miller, '92, of Mahanaye City, Pa., was given the degree of doctor of pedagogy.

Dr. Heinrich Stern of New York was made doctor of laws.

Hon. Adelbert Moot of Buffalo was given the degree of doctor of laws.

After the singing of the Alma Mater President Davis pronounced the benediction.

President's Reception

The annual reception, given by President and Mrs. Davis at Carnegie Library, Thursday evening, was a fitting climax to the events of commencement week.

In the line with Pres. and Mrs. Davis were, Mr. and Mrs. C. Loomis Allen, Mr. and Mrs. L. W. H. Gibbs, Prof. and Mrs. W. A. Titsworth, Hon. Adelbert Moot, Rev. W. C. Minifie, Dr. Heinrich Stern, Dr. Alexander Miller and the members of the class of 1914.

Townspople, students, alumni and visiting guests thronged the library, renewing old friendships and making new ones.

Florida Seventh Day Baptist Colony

DEAR BROTHER GARDINER:

As you have asked me to write something for the RECORDER occasionally, I have thought to start in on a rather practical line. It was our lamented brother, Rev. O. U. Whitford, who coined the word "scatteration," in lamenting the tendency of our people to go off into isolated places where they have no church privileges among our people, and where many of them, though brave for awhile, eventually succumb to the pressure about them and become lost to us.

I have long wondered if there is nothing we can do to remedy this evil. Unexpectedly, without solicitation, and I believe providentially, there came to me an opportunity of visiting Florida.

I went with a prayer in my heart that something of real value to our scattered ones might come of this trip.

Brother U. P. Davis, of Fort McCoy, Fla., and the writer have visited several localities in that State, and while there were found many attractive features in all these places, we decided that a place on the

South Fork of the St. Lucie River, known as Tropical Fruit Farms, is an exceedingly good place to establish a Seventh Day Baptist colony. The delightful climate, both winter and summer, good soil, variety of products such as citrus fruits, pineapples and all kinds of garden truck, the beautiful St. Lucie River, abounding with the best of fish, the land so near the ocean, protected from frosts by the Gulf Stream, only a few miles from land, on the east, and the great inland lake, Okechobee, on the west, facilities for transportation both by land and water, healthful locality and reasonable prices for land, all make it a most desirable location.

Without drawing those who are already nicely located in one of our societies, why can we not encourage those who are scattered to sell out, and locate in this place, or some other good place in Florida with its attractive privileges; also those who are expecting to change location, and any who are looking for a winter home in Florida, or are looking for a good investment.

Let no effort be made to persuade the contented and well settled among our churches to go into this, for my observation has been that all such had better "let well enough alone."

So firm a believer am I in this move that I have made application for a little piece of this land, and already in these few days Seventh Day Baptists have applied for about 300 acres.

Those interested might do well to write to T. C. Davis or the writer of Nortonville, Kan., or U. P. Davis of Fort McCoy, Fla.

M. B. KELLY.

Nortonville, Kan., June 26, 1914.

(Battle Creek, Mich., after Aug. 1.)

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A Seventh Day Baptist family to take charge of a good grazing and truck farm at Lost Creek, W. Va. Good markets. Church and school opportunities. Free gas throughout the house. — An excellent opening for the right party.

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Actor—"Did the doctor stop you from eating meat?"

Poet—"No; the butcher."—*Exchange*.

YOUNG PEOPLE'S WORK

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

Faithfulness in Little Things

REV. H. L. COTTRELL

Christian Endeavor Topic for July 18, 1914.

Daily Readings.

Sunday—Moses, the faithful (Heb. 3: 1-5).
Monday—Faithful servants (Matt. 24: 42-51).
Tuesday—Faithful trustees (1 Cor. 4: 1-6).
Wednesday—Faithful in friendship (Prov. 27: 1-10).
Thursday—Faithful in money matters (2 Kings 12: 9-15).
Friday—A faithful employe (Gen. 39: 1-6).
Sabbath Day—Topic: Faithful in little things (Luke 16: 10-13).

He is faithful who is "disposed to believe especially in the declarations and promises of God, who is firm in adherence to promises, oaths, contracts, treaties or other engagements, or who is true and constant in affection or allegiance to a person to whom one is bound by a vow, by ties of love, gratitude or honor, as to a husband, a prince, a friend; firm in the observance of duty; loyal; of true fidelity."

It is a virtue of chief importance. No man or woman can be a true Christian without it. It is essential to man's highest efficiency. One may possess sterling ability, may have been the valedictorian of his class and have won many honor marks; and yet, notwithstanding these qualifications, he may become the drone of society. Some may not only have the ability but may possess the means of receiving the best training and the largest opportunities for rendering the greatest service to their fellow men. Their parentage, home life, position in society, together with possession of many good and influential friends would make their pathway to a successful goal comparatively easy. The possession of all these qualities, privileges and blessings will not necessarily make any one a useful member of society. One may still live on a low plane of life and be unworthy of the Christian civilization by which he is surrounded. What is lacking in such people? The determination to be faithful in the use of all the powers, opportunities and possibilities which God has, in his good-

ness, bequeathed to them. Faithfulness is the virtue that helps to make even the most commonplace men and women, the greatest servants of humanity; it brings an abiding joy and satisfaction into the soul and makes not only the face but the very life of the individual divine. Faithfulness uncovers many crude and unused talents in the individual, and portrays clearer visions of possibilities little dreamed of before.

The greatest blessings of faithfulness can be realized only as we are faithful in all things. It is easier to be faithful in performing some great thing, the doing of which will attract the notice of the world. And it may be that sometimes people are faithful to duty because of a wrong motive; they may be thinking more of the popularity and honor which will inevitably come to them if they do their work well, than of the privilege of doing good. But ordinarily we gain the privilege of being faithful in great things, only after we have learned to be faithful in little things. Faithfulness in little things is not only the best pledge of faithfulness in great things, but also shows a certain fitness and ability for greater things. We may not all of us now see the necessity of being so faithful in little things, but sometime we will understand.

"A mother and her little child are sitting at work. The mother gives the child from time to time little bits to do as she has the ability, and the child does them as well as she can; but presently when the garment is completed, the mother holds it up before the little wondering eyes and says, 'There darling, that is what mother and you have done.' So your life is given you by piecemeal and you are called to be faithful in odds and ends and scraps; one piece here and another there. But some day God will draw aside the veil and show you all, and you will start back, draw a long sigh and say, 'Father, what is that?' 'Ah,' will be the answer, 'my child, that is your life. You knew not what you were doing by your gentleness here, your patience there, your tenderness to the poor and dependent, your faithfulness in little things. No one noticed, no one praised, and you often thought that you were doing nothing and that your life was a failure; but you were weaving the fabric; you were building the temple, you were achieving this ideal.'"

What are some of the rewards of faithfulness? A larger, richer and more

Christlike character; a sweeter, happier more contented and a more helpful life.

Many rewards for faithfulness may be found in the Bible. Some of them are as follows:

Mine eyes shall be upon the faithful of the land; that they may dwell with me.—*Ps. 101: 6.*

A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be unpunished.—*Prov. 28: 20.*

His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy Lord.—*Matt. 25: 21.*

Be thou faithful unto death, and I will give thee the crown of life.—*Rev. 2: 10.*

Suggestive thought: "We never know when a matter is a little thing. The smallest task may be a door to the greatest opportunity."

Questions to think about:

What are some little things in which we are likely to be unfaithful?

How can we train ourselves in habits of fidelity?

Name some rewards of faithfulness in little things.

Quotations:

Think naught of a trifle, though it small appear;
Small sands the mountain, moments make the year,
And trifles life. —*Young.*

Small things are best.
Care and unrest
To anxious hearts are given;
But little things
On little wings
Bear little souls to heaven. —*Faber.*

But faithfulness can feed on suffering,
And knows no disappointment.
—*George Eliot.*

Meeting of the Young People's Board

The Young People's Board met at the home of Prof. L. H. Stringer, June 7, 1914.

Members present: Rev. H. E. Davis, L. H. Stringer, F. I. Babcock, George Thorngate, W. D. Burdick, Mrs. Helen Hull and Carrie Nelson.

The meeting was called to order by the President and prayer was offered.

The minutes of the last meeting were given.

The Treasurer's report was read.

The report of the committee to prepare report blanks was adopted as a report of progress. It was voted that the committee be continued and that it be authorized to have 100 blanks for

the Junior and Senior societies printed and distributed as soon as possible.

After discussing the program for the young people's services at Conference it was voted that the Corresponding Secretary be asked to write to President Clark of Salem College, requesting him to give the address at the service, Tuesday evening. It was also voted that Miss Ethlyn Davis, Leonardsville, N. Y., be asked to take charge of the Quiet Hour at the beginning of that service, and that Miss Mabel Jordan, Nile, N. Y., be asked to furnish the music.

Voted that Miss Edna Burdick be requested to have the children's services in charge during Conference.

Voted that F. I. Babcock have charge of the Young People's meeting on Sabbath afternoon and that it be left with him to arrange a suitable program for that service.

Adjournment.

CARRIE NELSON,
Recording Secretary.

Conference

President's Foreword

We trust that all our people are remembering that we have annually a Seventh Day Baptist General Conference. This year it is to be held at Alfred, N. Y., eighteen hundred feet above sea-level, where the air is pure and the nights comfortable. August 18 to 23 inclusive is the time.

Local committees are making, and will execute, plans for the comfortable entertainment of the Conference and its guests. It is hoped that there will be delegates from all our churches. May I suggest and earnestly urge that each church send its pastor and as many others as possible. But make your pastor the chairman of your delegation and *pay his expenses*. It will pay you in the added inspiration and help which he will bring back to those of you who do not attend. It will do him good. It will do you good even if you have to sacrifice a bit to raise the money. It will do the Conference good. Try it this year.

The Commission of the Executive Committee of Conference has prepared an interesting program, and most of the speakers and leaders have accepted the places assigned them. The various societies and boards have been given times for their meetings and are preparing interesting programs.

The central theme or key-word of the Conference is to be "Evangelism." On Tuesday afternoon there will be a sym-

posium, with four able speakers representing different phases of the work of evangelism. Four of the evening sessions will be evangelistic meetings. There will be a sermon each of these evenings by one of four different evangelistic pastors.

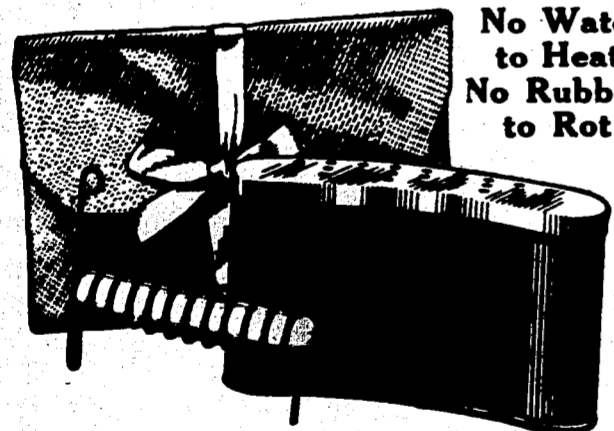
It is hoped that we may all receive much good from these and all the sessions of the Conference. May we get and carry home with us renewed courage, strength, and zeal. May we get inspiration, enthusiasm, and earnestness of purpose. May the Conference of nineteen hundred and fourteen make us stronger in the Master's service, more loving and loyal Seventh Day Baptists, and more devoted Christians and workers for the evangelism of the world.

A. B. KENYON,
President.

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“And they that are far off shall come and build in the temple of the Lord.”



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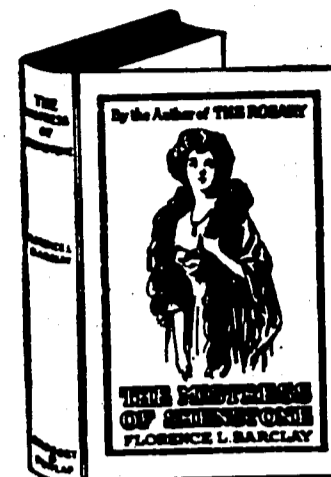


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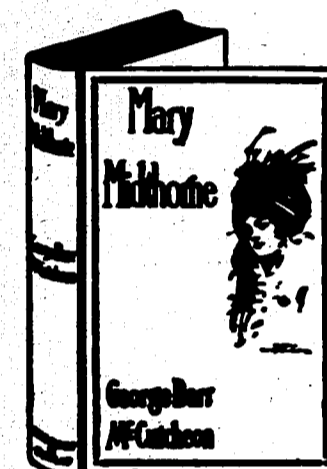
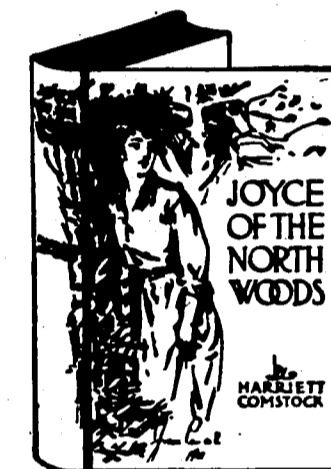


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