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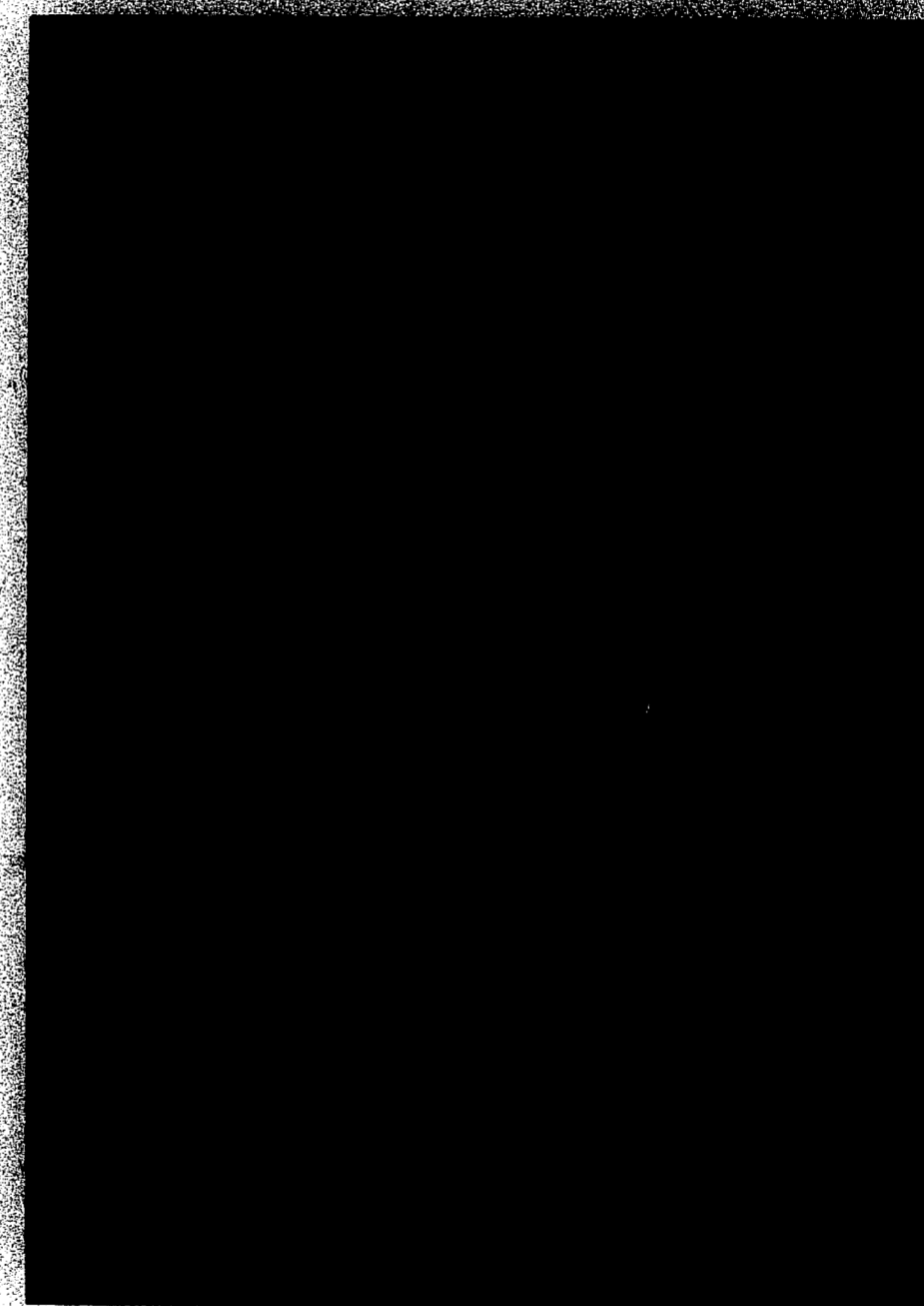
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American Sabbath Tract Society
(Seventh Day Baptist)

Plainfield

New Jersey

The Sabbath Recorder



PRESIDENT CHARLES B. CLARK, M. A., PH. D.
Salem College, W. Va.

—CONTENTS—

Twenty-eighth Commencement Salem College, June 3-8, 1916	65-87	Tract Society—Meeting of Board of Directors	89
Time and Place of Northwestern Association	87	WOMAN'S WORK.—The Moments Fly (po- etry)—Summer School of Missions	92
Conference at Salem	87	Railroad Rates to Conference	93
Notice of Semi-annual Meeting	87	Sabbath School Lesson for July 29, 1916	93
EDITORIAL.—Salem College, Youngest, Most Needy, Doing a Great Work.—A Bit of History.—Salem's New Catalog.—Minis- ters, Read This! Act Promptly	88	YOUNG PEOPLE'S WORK.—Endeavors, Ho for Conference.—Missions and the Nation	94
		A New Book	94

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PLAINFIELD, N. J., JULY 17, 1916

WHOLE NO. 3,724

Twenty-eighth Commencement Salem College, June 3-8, 1916

Report Furnished by Miss Eva Seager

The friends of Salem College and readers of the RECORDER will be glad to learn some of the details of our recent commencement, which, despite the rainy weather, was a very satisfactory and happy occasion throughout.

Many out-of-town visitors were present; a large per cent of the parents of the graduates and many alumni and friends were also in attendance. We realized many evidences of a growing interest in the college and are assured that its field of usefulness is steadily increasing.

Lyceum Contest

June 3, 8.15 p. m.

The exercises of the week opened with the inter-lyceum contest, now known as the Doctor Cecil Post Lyceum Contest. This year Dr. Post, of Clarksburg, an alumnus of Salem College, wishing to give zest to lyceum spirit offered a trophy to the lyceum winning in a contest. The contest was held the night of June third. The program consisted of reading, essay, oration, and debate. Miss Velma Bartle won the reading for the Excelsiors, Miss Susie Seager the essay for the Salamatheans, Mr. Brady Randolph the oration for the Salamatheans, Mr. Russell Coffindaffer and Mr. Robert West won the debate for the Salamatheans. This made the Salamatheans the winners for the year 1916. The trophy consisted of a silver wall tablet fittingly engraved.

Annual Sermon

Sunday, June 1

The annual sermon before the Christian Associations is a much appreciated event. The churches of the town discontinue their regular services and meet with the students

and faculty of the college for this service on Sunday morning. The students marched in a body from the halls below to a processional march played by Miss Hallie Van Horn. They occupied seats in the body of the house, the cabinet officers of the Christian Associations leading. The presidents of the two associations—Mr. Russell Coffindaffer and Miss Louise Bond—led the participants of the program to the platform while the faculty occupied the front seat in the body of the house.

Mr. Coffindaffer announced the hymn, "In the Cross of Christ I Glory," in singing which the entire congregation joined. After this Rev. J. T. Hickman, of the First M. E. church of Salem, read the Twenty-fourth Psalm.

Rev. E. J. Woofter, of the First Baptist church, led in prayer.

Following the offertory by Miss Harkness, Mr. Ralph Ford sang Mendelssohn's beautiful tenor solo, "If with all your hearts ye truly seek Me."

Mr. Coffindaffer then introduced the speaker of the morning, Rev. F. G. Rada-baugh, district superintendent of the U. B. church, who prefaced his sermon with very appreciative remarks regarding the privilege he was this morning enjoying and his regard for the work of the Christian Associations in all parts of the land.

He chose for his theme, "The Hill Tops of Life," and said he aimed to define the meaning and message of the "Hill Tops."

He drew his lesson from Psalm 121: 1—"I will lift up mine eyes unto the hills"; and Mark 9: 2—"Master, it is good for us to be here." The hour passed quickly and all went away with a sense of having been bettered by what they had heard.

Following the sermon Miss Harkness, the director of music, and Miss Susie Seager sang a duet, "Jesus, Lover of My Soul," arranged from Flotow. Pastor Ware, of the U. B. church, pronounced the benediction.

Baccalaureate Sermon

The churches of the village unite with the college in this service on Sunday evening as in the morning.

The faculty and graduates marched to the processional played by Miss Hallie Van Horn to seats in the body of the house.

Following the voluntary by Miss Harkness, the congregation sang, "Come, Thou Almighty King," which was followed by invocation by Rev. W. G. Ware.

Miss Susie Seager sang "Blest King of Love."

Dr. Clark read several passages of Scripture leading to the theme of the sermon for the evening. From Genesis: "Let us make man in our image. Let him have dominion over everything in the world." Also the Eighth Psalm: "O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" The theme of the sermon was "Man in the Making."

After prayer by Rev. J. T. Hickman the the Girls' Glee Club sang, "I Waited for the Lord."

Dr. Clark used for his text Psalm 8: 4-8 and spoke to a large and attentive house. We give the sermon in full on another page. The benediction was pronounced by Rev. F. G. Radabaugh.

Academic Class Day

June 5, 2.30 p. m.

The academic class day exercises took place on Monday afternoon.

The stage was tastily decorated with the class colors and roses, the class flower.

At the appointed hour, the young ladies with open parasols and wearing hats, and the young men in negligee, appeared from all points of the auditorium and gathered about the small tables which had been arranged on the platform.

It made a very pleasing picture and typified very strikingly a garden party.

The program was interesting and showed real ability. The last number was the class prophecy with illustrations which were made by a graduate from the art department, also a member of the academic department, also a member of the academic

Annual Concert

8.15 p. m.

The life and enthusiasm which have been displayed in all lines of the music department of Salem College throughout the school year has had a very manifest effect upon its pupils and reflects great credit upon the director, Miss Harkness.

The annual concert brought out a full house and afforded an entertainment of rare merit which spoke highly of the character of the year's work. The Girl's Glee Club sang two numbers; ten of the students besides the graduates took part. There were three graduates in music: one in preparatory piano, one in preparatory vocal and one in advanced vocal. Miss Ruth Kemper, who is making a special study of the violin and who is spending her vacation in Salem, also took part on the program.

Normal Class Day

June 6, 10 a. m.

The normal class day exercises occurred Tuesday morning. The normal class was very large this year, and it looked especially large as the members sat together on the stage. The exercises began with the singing of the class song, which was written by members of the class. The program consisted of the president's address, a talk, an oration, essay, reading, music, and the class poem. This poem was a class prophecy, and was very interesting and original. The program closed with the class yell.

Annual Field Meet

1.00 p. m.

Tuesday afternoon was the time for the annual inter-class field and track meet of the college, but "it rained" and the meet was postponed until Thursday afternoon. This annual field meet is always of great

Graduating Exercises of the Academic, Music, Art and Commercial Departments

Wednesday, June 7, 10 a. m.

Miss Alberta Davis played the processional, and the faculty, speaker, and graduates marched from the halls below to the auditorium. The faculty and speaker took seats on the stage and the graduates occupied seats in the body of the house. The students marched to the balcony.

Superintendent M. H. Van Horn, of the Salem Public Schools, gave the address of the morning on the subject, "The Power and Influence of the Home." It was highly appreciated by the large number of people who heard it. This address appears in another column.

The academic class this year was exceptionally large, thirty academic graduates, thirteen short-normal graduates, three in music, four in art, and three from the commercial department. It is encouraging to know that many of these expect to continue either in the normal department or with college work.

The Alumni Association

2.30 p. m.

Salem College is yet a young institution and the Alumni Association is not as strong as in older colleges; but there is a growing interest in the association. The alumni meeting was held Wednesday afternoon, and was interesting and enthusiastic. Mr. J. E. Law, of Clarksburg, an alumnus of Salem College, gave the alumni address, or as he called it, just a talk. Impromptu talks followed. Several plans to make the association more helpful to the college were discussed and arranged. There is a growing interest and enthusiasm in the association in matters tending to increase the usefulness and influence of the college.

The regular annual business meeting followed the session, officers were elected and committees appointed, and work for the coming year started.

The alumni banquet was served Wednesday evening in the parlors of the First Methodist church. The banquet is always a pleasant occasion and was heartily enjoyed by all. The toasts were along the

interest to the students, especially so if some of the classes are particularly strong in athletics.

The weather was perfect on Thursday afternoon and a large number of people came to see the events, which were pole vaulting, dashes, discus throw, hammer throw, shot put, broad jump, mile run, and relay race. The academic seniors were victors in this meet, and so won the loving cup, which is given as a trophy to the winning class.

College Class Day

8.15 p. m.

Despite the inclement weather a large audience was in waiting for the entrance of the college seniors for their last class exercise.

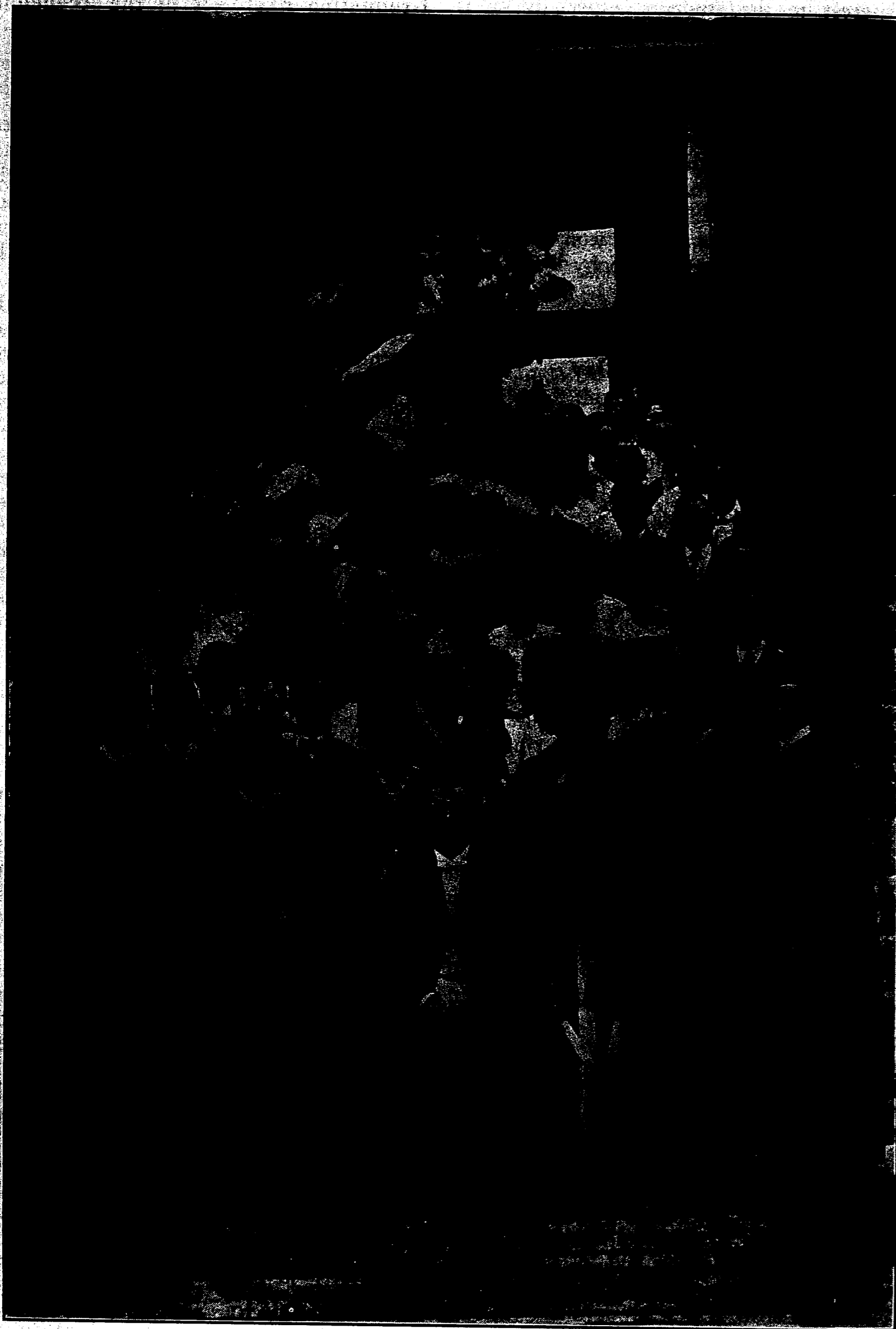
Miss Lucille Davis for the first number on the program played a piano solo.

The president of the class, Mr. Kemper Maxwell, in his address, "New Demands," gave his audience the assurance that the depressing situation in the world today was not without hope, but to the college we must look for our help. Mr. Maxwell's address had the right ring—the ring that is bringing the graduates of Salem College to the front all over our land.

Courtland Davis in "Original Philosophy" was original in a very unique way, but in summing up he would have us learn that "today is ours—tomorrow may never be." Our greatest good comes by doing.

Mr. J. E. Campbell, class orator, eloquently gave his ideas of "The New Internationalism."

The class quartet, Lucille Davis, Eva Seager, Glenn Ford and Orville Bond, followed the oration with "The Sweetest Flower That Blows," after which Mr. Robert West recited Van Dyke's "The Lost Word." Most ably he brought out the thought of the story and made his hearers familiar with the lesson taught in Van Dyke's own interesting style. The closing number of the evening was the class poem by Glenn Ford, which brought out the lesson "to love and serve while not too late."



PRESIDENT AND GRADUATING CLASS, SALEM COLLEGE, 1916.

general line of athletics. Many alumni from out of town were present and a family spirit seemed to unite all.

Commencement Morning

Thursday, June 8

The morning of the twenty-eighth annual commencement of Salem College broke bright and clear after two days of heavy rain.

At the sound of the processional march, played by Miss Frankie Lowther, Mr. Ralph Ford as marshal entered the auditorium from the rear, followed by the president of the college, Mr. J. F. Marsh and Rev. J. T. Hickman, with the college faculty whom he ushered to the platform.

Following came the board of trustees together with the college and normal graduates who were shown to front seats in the auditorium.

The student body ascended the staircase to the balcony.

After congregational singing, "How Firm a Foundation," prayer and Scripture reading by Rev. J. T. Hickman, a musical number by the Girls' Glee Club and a solo by Miss Harkness, Dr. Clark introduced Mr. J. F. Marsh, secretary of the State Board of Regents, as the speaker of the morning.

Mr. Marsh used for his subject, "Some Undeveloped Resources." He held his large audience in closest attention and the rounds of applause gave assurance of sincere appreciation.

We are glad to furnish, on another page, a stenographic report of this very practical talk.

A ladies' quartet sang "The Angel," after which Mr. J. E. Campbell, in patriotic terms on behalf of the John J. Waldo Chapter of the D. A. R., presented to the college the flag of the United States.

Dr. Clark made mention of the trophy offered by Dr. Cecil Post to the lyceum which should prove victorious in a contest. He regretted that Dr. Post was not able to be present, but stated that the trophy had been received and would now be presented by Professor Van Horn, chairman of the judges at the contest, to the president of the Salamathean Lyceum.

Professor Van Horn pleasantly made the presentation, counseling the lyceum to "win it again next year, lose it if they must, but ever cherish it."

The president's annual statement was brief and consisted mainly of a review of recent history of the institution. These facts showed remarkable progress in the development and service of the college.

The graduating classes this year have a total membership of 85, which is double the total number enrolled the first week eight years ago. Twelve of the 85 receive the A. B. degree.

The total enrolment in the several departments for the year has been: college and normal 71; academy 124; music 35; art 31; commercial 14; besides 61 children in the training school.

Special mention was made of the work of the college seniors, who during the last two months had catalogued the college library, thus increasing its service to the institution.

With our new building—Huffman Hall—and our new gymnasium, the college enters upon a new period of development and opportunity for growth.

In conferring degrees and diplomas the president's words were earnest and inspiring.

This was especially true of his words to the twelve young people who took the A. B. degree. With one exception they had been with the college during the president's service of eight years. This class will be especially missed as they have proved so staunch and faithful in the life and activity of the college during these years.

Those receiving A. B. degree were Orville Bond, J. Ernest Campbell, Elwin Beed Clark, Fred M. Cottrille, Courtland V. Davis, Lucille Davis, Glenn L. Ford, Kemper A. Maxwell, Conza Meathrell, Draxie Meathrell, Eva M. Seager, Robert West.

As the class took their seats a rousing college yell came from the balcony.

After singing the Alma Mater song, Rev. F. G. Radabaugh pronounced the benediction.

Vale

O TANNENBAUM

Once on a time, a verdant crew
Of youths and maids who little knew
Entrance to Salem College sought
That in her ways they might be taught.
Today that crew, maturer grown,
Now leave those halls in cap and gown
And to the e'er receding past
The memories of school days cast.

O Salem College, we to thee
 Today proclaim our loyalty,
 And ever would we grateful be
 For all we justly owe to thee.
 As now to fields untried we go
 Thy matchless worth we'll aim to show.
 Our Alma Mater e'er will be
 Our guiding star on life's great sea.

Baccalaureate Sermon, 1916

DR. CHARLES B. CLARK

Theme: Man in the Making.

Text: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him but little lower than God, and crownest him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." Psalm 8: 4-6.

For many years, but especially since the outbreak of the great European tragedy, I have watched with eager concern for some man, who, like the prophets of old, could, with eagle vision, penetrate to the bottom of social conditions and tell us what is fundamentally out of joint with our social structure. To the present I have seen no serious attempt to analyze and diagnose our social ills. No European nation has made a clear case of the suicidal war in which it is engaged. One popular newspaper editorial attributes the cause to the influence of some universal but malignant spirit. One of our lecturers this year traces the trouble to the map of nations, and blames unnatural boundaries. The socialists put the responsibility on the money power, and individuals here and there regard the whole as a collapse of the church and religion. None of these seem fundamental.

While all this is going on we scientific professors and students go on discussing the relative influence of heredity and environment and say very little about personal responsibility, as though all the influences that determine fortune must somehow be outside ourselves. It's the other fellow, or geography, or primitive man that is the cause of all our troubles.

Not that we could settle questions of such moment as these just suggested, but in the hope that we may be encouraged to think seriously of some of our responsibilities, I bring to you a few thoughts on the philosophy of man-making, believing our

text states the goal toward which we may consciously strive.

Man in his intellectual and spiritual nature is the most composite product of creative power. The infinite purpose seems to be spelling itself out in terms of complex human nature. Long periods of preparation and the compounding of numberless forces and agencies seem destined to make man not only a paragon of power, but a moral genius comparable only with God himself. Man not only sums up a fruitful past but he is the prophecy of a pregnant future.

Deep in human consciousness and sustained by man's inborn faith in his own high destiny, man-making has been the chief concern of human history. So deep is this prophetic faith that in all ages man has implored his gods, or his God; he has courted nature and disciplined himself that this promised superman of godlike character might be realized.

Our ignorance of the ultimate meaning of life's discipline and training seems all but total; yet out of this ignorance and blindness there emerges a faith that man as he is, is the harvest of infinite pains and purpose; the summit of earth's strivings and resources, and a candidate for heaven as well as a child of earth.

Whatever man is or is to be, he is now in training and in the process of becoming. Is it conceivable that God can begin but not finish a masterpiece? Can we deny it, and not contradict our own essential nature? Can we deny it and believe that God is at the heart of life?

Has not the time come in human history when the consciousness that is in man should enter rationally and intelligently into co-operation with the processes by which the refinement and improvement of the race have been effected? May not and should not every man, woman, and child, and especially all who profess to be blessed with an education, and are consequently responsible for correct leadership,—may we not become intelligent concerning the forces and agencies that are making human life and human nature an expression of the highest.

It is the business, the very function, of intelligence to wrest from the universe the knowledge and judgment which shall make a man not a prodigy of animal selfishness, but a conscious "worker together with God." We have our choice as individuals

and communities whether we shall choose future schooling by our blind and groping instincts, or whether we shall open our windows to spiritual wisdom and consciously co-operate with the agencies whereby God is schooling his race and children into an appreciation of the highest virtues and happiness of living. By enlightened co-operation with the agencies that make for the highest character we may go forward by leaps and bounds, but otherwise by the slow and painful process of sensuous discipline. But knowing God as he is, and the aims of the universe, we would have no desire to live at variance with his laws or the universe of his making. It is ignorance of these laws and forces that hold us down. It is ignorance that makes us spiritual and intellectual pygmies, and that constitutes our supreme failure. The realization of our dreams of a higher and improved race of men and women demands a universal and practical understanding of the processes by which we have arrived at the results of human discipline so far as we have gone. Unfortunately, this, the most promising and practical of all human endeavor, has been last and least an object of serious thought and concern. To you, young men and women, builders of the coming generation, is committed the conscious control of forces which will determine human character for coming ages.

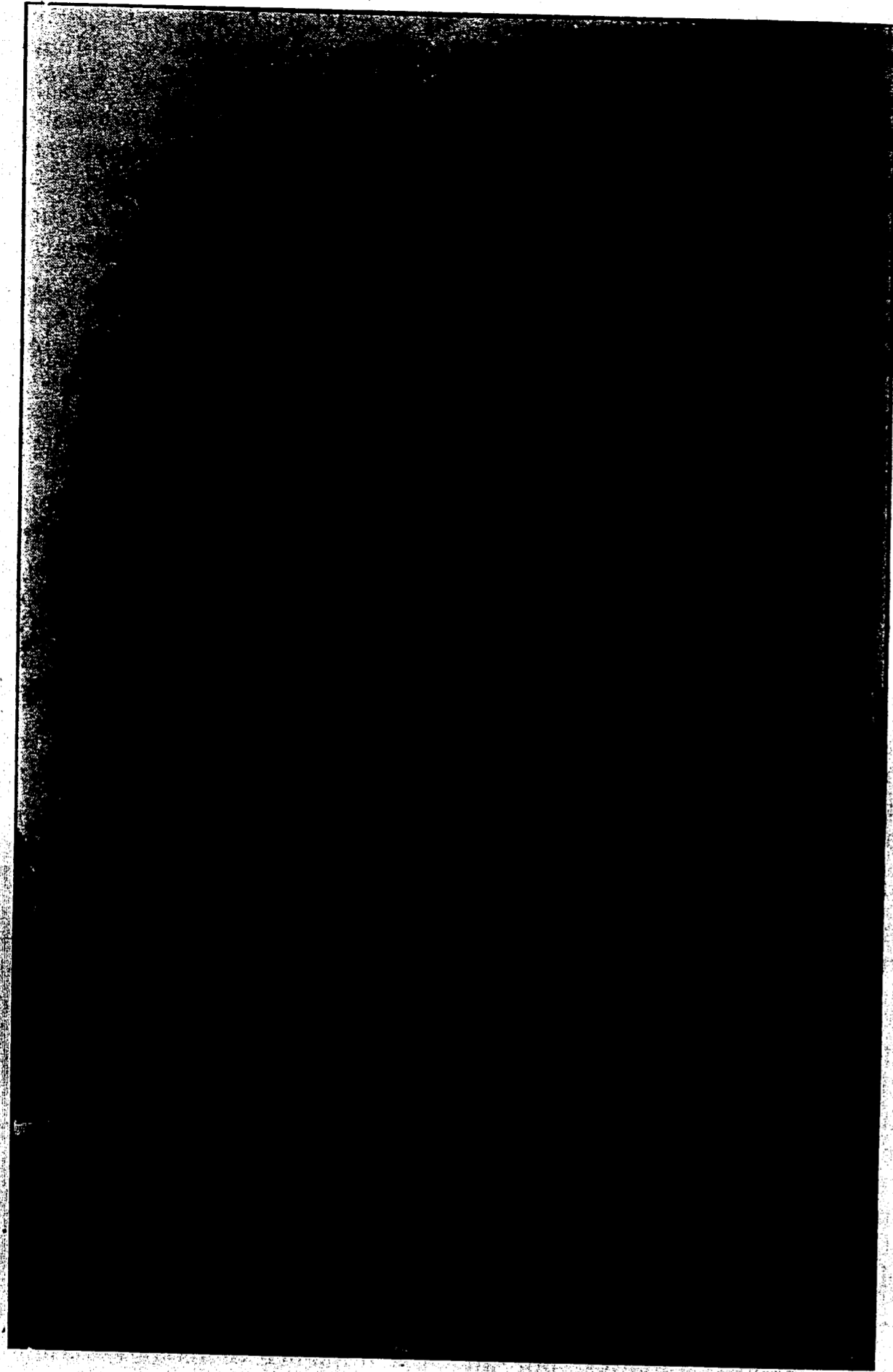
If this shall be the last word of your Alma Mater I must enter this earnest appeal, that you will now and ever become sincere, thoughtful, loyal students of the great realities, which, under God, constitute the elements and agencies of human training. I solicit that you enthusiastically espouse not some single feature of reform, thus becoming one-sided fanatics, but all the agencies for human betterment. Man is, under God, the creature of three great streams of power and influence. What he is by birth; what he is, subject to environmental limitations; and what he is by his own will; that is, heredity, training, and will power. The student of history is quick to observe that mankind has been prone to place emphasis first on one and then another of these essential facts. One age or school of thought will emphasize inheritance as the one supreme and controlling fact in character. In proof they cite numerous genealogies, families with a trail

of degenerate blood, as the infamous Jukes. Another philosophy would write human weal and woe in terms of geography, climate and soil. Such are usually familiar with Buckle and other materialistic philosophers. A third contends that "the world is what you make it," and they refer you to Luther, to Kant, to Emerson, and the Christian Scientists. Taken in its fulness, experience proves that each is right and that all are wrong; each is right in so far as a particular aspect is a genuine part of the divine whole, and *all are wrong* in substituting a half-truth for the whole.

Human nature as we know it and character as we find it, is a composite product resulting from the mingled effect of blood, education and effort. Wholeness and beauty in character depend upon the extent to which these processes and factors are spiritualized, co-ordinated and correlated. Unified they produce a rounded and godlike nature; divided we have the fatalist, the materialist or the fanatic.

The problem of poising, balancing, unifying and adjusting these forces is the problem of life itself. Ill-adjusted life is full of tragedy; adjusted and harmonized we have peace and a stable civilization. No age could abandon itself to materialism, commercialism and consequently destruction without first having dropped some of its threads. Man must always be superior to the things he uses or he will perish by their handling.

Enlightening and helpful as a historical survey of the place given these factors in the past would be in interpreting our present position, I can call attention only to our immediate present. We call attention to a few significant influences all within the range of our own experience. First, the influence of biology. Biology explains animal life in terms of heredity and environment, and further claims that man as he appears is no exception. Second, the influences of sociology, or the study of man in groups. Sociology explains human conduct in terms of instinctive and social tendencies and declares, as did one sociologist, that "the individual is a social deposit," thus again emphasizing heredity and environment, to the exclusion of personal responsibility. Again ours is an age of machinery, tremendous, powerful machinery, all of which is psychologically depressing to our sense of personal importance and



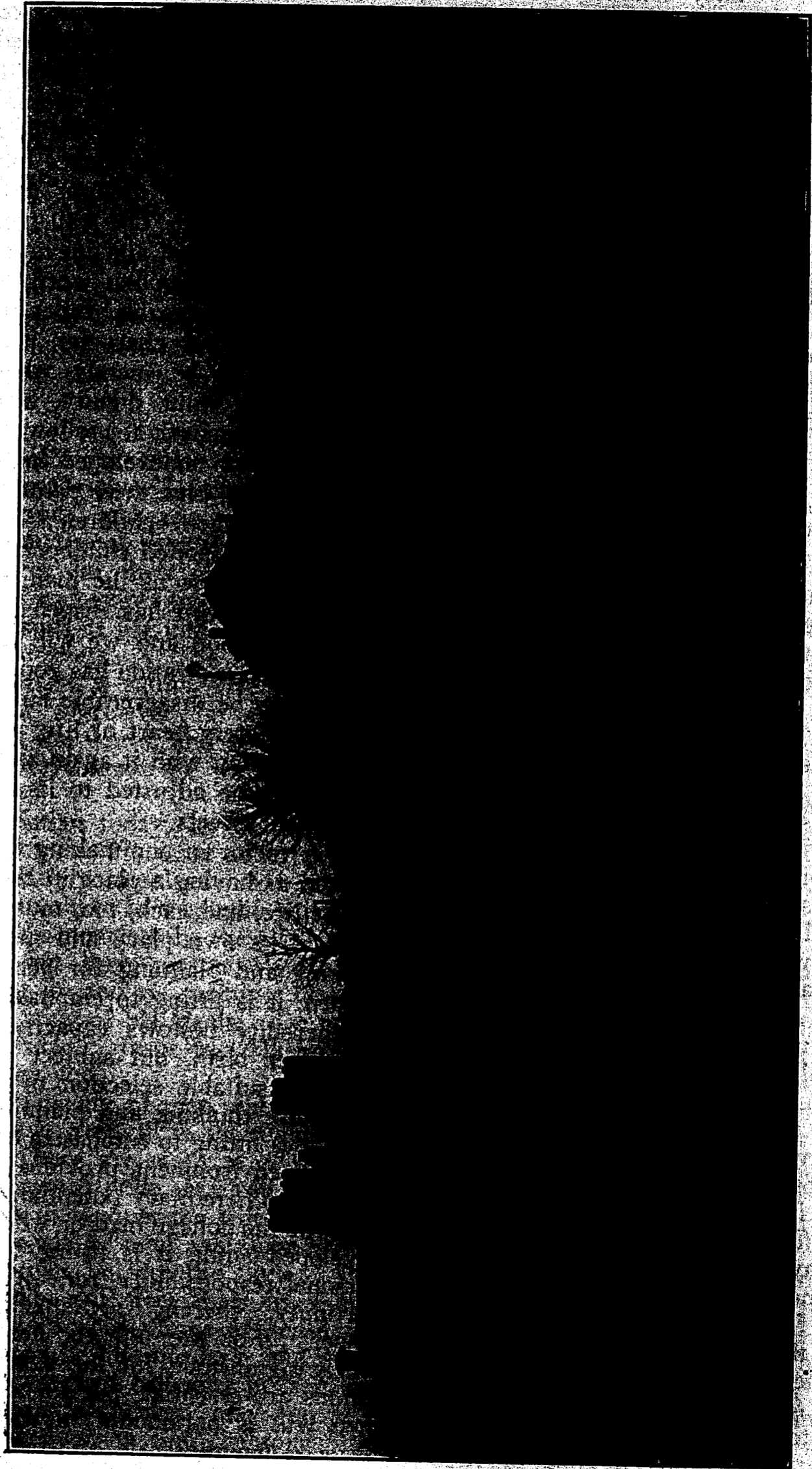
SALEM COLLEGE AS IT WAS

diminishing to our consciousness of human responsibility.

The result of these habits of thought, though quite unconscious, tends to render the will fitful and unstable. Responsibility is enfeebled, and conscience unnerved. These influences each and all act as a most powerful anesthetic on man's spiritual will. What he has left is the will of the instincts and impulses, the will to animalism, not the will of the higher powers. The ideal of science is a mechanical explanation al-

ways, and with mechanical explanations comes a strong temptation to minimize personal responsibility as a productive force.

Allow me to furnish two illustrations of this diminishing sense of self-determination. First, the rapidly diminishing sense of our responsibility toward sin. Our sense of "sin" has been quite largely broken down, for even the word itself is fast becoming unpopular and obsolete. We have ceased to "sin." Men are "unfortunate" or "weak" or "diseased" or products



SALEM COLLEGE AS IT IS

of "a bad heredity" or of an "unfavorable environment." They can be studied, analyzed, classified and indexed, but they do not "sin." Sinning is unscientific and old-fashioned; it is quite out of date. Do you think it is reasonable to look for permanent moral improvement until there shall be born again in human consciousness a genuine revival of the old-fashioned doctrine of personal responsibility to God and to man? A genuine consciousness of brotherly interest in the other fellow, a brother's keeper?

As a second illustration of the present-day preponderance of emphasis on mechanical heredity and natural forces, to the exclusion of the ideal, we cite the frightful conditions of Europe. We do not call attention so much to this whirlwind of death and destruction as to its logical antecedents. We call attention to the fact that Germany first, and all Europe afterwards, gorged itself with an animalistic philosophy, a primitive interpretation of life due to a one-sided emphasis on the doctrine of evolution. We call attention to the fact that when Friedrich Nietzsche deliberately rejected the philosophy of Jesus Christ as weak and contemptible, and took his cue of the fittest from animalistic defiance and environmental necessity, he as certainly forced upon himself his ideal "superman," a monstrosity that beggars description. The world will yet necessarily have to choose between the teaching of Friedrich Nietzsche and the philosophy of Jesus; between the instincts without a guide, and human nature under the control of a mastering ideal; between the law of the tooth, and the Golden Rule.

We are not here emphasizing "will" as an exclusively important factor, but as a neglected one. Heredity bestows capacity, but there is no true development without personal effort.

Life may teem with opportunities, but the outcome for the individual depends not upon the fact that one has opportunities, but upon their use or abuse. It were as well, or better, not to have opportunities at all, as to be fruitless because we have neglected to use them. A college, for example, is an opportunity, nothing more. If the opportunity is improved, strength and character are the first and most conspicuous results. If unused, or still worse, if

misused, a man may, even in college, take leave of more sense than he gains. The difference in men on leaving college and in their later careers is not based so much on the opportunities they have had as on the use they have made of them. A man's strength is shown in the deliberate choice of things of which he makes himself conscious. Controlled thought means corresponding conduct. The trail from thought to destiny is logical and inevitable.

Effort is an unpopular word, but so long as life has disagreeable duties it will be a grim necessity if character is to hold a meaning. To be merely what pleasure allows, is to want dignity, strength and force of character; to follow blindly the intimations of undeveloped impulse, is to place children over their parents and parents under their children; but such a course means spoiled childhood and ruined manhood. Show us the man, the woman or the child who has dispensed with the imperative mood and we will show you a life in which aspiration has gone out. Discipline may be disagreeable but God put it here at the very heart of life, and we shall have to reckon with it again and again until we become adjusted to its mission and its fruitful effects.

Each factor in our making must be recognized as having a place in the divine order of life, and each, too, must be emphasized in its own place and mission. In thinking and planning for generations yet unborn, it is fitting to emphasize heredity, for heredity bestows capacity, unchangeable after birth, but subject to improvement by suitable selection of life mates. If we are thinking and planning for children, it is fitting to emphasize environment, because environment provides opportunity to develop hereditary potential. When we think of the college man or woman and the developed adult, it is fitting to emphasize personal responsibility, for will utilizes opportunity, thereby actualizing inherited power. For the unborn, heredity is divinely significant; for the babe, right conditions are essential; but for the adult, his own will is paramount in worth. The lower down the scale of life you descend the less significant is power of will, while the higher you ascend the more critical does will become.

The Power and Influence of the Home*

M. H. VAN HORN

Superintendent of Salem Public Schools

The civilization of the world is the combined product of many institutions. Each has contributed something to the sum total, and these contributions, mingling and commingling, acting and interacting and counteracting, have produced the resultant civilization.

Among all these institutions and forces the most basic, potent, and far-reaching in its influence is the *home*. It is universal in extent, and instinctive in origin; even the birds of the air and the beasts of the field have homes. Around it cluster the fond memories of dotting old age, and back to its protecting folds flee the venturesome and erring youth when about to be overtaken by the justice and sternness of an unyielding universe. The ties that bind its members together are, because of blood relationships and the long and close intimacy of the home life, stronger than the ties that bind the members of any other institution. The bonds uniting the interests of husband and wife, parents and children, brothers and sisters are biologically, economically and in every other way ties that bind and hold. Today the common interests, affections, and sympathies created in the home life scattered about over this and other States have brought together here fathers and mothers, brothers and sisters, uncles and aunts, from far and near, to rejoice with the members of this splendid class of young people at this very momentous occasion in their life's experiences. Fond parents who have toiled and sacrificed, who have rejoiced when their children have acted nobly and well, or have spent sleepless nights in anguish and in prayer if perchance any evil report has come to them, are here today, with high hopes for the future, every one of them, proud of their sons and daughters, and grateful to the teachers for their careful and loving service. What other institution in society can quite equal the home in producing such ties—the ties that really bind? Force and fear and common interests may hold individuals together for a while and

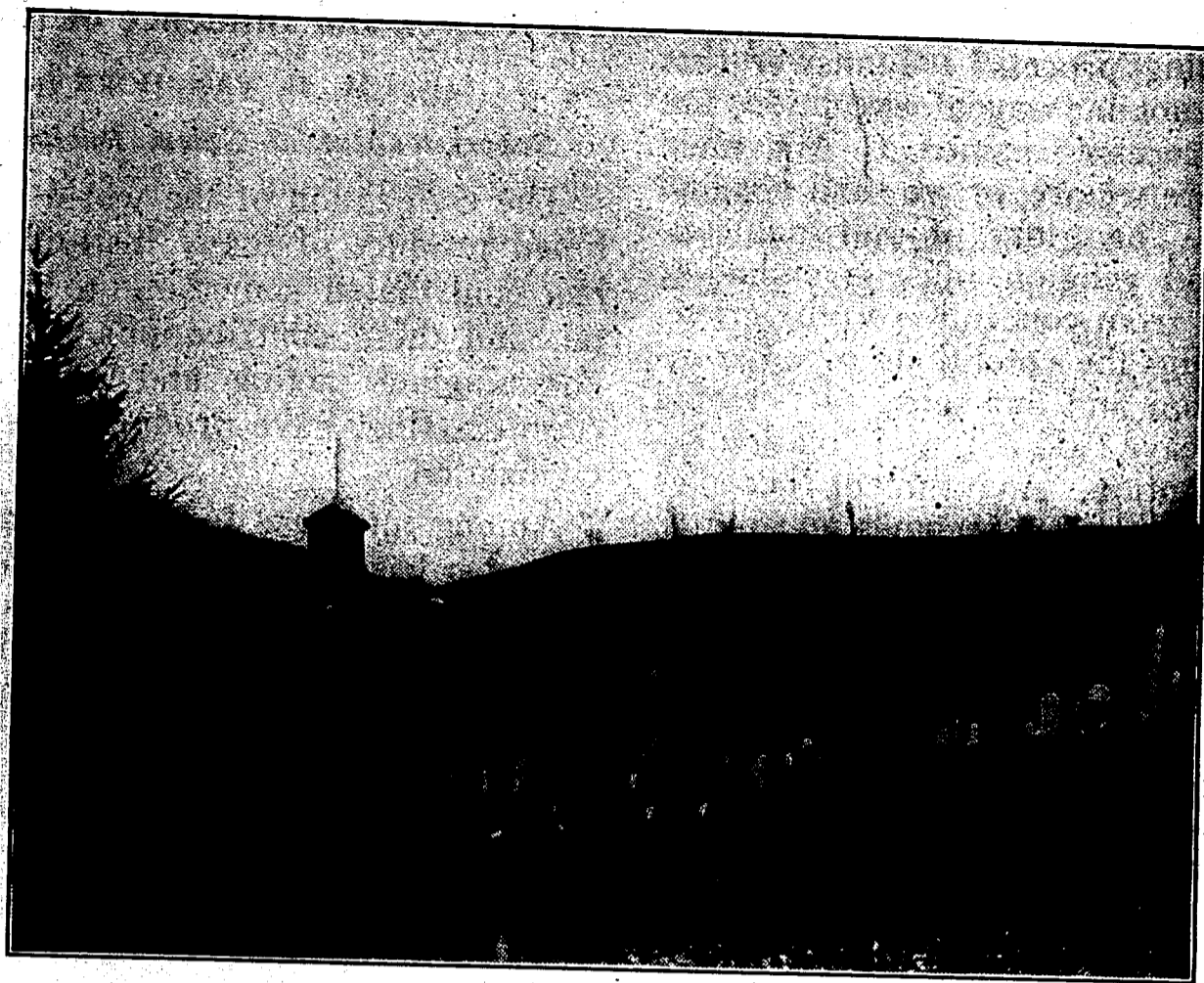
But you ask, where does God come into the man-making process? I answer that he comes in, not by way of exception, but by all the processes named. We must find God where we are, or we shall not find him at all. The glory of spiritual consciousness and religion must overshadow life's journey from conception to the grave, thus sanctifying the conditions of environment, education and our sense of personal relations. Leave God out, and creation becomes prostitution, environment becomes degeneration, and man becomes an animal. Put God into these conditions and every act is hallowed, our surroundings become the holy temple, and duty is the goal of privilege and the road to divine companionship.

My dear young friends, graduates of 1916, God calls you to be masters. Small men and weaklings will follow the lines of least resistance, and are quite content to live at the mercy of the fitful tide, blaming circumstances for their own failures; but strong men and giants live to transform the crude materials of life into forms of beauty and righteousness. The grace of God shows itself by a saintly life in a sinful world, "For whosoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith."

The Christian today, as in ages past, must overcome. He must often say "no" to his hereditary impulses. He must often refuse to share in what the world calls success. He must not be the slave of low standards, but their master. He must mingle with sin and yet sustain a clean life by the renewing of his ideals. Do not say it is impossible. Jesus the Master overcame; so can you.

There are plenty of men who will drift; may you have strength to swim against the current. There are many who will yield to the downward pull; may you be among those who will conquer the world's gravitation. There will be mud and slime enough; may your lives be like the lily's. There be those who will fret their lives away, eaten by the sordid things of sense; may it be yours to be like the lark, and mounting on the wings of believing prayer, up to the very gates of heaven, may you at the end of your journey sing the song of triumph and of victory. May it be yours to stand complete in Him at the end of your race.

*Address delivered at the commencement exercises of Salem College, June 8, 1916. Stenographically reported by Miss Tensie Smith, and prepared for the RECORDER by Miss Eva M. Seager.

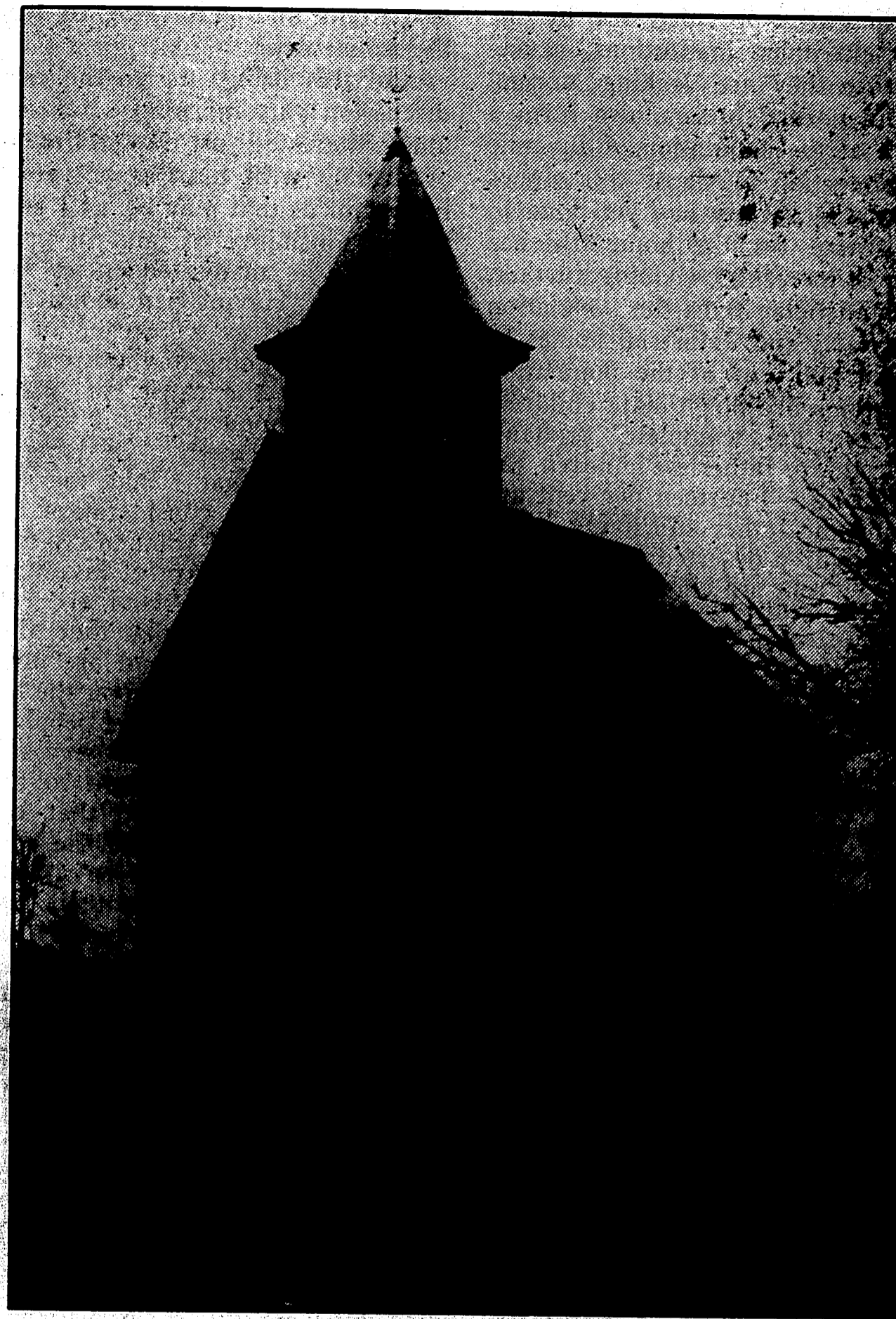


THE OLD SEVENTH DAY BAPTIST CHURCH, SALEM, W. VA.

under certain circumstances, but they are not binding.

But not only is the home strong in its membership ties, but it is the most powerful institution yet evolved in its influence upon the lives of young people. Its possibilities, either for weal or for woe, have always been great; but never, it seems to me, quite so great as now. The increased material prosperity of the last two decades has added much to the home equipment; and this, whether rightly or wrongly used, must contribute its quota to the sum total of home influences. But is the modern home aware of its power and influence? Is it meeting squarely its responsibilities, or is it using its wealth to shift them onto other shoulders? Can outside agencies train our young people as well as the parents in the home? Individual experience everywhere bears evidence that the impressions and teachings of early childhood are the most lasting, and that they spring up most spontaneously at crucial moments to influence and direct the beliefs and actions of individuals in later life. Also psychologists, scientists, and theorists in general are agreed that the environment of early childhood very materially affects and often wholly determines the life courses of individuals. Who then shall furnish these impressions and teachings? Shall

French maids and German cooks? Shall day nurseries and children's homes? Shall the cradle rolls and the kindergartens? These are all valuable in their place, but they can never be good substitutes for paternal care and guidance. Let those who by the very nature of things have the best opportunities render this service to early childhood, and put into the child's environment the potent influences of paternal love and care for which there can be no substitute. Under the present order of things the home is supposed to have the child under its direct control and influence during the first five years of the child's life. After that and on up to the age of maturity, the child should spend about six sevenths of its time in the home atmosphere either directly or indirectly, one seventh of its time being given over to the school and the church. If then, under the present order, the home opportunity to shift the child's destiny is continuous during the first five years of its life, and covers six sevenths of its time through youth and adolescence, how great is that opportunity. The opportunities of all other institutions and forces combined can not equal it. And yet how thoughtless and unconcerned we are. How little do we make of the opportunity! Fathers are often too busy to take any responsibility in the home life, and mothers



THE NEW CHURCH, SALEM, W. VA.

attend socials and dances and teas and parties until early morning hours and then lie abed, allowing their children to go to school or to roam the streets, unwashed, unkissed, and oftentimes unbreakfasted,—and this doesn't all happen in the slums. Some of the worst of offenders are in what should be our best homes.

Child welfare statistics speak with directness and force about parental influence, and especially the effect upon child life when such influence is abnormal or lacking.

They show first that any abnormal condition of parentage produces corresponding evil results in child life and conduct. They show that the illegitimate child is more likely to become criminal than the one born in wedlock; that the complete orphan is much more likely to become criminal than the child whose parents are living; that the number of children with but one parent living is one third of the entire population of reform schools and industrial homes; that children who have been deserted by both

parents, while often provided for by the state or by charitable institutions, nevertheless, because they are lacking normal parentage and normal homes, also form a large portion of the population of juvenile houses of correction. All of this shows that the best that society has yet done to form a substitute for the home life has fallen far short in results. Going further, an English statistician fixes the population of reform schools and industrial homes as follows: Five per cent of the population of the institutions are illegitimate children. Five per cent are complete orphans. Twenty per cent are fatherless children, the mother still living. Fourteen per cent are motherless and the father still living. Six per cent are children deserted by both parents. Two per cent are children of habitual criminals.

This accounts for fifty-two per cent, over one half of the entire population of these institutions, leaving forty-eight per cent, or less than one half, that come from homes in which both parents are living with their children.

If fifty-two per cent of all the inmates of juvenile reformatories have had extremely abnormal home conditions, may not this abnormality be taken as a chief cause of the children's delinquencies? And may not the presence of the other forty-eight per cent in these institutions be directly traceable to other and perhaps less noticeable abnormalities in the home life? What sort of home life had these children that might have been the cause of their delinquency? One authority says that nine out of every ten of the inmates having both parents living are of parents one or both of whom are disreputable. One agent whose duty it is to collect contributions of the parents of the inmates says that only six per cent of this forty-eight per cent had homes fit to live in. Another says there is not one home fit to send the daughter back to; and still another that many of the parents are lacking in the normal sense, that they do not seem to be able to distinguish between right and wrong except perhaps in very extreme cases.

If then the delinquency resulting in large reformatory and industrial school populations can be accounted for almost wholly through improper home conditions, is it not logical to account also for the many lesser forms of delinquency so distracting

to parents and perplexing to teachers, in the same way?

And this brings me to the crux of my discussion this morning. I am not so much interested just now in the best means of dealing with inmates of reformatories, important as that may be, as I am in fixing the responsibility of, and in pointing out some of the many tendencies in, modern home life. Having had about two decades of experience as a teacher in this community, I am going to venture a few things in regard to the cause of many minor forms of delinquency as I see them, and their possible remedy. In doing so I want to assure you that I take my own shortcomings into the consideration along with those of others. I want to say first that, in the light of very careful investigation, the schools all over the land are refusing to accept the statement that they, the schools, are largely at fault, and are now placing the responsibility back upon the home. We often hear along the street people complain about something those "ornery school children" have done. I want to assure any such complaining friend that he is mistaken; that he has placed the emphasis in the wrong place, that it is rather the "ornery" family children on their way to and from school that have so violently disturbed his peace of mind.

The schools are far from perfect and have a very great responsibility which they are not meeting as they ought and as it seems they might. But juvenile delinquency can not very often be laid at the door of the schools. Too much of their time is already taken up in correcting the evil effects of neglected home responsibilities. I shall mention four specific causes of these minor delinquencies: (1) Lax discipline in the home, resulting in absolute disobedience; (2) Immorality of parents in little things; (3) The shifting of parental responsibility; (4) The tendency to shield children from labor, or other difficult tasks.

LAX DISCIPLINE

The conduct and attitude of the parents in the home toward the essentials of character-making have far greater bearing upon the children than all of the parents' money, power and influence outside of the home. If during the first day of school the teacher kindly but firmly shows her pupils she expects and must have implicit obedience

from each child, she is likely to have very little trouble with the discipline thereafter, at least until she gives the children reason to believe that she is loosening up. But almost invariably she has to show them, and quickly too, that she means what she says, or good order will be swallowed up in chaos and the teacher swamped before the first dinner bell rings. Why is this so? Why do the children upon entering school have to have a practical demonstration of some sort that the teacher is in earnest when she insists on obedience? The little fellow simply applies his findings in the home to similar conditions in the school. He can't do otherwise. Parents too often do not mean what they say. Sometimes the child is made to obey, sometimes he isn't; and sometimes he furnishes amusement to his parents by his disobedience and then he gets the idea that to win parental approval he must disobey. When he advances a step socially therefore and enters school he is surprised and at once out of harmony if required to render absolute obedience. And if the school and church fail to correct the fault, the next social step is almost sure to bring him into open conflict with the laws of the land. Frequently also children are trained to disobedience through a lack of harmony between the parents. The mother as it often happens is sympathetic and easily pulled about by the children, while the father, to make amends, feels he must be exceedingly stern and unyielding. And the children soon learn that while they fear their father's wrath they have a very strong ally in the person of their mother, one who is usually able by hook or by crook to divert the paternal thunderbolt from its natural course and to have it neutralized and made absolutely harmless in the stronger magnetic force of maternal affection. This is one of the most common causes of delinquency, resulting usually in the child's leaving school and often the home at an early age. And one of the sad things about it is he carries with him the feeling that the father is unjust and the mother untruthful. How much better it would be for the father and mother to take the time to understand each other in the discipline of the home.

The child must be taught to obey,—not to satisfy simply the whims of some one in authority, but that the rights of others may

not be unpleasantly affected and thus react unpleasantly upon the child. We often hear the expression, "She is so unselfish," or "so gracious," and we call such an one a person of charming personality, while in reality the charming personality is almost wholly due to a desire not to interfere unpleasantly in the rights of others. And this desire is nearly always traceable to the fact that a wise mother working in harmony with an equally wise father exacted obedience in early childhood, and taught her child in the home to reverence the great world without—that world in which the will of others will prevail, and in which while making a place for herself the child must remember that that place is always limited by the places made by others. Children should not be ordered about in an unpleasant manner but they should be trained from infancy in a consistent way to respect the rights of others, and helped to understand that in so doing they obtain for themselves the only true freedom and independence of action.

IMMORALITY OF PARENTS IN LITTLE THINGS

The forms of immorality to which I refer are not the grosser ones displayed in the headlines of the daily papers, but the thoughtless doings and sayings of parents which by imitation soon become the children's ways of doing and saying. A mother who was trying very earnestly to train her boys thoroughly and well said: "My two boys imitate everything that they see their father do or hear him say. We have let go of all the books and most of our theories and are trying to be good examples before our children because of the law of imitation." And yet fathers in the presence of their boys will cheat in trade, accept too much change at the counter, steal a ride from the railroad if they can elude the conductor, and then talk about it as a sharp deal and an evidence of shrewdness in business affairs. Mothers will make promises to their children which they never fulfil and never intended to, and then are astounded if their children tell falsehoods, and wonder where they ever acquired such a tendency. It is just as natural for children to be untruthful under such circumstances as for water to run down hill. Parents have formed habits for uncleanness in early life and continue to indulge these habits in the presence of, or to the certain knowledge of, their children. All the

schools and churches that a patient people could possibly support could not counteract the influence of these parents in a generation of time. These, you say, are little things. So they are. But they almost invariably lead to falsifying, petty thieving, and other minor crimes against home and school in youth; and if not checked, to actual lawbreaking and crimes against society at large in maturity.

THE SHIFTING OF PARENTAL RESPONSIBILITY

The mother who in person looks after the welfare of her children is necessarily confined closely to the home. To such an one the services and entertainment that money will buy naturally forms a strong temptation to shift the responsibility and get out of the home's close confinement. To a certain extent this may be perfectly right and proper, but too often the reins of family government are also handed over, or, in the rush and whirl of outside activities, entirely dropped.

Many parents also are eager for the time to come when the law will permit them to turn their children over to the care of other institutions. A few years ago when the crowded conditions of the schools of the town made half-day sessions for the first grade seem necessary, the principal was surprised to have well-to-do and otherwise intelligent mothers insist that the teachers were hired to take care of their children from nine o'clock until four, and they proposed to see that it was done; at the same time insisting that they, the mothers, had something else to do. How different the testimony of another mother who said, "I am sorry for the child whose mother feels that she must send it to a kindergarten. This is simply an admission that the mother is unwilling or unable to train her own child, or else that she lacks the self-confidence of a motherly old hen. How we distort the teachings of the great Froebel in urging the general use of the kindergarten, ignoring the fact that he developed 'child gardens' for the poor children denied real home life."

There is an organization of recent origin known as the National League of Teacher-Mothers, whose stated object is, to train the young child's mind so as to enable him to derive real benefit from subsequent instruction in the public school; and to safeguard the child against the detrimental influences of herding together dur-

ing the years of five to eight. As a qualification for membership in the league the mother must teach her children systematically and methodically in the home. This implies regular and punctual daily lessons of five minutes each for a child of three years, which time has to be gradually increased as the child grows older. The results claimed are obedient, healthy, happy, helpful little boys and girls who have been easily and naturally taught to work and can therefore master in one hour far more of the essentials than can other children of the same age in a long, lean day at school without the home preparation. This organization may be a little extreme in its application, but it is a clear recognition of the rightful place of the home in the child's training, and is a hopeful sign in the present chaotic condition of family life.

TENDENCY TO DEPRIVE CHILDREN OF THE PRIVILEGE OF LABOR

A very valuable asset to any child is the habit of steady work and the love of it. This habit should be formed early and may be more easily and successfully done by the home than by any other agency. It is unquestionably one of the chief functions of the home. When a pupil comes from the home into the school and begins to work at something in a businesslike way, the teacher knows at once that that child will make rapid advancement. But when the child has reached school age and has not been trained to work, the chances are always against him. The first duty of the teacher in such case is to fill in where the home has failed, and the child is necessarily slow in getting started and often-times becomes discouraged. Every child should early be assigned real home duties. He should grow up in the consciousness that as he enjoys the privileges of the home, so he must help bear its burdens. And the child is not often at fault in this matter. He instinctively wants and tries to help, but is all too often prevented by parents who can not see and understand, or are too busy and careless to take the trouble.

Froebel recognized the universal desire of childhood to have a part in the work going on around it, and repeatedly warned parents and teachers against discouraging or checking this very valuable instinct. Let the child help, even though his help is a hindrance, and he will later take gladly

and ably from your shoulders many a heavy burden. But spurn his offers to help, scold and threaten till you have driven him out of your way, and you deprive him of one of his best assets in life and take upon yourself ever-increasing care and burden. Let us take time to train our children's labor instinct.

Fathers take from their sons every form of labor, that nothing may hinder their mental progress and development. Blinded love! The best students in the schools are those who share heaviest in the burdens and responsibilities of the home. The best citizens of a nation are those who love to work and have been trained to do it well.

"Obedience and work," says the educator, "two words that are unpopular, words which have a harsh, unfriendly sound, words which the young resent and which many think are directly in opposition to freedom, the two elements which the home lets escape, these must be built into a young child's life if he is to express himself in society normally." Hard tasks and work well done give strength and courage to accomplish greater things. If the material prosperity of the present age does not produce a race of incompetents and weaklings it will be because the parents of today have tightened up the loosened reins of family government and taught their young people the value and dignity of labor.

And to you, the Academic Seniors of Salem College, 1916, your graduation today bears eloquent evidence of a strong home influence—a home life in which your parents have caused you to see something of the value of an education. This day also brings to your homes joy and happiness and causes them to stand out the few among many in which true ideals have won out. Whether you continue in school, or whether you engage in some of the world's many forms of activity, may you keep constantly in mind that, whatever you do or say or be, it all helps the world to see more clearly the character of your home life: and that if you act nobly and well your part in life, no other living beings can be quite so happy because of it, as those who gave you being and nourished and guided you through early life.

And as you shall in turn step into the places of trust and responsibility in state and national life, may you cherish and pro-

tect all the institutions of society which through long years of experience have proved their true worth; and in an especial manner may you throw about the home, the most vital of them all, every safeguard that may be needed to secure to the generations yet to be its most sacred and holy influences.

Some Undeveloped Resources*

J. F. MARSH

Secretary of West Virginia State Board of Regents

Dr. Clark, Board of Trustees, Graduates and Friends: I always feel very confident in using that term "friend" before a West Virginia audience, because we have a way in this State of thinking we belong to one great family, and I am glad that it is so. When traveling in some States I sometimes find a situation where there is some bickering among the denominational schools and the state schools and sometimes the different factions in the same schools, but so far as I know in this Mountain State there is not the slightest evidence of jealousies except wholesome competition and keen rivalry between the schools. And I am especially happy to restate what Dr. Clark has said regarding the relations between this institution and the State Board of Regents. So we feel convinced in this State that there is a mutual relationship between the denominational schools and the state institutions.

It would be entirely beyond my way of speaking for me to stand up here, even though I would like to do so, and attempt to give a high-sounding address, when I recall that I am here among old friends and neighbors. No matter how much philosophy I might give you and how much poetry I would quote, it is only a few days until we step out into the practical affairs of life. My talk shall be along the lines suggested by Dr. Clark; that is, a practical talk on some of the questions relating to our schools. It is also well that he asked me to talk, and not give an address, but he of course knew that I could talk.

My subject for this morning is, "Some Undeveloped Resources." When I speak

*Address delivered at the graduating exercises of the Academic, Music, and Art departments of Salem College, Wednesday morning, June 7, 1916.

of undeveloped resources I have in mind the State of West Virginia. In going about the State I find a lot of these agriculturists, a lot of scientific farmers, and I hear them all say the same thing as a farming question, "What the soil of West Virginia needs above everything else is a lot of lime"; and they say it needs that lime, not because lime is a fertilizer, but because lime unlocks the clods and makes available, as they call it, a lot of resources of the soil,—because the resources of the soil are locked up.

I have the idea this morning in mind. I would give you my opinion about some undeveloped resources, material, mental and spiritual. The purpose this morning is to break up the clods and to see what we can discover in the natural resources of the State.

We start out with farming. We recognize the fact that out of a poverty-stricken soil we can not hope to have developed a choice crop. We have in this State something like forty million dollars' worth of crops growing out of the soil each year. About forty million dollars on the soil each year. Eighty million dollars! But the boys of this State who have been organized into clubs to study the question of agriculture have demonstrated beyond any possibility of doubt that with a little more attention to the way the soil is handled we could without much extra effort make that eighty million dollars one hundred sixty million dollars here on exactly the same soil we are endeavoring to secure something less on.

Officials of the government, after making a survey of the streams of this State, have estimated that we have one million horsepower going to waste each year. I was very much interested when I was in Switzerland to notice how they have harnessed up all the little streams and waterfalls, put wheels in the waterfalls, harnessed them with bands, and the men are using them to grind grain with, and the women for washing; and half the country highways were lit up by the power from these waterfalls. In some places they are even talking of spanking their children with electricity, and it might be a good thing to instal something of the kind in some of our schools, so that all the teacher would have to do would be to turn on the switch; indeed I would have been glad to

have had something of that kind when I used to teach country schools.

This all indicates the wonderful pulsing power in nature all about us, in the earth and the air. A Harvard professor said if we should take all the coal and all the gas and all the wood and burn them we could not make power that is going to waste in the sunshine and in the air. So I would like for these young men and these young women to be challenged by the forces that are going to waste around us. We are just beginning to get a touch of the wonderful things that the God of creation has given to men and we will soon learn to harness up his resources.

The next subject I will take up is that of thrift. We are starting a state-wide campaign in West Virginia on the subject of thrift. The other day I was in conversation with a millionaire—a very unusual occurrence for me, but true nevertheless—and he told me that when he was a boy in New England his family were very thrifty, and that nothing was wasted, and the habit stayed with him, and later in life he even spent half a day trying to fix an old clock when his time was worth a thousand dollars a day. We are trying in this State through the schools, and through the banks, not to teach anything like stinginess, or parsimony, or the love of riches, but we are trying to instil in the minds of the children of this State the idea of preparing for the comforts and happiness of life that come from having enough money.

We spend the nice little sum of two billion three hundred million dollars for liquor to pour down our throats each year. Now even these wise graduates here have no idea how much that number means! For tobacco we spend one billion dollars; and for light amusements—not the wholesome amusements of life—one billion dollars; and for our automobiles we spend one billion dollars a year. For jewelry we are spending eight hundred million dollars annually in the United States, and for candy we are spending some three hundred and sixty million dollars—yes, for candy. Now we all like a little candy—we all like a little taffy, too, sometimes, and I have no objection to the sweets of life—but would it not be a good idea in this campaign to save some of this money, and have it to use in going to college, or to help some poor person, and help lighten the burdens here and there?

Now in the United States there is much alarm over the fact that we are unprepared. We are very poorly prepared as far as being saving is concerned. In time of great calamity, like pestilence or war, I tell you in all seriousness we are not very well prepared to stand; as a thrifty nation we are not very well prepared. In Switzerland 595 out of every thousand have savings accounts; in the United States 109 out of each thousand have savings accounts. Indeed, with all our boasting about our wealth, we are fifteenth among all the nations of the earth when our savings are considered.

I would suggest to the class that we get a little more thrifty about our time. I did a little calculating some time ago, and this is what I get. If I should read just one hour a day for twenty years I could read three hundred sixty-five very large books in the twenty years. I would like to throw out the suggestion that in the next twenty years you take up some such plan as that. Take some good subject and start to study it at odd times, and in twenty years the State Board of Education will be writing to you for some advice. You will be a great expert in some line, just for taking up the spare moments. It is for you to see these opportunities, and to use them. I see these opportunities going to waste among great crowds of loitering young men and women on street corners and around depots.

Some people call me Peter the Story-teller; so I must tell you this story, as it illustrates so well the idea I wish you to get.

Once upon a time there was a great artist. While he could paint beautiful pictures and plan wonderful buildings, his chief work had to do with making wonderful mosaics and beautiful windows out of precious glass and stones. While doing this work he had in his study and shop a little boy, a thrifty little fellow whose business it was to sweep and clean up the shop. One day this little boy came to the artist and said: "Master, do you care if I pick up the little bits of glass and stones that fall from your work bench that I sweep out, and keep them for myself?" "Why, no, my boy, they are yours if you wish to pick them up and keep them."

The boy worked away for years and years helping this great artist, but when his

work was done he spent the time alone. And after years had passed the artist happened to go back into the little cubby-hole where the boy kept his brooms and brushes, and he stumbled onto a great mosaic, a great beautiful piece of art. And he said to himself, "What great artist has secretly set away in my studio his masterpiece?" He called the boy and asked him about it. "Master, I made it out of the little scraps you let fall from your work and were kind enough to let me have several years ago. I have made it a little at a time." The great artist was touched; he had even forgotten the little fellow's request.

Now, young men and women, remember that old Father Time, the fine old artist, is letting fall from his work upon the tips of his fingers a great many golden precious moments, and it is for you, if you so desire, to take them up and weave them into a great piece of art—a great service for yourselves and humanity.

Now as a third undeveloped resource, I would like to call your attention to what we call our brains. It almost makes me sad as I go up and down this State to find that, among the great men and women, native talent is being wasted to a great extent. Some one has said, "From my neck down, if my head were chopped off, I would be worth one dollar and a half per day." I am not underrating the work and importance of the man who can labor only with his hands, but if we are to become powerful in this State we must depend upon the men and women in the main who have developed the resources of the brain, in both the material and spiritual things. And most of all I would that the young men and women would make use of their opportunities for developing this brain resource. It is so precious that in the economy of things a whole lot of it was pressed into a small space. We are supposed to have 300 square feet of that surface, on the average. Now I would like for the young people to wonder about this,—How much or how many square feet of this surface have I used, how much have I equipped, and how much am I developing?

In the first place our schools do not help us long enough. Fifty per cent of our boys and girls leave school before they get to the sixth grade. Why do not the parents and the lawmakers and the teach-

ers and all the good forces of this State say that the children must be sent to school, and long enough for these brain forces to be developed?

When talking of how to make the State richer, we must remember that it is the high schools and colleges that have added most to the spot cash and wealth of the State. Developing brains is the way to increase the earning power and to get riches. That is where today an institution of this kind comes in. Now in the schools of this State there are a lot of people who do not understand what we mean by fads. Some people want to take just plain arithmetic and nothing more. But the schools should reach out in all directions to develop the brain powers. And so I make this plea to these young people particularly, and to the faculty of this institution, that you go straight on in the way you are working and make use of the great variety of power that is wrapped up in the undeveloped resources of this State.

I would also like to suggest that you develop the undeveloped resource that is found in the power of co-operation or organization, or working together if you want it in plain terms. This grows out of personal observation. I have in my office down at Charleston a stack of letters asking for positions and recommendations. But what are the things I like to find out about young people before recommending them? We are not interested at all unless they show, first, good character. We wish to know if you are clean and staunch in your character. The other thing we should like to know is whether you know how to work with other folks or not. I am impressed as I go about this State that we lose more power, more momentum, we lose more time by our unliking to work with other people than in any other way.

Why shouldn't young people learn the importance of hitching up to something? Not necessarily to each other, but why not join some good organization, some good church, some good school, or some good civic organization, and so bring yourselves to a higher standard, up to the level of the best person in the organization? When I was in Italy I stepped into a hall four times as large as this. What did I find? Twenty-two thousand farmers. Not big farmers, not little farmers, twenty-two thousand middle farmers. What were they

there for? They said one man in their group was a great expert on grapes; he could raise better grapes and more of them than any other man in the neighborhood, and they had met together in order to have him teach them how to raise better grapes. And I say, it is better to work five and one half days a week and learn how the other half-day than it is to labor the full six days uninstructed.

Men and women, you who are preparing to teach school, you give unto others and you teach them your ways and ideals, and learn the ways of others; you give others your help and you take unto yourself the help of others; work each for all and all for each, and you will gain wonderful results, and have wonderful power in developing some of our resources.

In conclusion, your good president and others might think that I am over-practical, but I would like to just suggest one other resource. It is a little bit hard to find a name for it, and it is the most practical of all, though it sounds the least so. I believe the minister would call it a good visioner. You must be able to look straight ahead and follow the line of vision. The only way to build a straight fence up the hill is to set a post at the bottom and take a point far up the hill and set posts in a straight line. You can not make a straight fence up the hill by sighting only two stakes at a time.

I would like you to throw away all modesty and to boldly pick out in your imagination—just let your imagination have free play—pick out a high ideal away up the hill of life, and set your stakes in line with that and you will go up the hill of life with the sunlight of high courage and high hopes shining all around you and then your life's struggles will be on the same level and your line of life will be straight. Let me remember with these graduates who go out upon these great hills of life today that we shall strive to deviate less and less in life from the straight path that comes from having high hopes and ideals.

And so with these suggestions as to the way we may develop the resources of our State I bid you good-by and I trust that you may work together for the beautifying of this fine institution and that it may have many years and be one of the highest stakes for which you all may work in the educational scheme of life.

Some Good Things Heard at Commencement

Points made by Rev. F. G. Radabaugh in his sermon before the Christian Associations:

The significance of the hills are to teach us that there are heights yet to be attained, that there are higher as well as lower currents in life. There is danger that we set the sails to catch the winds that blow over the lower strata only, forgetting that there are those that will blow us to the terraced mountain ranges where alone are the things worth while.

There are those who see only the landscape; if they see more they do not realize its power. Many are satisfied to grovel in ignorance. There is on the hillsides a spirit which invigorates. Those who climb become wonders to themselves.

We feel better fitted to bear the burdens and cares of life after making an ascent.

We find, in the heights above, inspiration and refreshment to idealize and immortalize life.

Sailors tell us that when in a fog at sea they climb the rigging to see the sky line. Let us take the hint and get higher up.

It is when we are sun-crowned and above the cloud that earth's troubles seem far away. To feel our littleness makes for character. As we climb we grow. From the peak the hand can be lifted up to a height the mountain never knew and God speaks to us from there.

Jesus our Lord was never less alone than when he kept appointments in the mountain alone with his Father.

Under the influence of the hills we become spiritually minded.

Bunyan's story of the Delectable Hills is an allegory, but never was an allegory truer to life.

What is the meaning of this message to our minds and souls? Is it simply that we be lifted up and that we can say, "It is good to be here"? Not at all. We should go up to *get*; then God expects us to come back and *give* to others what we have gotten up there.

God wisely planted the mountains as part of the landscape, but equal wisdom would have us gain the stable courage of the hills.

"Lead me yet farther, Lord, to peaks more clear."

From the address of the president of the college to the graduating class:

It will require a world system of education to cause the world to see itself in a new light; to teach the brotherhood of man and eliminate race hatred.

All men stand equal in the sight of the laws. Our institutions are doing a good work, but they need to be broadened and strengthened. A nation's chief defense lies in its schools and colleges, not in armies and navies; and it is through larger educational efforts and a knowledge of the brotherhood of man that the world will at last dwell in peace.

From an oration:

Since the benefits of organized society depend upon its powers and responsibilities, public education must first of all develop among us such qualities as independence, individuality and self-control. It must prepare us for sane self-government, individual and collective; industrial and spiritual as well as political.

In the final round-up of human character a single year in the teens contributes more than the whole decade of the forties. To be a year late entering business where all years are alike means nothing; to be a year early in leaving school where all years are unique, means absolute loss. To make a life is more than to make a living.

The men of the future will need to know more than the necessary equipment for developing the resources of the earth. They will need to know how to live.

Let us remember that education is not a gift to bestow, but a trophy to be won; not receptivity; but activity; not learning, but thinking; not knowledge, but power. The purpose of education is to make a fully developed being out of the child, not simply a doer; he must *be* something. Only in so far as he *is*, will he be able to do.

From a class poem:

Pain must always cleanse the race of selfishness.
Man made more human
Returns again to serve and love.
Fear, doubt and anguish take their flight;
Faith, hope and gladness and the dove
Of peace yet follow the blackest night
Of deep despair. So must the race return.
Must we go blindly on?

'Tis not to see the road unto the end,
Nor make straight the path today;
Better far to know the signposts on the road
And let them lead the way.

Mistake them not; in lazy stream
 And mirror at the turn you see yourself.
 Move always in the right and send
 A message on ahead;
 Your brother may be round the bend.
 Look not for them in glaring lines
 Or painted signs;
 They may be hid in smallest nover
 Or clinging vines.
 The little ant on which you tread
 May tell you of the way ahead.
 Remove the rock from off his home and read.
 With anxious haste he takes in trust
 His weaker brother.
 Tarry by the peasant's lowly hut.
 Not fear but hope
 Instil in all content,
 And the tired mother's tender care
 Of children dear
 May show the way afar.
 If distant roads lead to the dawn
 Of summits cold, climb steadily
 And from the top fear not to look beyond.

* * *

Do you not catch the vision?
 Having seen, you feel a strong desire to help.
 Then do not stand and dream;
 For, with inspiration gone, the calm
 Leaves you at sea.

* * *

Just see the signs along the way
 And love and serve while not too late.

From an oration:

The dangerous individual today is the one who follows the blind impulses of instinct. These instincts must be patrolled by methods of rational living. This will take effort, but it will make the free man; it will bring self-control and that freedom which is the best guarantee of peace and security of justice.

International principles are weighing in the balances of world powers today. To compromise has given way to the old route of might makes right; but where there is a standard of ethics, where there are conscious beings, where life, liberty and happiness are the birthrights of civic freedom, might can never be right.

Who is willing to admit that Britain has the supreme right to rule the waves? Who will admit that Germany has the right to suspend international law, rob neutrals of their sacred privileges and carry on wholesale murder of innocent lives at sea?

There must be some plan that will admit of a world unity, embodying the spirit of compromise that will have for its aim the greatest good and harmony of the whole. A constructive society is one of compromise.

* * *

The world must take on an accommodating attitude. It must strangle selfishness, forget envy and reconstruct on the basis of freedom of control.

Before this war the millennium of peace seemed near at hand, but the same cradle that was nursing the child of universal peace contained explosives that burst into a hideous monster at the touch of the torch. That monster knows no sympathy—knows but to devour lives.

* * *

Militarism will receive its death knell. It is not the right principle of government; it belongs to the age of tyrants. Instead of a return to military sovereignty, let us hope that Europe will emerge from this hopeless struggle with an unconquerable yearning for democracy and peace.

Then will the soldier return from foreign fields chagrined at the wastes of war, and carrying a message of cheer across those lands polluted by blood.

If they would win the future remembrance of the ages let them emblazon upon their banners the glorious words,—liberty, democracy and peace; not independence, but interdependence; not militarism, but internationalism; representatives of a land where every individual is a sovereign.

Lord God of Hosts, in thy compassion great
 Bind up the bleeding nations
 And cleanse their souls of hate;
 And bid the fields of battle
 Grow bright with flowers once more;
 To Europe's war-worn people
 Their ravaged homes restore.
 From snow-capped Fujiyama,
 To purple isles of Greece,
 Bear through the world a message
 Of everlasting peace.

From a class address:

Preparation has three phases,—physical, intellectual, and moral or spiritual. Upon the physical depends the degree to which the intellectual and spiritual can be trained.

It is now generally recognized that, without a good healthy physique, the highest mental and spiritual development are an impossibility. It is true that there have been men with serious physical handicaps who have made good, but it has not been on account of the handicaps, but rather in spite of them.

* * *

How the young of this age shall be instructed in the fundamentals of a spir-

itual or moral life is coming to be more and more a serious problem. Our state schools are forbidden to have religious instruction, the church does not reach the public as it formerly did, and the family is either ignorant or indifferent. The tendency, especially in our large cities, is to neglect, utterly, the spiritual or moral preparation of the twentieth century youth.

For this reason popular sentiment is turning more and more to the encouragement of the denominational school, of which Salem College is an example. When we consider the blessing this institution and others like it are to us, it is small wonder that we regret to leave their walls with all that they stand for.

Time and Place of Northwestern Association

The Northwestern Association will convene with the church at Jackson Center, Ohio, Thursday, August 31, 1916, at 10 o'clock a. m., for a four-days' session. Visitors and delegates at Conference are especially urged to arrange to attend this association on their way home. All who attend from the West can stop off at Jackson Center with very little extra cost, as it is situated so nearly on the direct route. Here is an opportunity to cheer an out-of-the-way church with a large delegation and to carry to them the enthusiasm of Conference.

BENJAMIN F. JOHANSON,
Moderator.

L. M. BABCOCK,
Corresponding Secretary.

Conference at Salem

By the time this notice reaches you there will be less than five weeks until General Conference will convene with the Salem Church, which church extends a cordial invitation to all the churches to send large delegations to this session of the Conference which meets August 22-27.

We are expecting a large attendance and will be disappointed if our expectations are not realized.

Letters are being sent out to the pastors, requesting complete lists of delegates so far as possible, and those of you living in pastorless churches will do well to see that your

lists are made up and sent to the committee by August 10. Lone Sabbath-keepers who expect to come to Conference are especially requested also to notify the Entertainment Committee of your purpose.

It will be well for every one planning to come, to drop the committee a card, or see that your name is on a list to be sent in early. Send us your names, and if later you find you can not come, notify us to that effect.

Salem is situated on the main line of the B. and O. Railroad, and is a regular stop for all passenger trains.

Should you be so situated as to reach Salem on a night train, write or wire the committee to that effect and you will be met at the station.

M. WARDNER DAVIS,
Chairman Entertainment Committee.

Notice of Semi-annual Meeting

A meeting of the Sabbath Keepers' Association will be held at White Cloud, Mich., commencing on Thursday, August 3, and lasting until Monday, August 14.

White Cloud is at a junction point of the Pere Marquette Railroad, with good boat connections at Muskegon, Ludington, Grand Haven and Holland, making it very convenient for any coming by way of Chicago or points in Wisconsin. Round trip from Chicago to White Cloud by boat and rail \$5.44.

This will be a general meeting of the association and competent speakers and a good program for every day is assured. Special services during the meetings will be held one day at Diamond Park which is on the shore of beautiful Diamond Lake. Meals and lodgings at the hotels and restaurants will be furnished at from \$1 to \$1.25 per day and tents for as many as will prefer to camp. All Sabbath-keepers and any interested who are within reach of this meeting are invited to attend.

For particulars write to O. J. Davis, 239 W. Main St., Battle Creek, E. S. Ballenger, 37 Aldrich St., Battle Creek, Mich., or Adelbert Branch, White Cloud, Mich.

To obey what you honor is wholesome, elevating; to obey what you do not and can not honor is debasing, and in the end is morally destructive.—*David Wasson.*

EDITORIAL

Salem College Youngest, Most Needy Doing a Great Work

He who is not especially interested in the youngest child of his family, and who would not do his best to see his weakest brother or sister well cared for, could hardly be regarded as loyal to the family interests. The true family spirit will prompt every one of the older brothers and sisters to aid the youngest, until it can at least walk alone.

Many of our denominational family outside of West Virginia have a deep interest in Salem College because it is the youngest and most needy of all our schools. Alfred and Milton are both needing help. They, too, are worthy of all the affection bestowed upon them. But they are better established, are well on their feet, and have a large alumni to rally around them. In these things we rejoice. Every loyal member of the family loves to see the older ones get ahead and go to the front. We rejoice in every success of Alfred and Milton, but this should not detract from our interest in the little one just beginning to walk. Therefore we expect that, wherever the SABBATH RECORDER goes, hearts will swell with pride over the progress being made, over the excellent work being done, by Salem College, and over the spirit of self-sacrifice on the part of those who are bearing the burdens connected with that institution.

It is certainly doing a great work—the best in all its history—and every year adds to its importance. We can hardly believe our eyes when we see the pictures of the two splendid college buildings, with the president's home on the hillside, and read of the gymnasium and athletic field; and can hardly believe our ears when told that there are, in all departments, some seventy graduates this year.

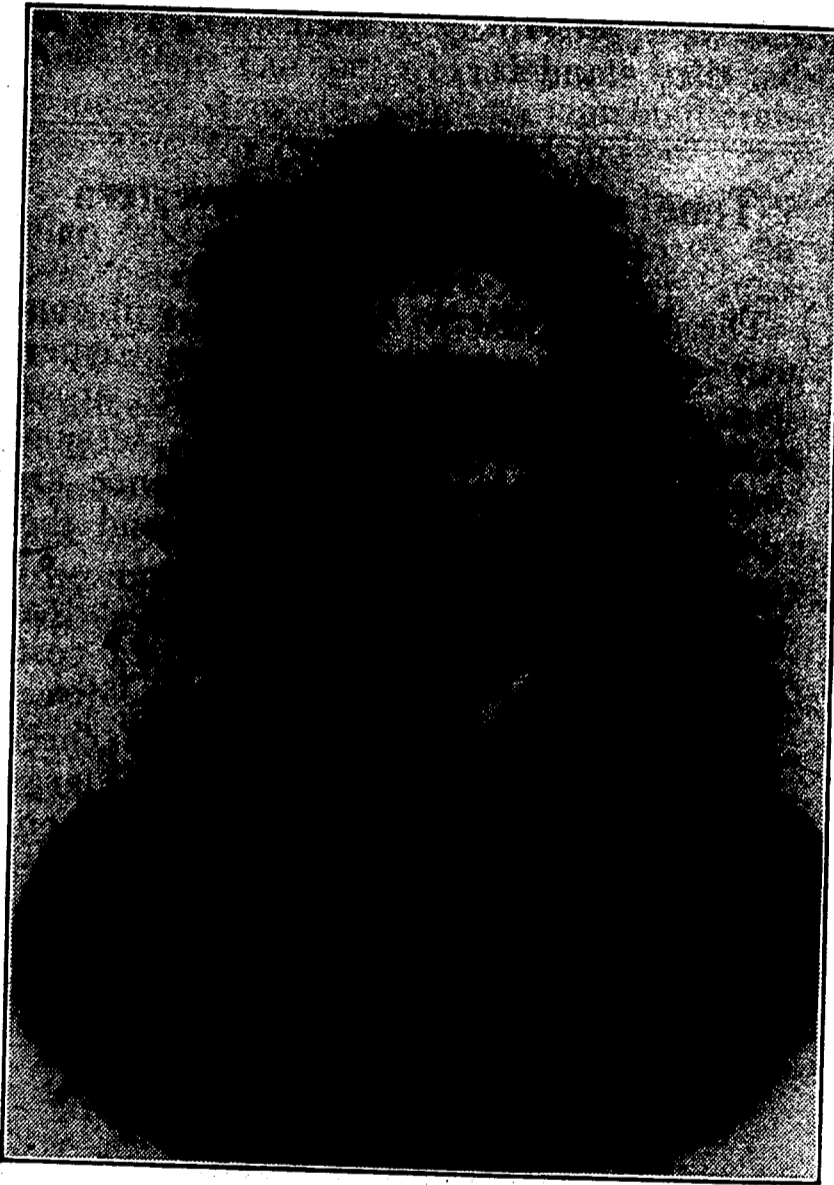
Everybody must ask the question, "How can the school do such a work with practically no endowment?" Again the question will come, "How can the trustees carry the load of debt made necessary by the erection of the new building, replacing the old college building that was burned?"

Those who heard Brother A. J. C. Bond's talk at the associations about the work being done, the uplifting influences

of Salem College, the spirit of faculty and trustees, and the great need of financial aid for this, our youngest school, will be looking for this Salem College number, well prepared to extend sympathy and congratulations.

A Bit of History

We notice that the new building standing on the site of the first old college is named "Huffman Hall." No more appropriate name could be given it. During all my years of acquaintance with Rev. John L. Huffman, from early college days to the day of his death, I was familiar with his fields



REV. JOHN L. HUFFMAN
First President Salem College

of work and with his faithful labors. He was an evangelist of great power, a good pastor and missionary, whole-souled in whatever he undertook. He was a man of strong faith, and when he set his heart upon accomplishing any good work nothing was left undone which he could do to make it a success.

When he saw the great need of a school of higher education in West Virginia, and found the people there praying for such a school, notwithstanding the prevailing lack

of funds in that new country he went about with a subscription paper and secured pledges of money and labor for the erection of the first college building, a picture of which we give on another page.

In the spring of 1888, Brother Huffman, as "acting president," taught the first term in a room in the public school building. President Maxson on his arrival used rooms in the Jesse Randolph building. The old college building was accepted by the board on December 31, 1889, about one year after the organization of the stock company. On this day the building was dedicated, Rev. L. E. Peters, a leading Baptist minister, making the dedicatory address on the subject, "The Advantages of Education to a Community." In the afternoon, following several brief addresses, Brother Huffman spoke on "The Duty of the People to Salem College." The exercises of that day closed with a concert in the evening, which netted \$35 for the purchase of lamps and chandeliers for the building.

Only those who lived nearest to Brother Huffman in those days can know how much his heart was set upon the establishment of Salem College and how heavy was the burden he bore for its successful start. It is appropriate indeed for the new building, now gracing the site of the one he was instrumental in building, to be called Huffman Hall.

Salem's New Catalog We give in this number a cut found in the new catalog of Salem College, showing the Administration Building and Huffman Hall. The President's Home stands on the hillside just above them. One need only to look at the two pictures, the old college and the new, to see something of the spirit of progress that has wrought wonders in Salem in twenty-eight years.

The new catalog of 60 pages tells the same story of progress. Its faculty of seventeen professors and teachers, its enrolment of three hundred and sixty-seven young people, representing seven States, its graduating class of sixty-nine students, all combine to impress one with the great work being done by the youngest of our schools, and that, too, with an endowment of only a little more than \$5,000! It is simply wonderful! Such a school deserves to be helped out of debt and endowed at the earliest possible moment.

Ministers, Read This! Act Promptly! Our readers will see by the notice elsewhere that no special Confer-

ence rates can be secured for anybody excepting ministers. These can secure clerical permits on the Baltimore and Ohio Railroad, providing each one will send his application to William C. Hubbard, Plainfield, N. J., before the latter goes away on his vacation, August 2. Mr. Hubbard will not be in Plainfield after that date until Conference time.

These clerical permits can be used at any point on the Baltimore and Ohio road, and every clergyman wanting one should act promptly.

Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, July 9, 1916, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Clarence W. Spicer, William M. Stillman, Theodore L. Gardiner, Theodore G. Davis, Edgar D. Van Horn, Jesse G. Burdick, Frank S. Wells, Herbert L. Polan, Raymond C. Burdick, Charles P. Titsworth, Irving A. Hunting, Arthur L. Titsworth and Business Manager Lucius P. Burch.

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

Minutes of the last meeting were read. The Advisory Committee recommended that during the fall and early winter two campaigns in a tent be conducted, one at Shepardsville, Ky., and the second at Athens, Ala., and that Rev. D. B. Coon be invited to join in this campaign, saving expense to each Board, and uniting the work, and at its close Evangelist Burdick continue his work of visitation and teaching among the churches of New York State the rest of the year.

After general discussion it was voted to approve the plan if agreeable to the Missionary Board, and leave the details to the Advisory Committee.

The Supervisory Committee reported having purchased a new linotype magazine for the Publishing House at a cost of \$25.

Voted to sustain the action of the Com-

mittee and that the bill be paid from the Sinking Fund.

The Committee on Distribution of Literature reported:

No. new RECORDER subscriptions	9
No. subscriptions discontinued	7
Net gain	2
No. pages tracts, distributed	14,421

The Committee on Italian Mission reported six sermons by Mr. Savarese during June, with an average attendance in New York of eight and at New Era twenty-three. Papers distributed 300.

The committee on program for Tract Society hour at Conference presented the following report:

- Address of President
- Report of Corresponding Secretary
- Report of Treasurer
- Report of Business Manager
- Report of Sabbath Evangelist
- Discussion of Reports
- Sermon—Rev. Boothe C. Davis, D. D.
- Chairman of the "Hearing"—Edwin Shaw.

Report accepted, and the Committee authorized to make any changes necessary.

Correspondence was received from Secretary Shaw, W. D. Burdick and T. L. M. Spencer. The correspondence from Secretary Shaw relating to his attending the Northwestern and Southwestern Associations was referred to the August meeting of the Board.

Business Manager Lucius P. Burch presented his report on the Publishing House for the year, which was adopted and ordered incorporated in the annual statement to Conference.

The reports of the Treasurer for the fourth quarter and for the year were presented duly audited, and the same were adopted and ordered incorporated in the annual statement to Conference.

By request Editor Gardiner was excused from attending the Northwestern and Southwestern Associations, and it was voted that Secretary Shaw be requested to represent us at these two Associations and that other field work by him be referred to the Advisory Committee with power.

Voted that Editor Gardiner be relieved from office work other than editorials for the RECORDER, during the month of September, and that the preparation of copy for the RECORDER for that month be referred to the Supervisory Committee.

Voted that Editor Gardiner be requested to represent us at Conference at the expense of the Board.

Minutes read and approved.

ARTHUR L. TITSWORTH,
Recording Secretary.

Tribute to Stephen Babcock

The following minute, prepared for the records of the American Sabbath Tract Society, is in no sense a biography or an obituary, and is not intended as such. It is rather an attempt briefly to express the appreciation which the Board of Directors entertains for the life and labor of Stephen Babcock, and to make a record of his official relations to the Society.

A leader is one who inspires hope and confidence in a cause, and gives courage and loyalty to the workers. By his own example of cheerful, loving sacrifice he begets a spirit of interest in the work that leads to earnest effort. This Board of Directors is greatly indebted to Mr. Babcock for his qualities of leadership, and it desires to make this permanent record of its appreciation of the worthfulness to the Society of the time and talent and personal influence which he so willingly and gladly gave.

He first became a member of the Board in 1881, and continued a member till his death, a period of thirty-five years. He was made a life member of the Society in 1883. He was a vice president five years, 1900-1905, and president of the Society and the Board from 1905 to 1914. The last meeting that he attended was November 9, 1913, for he was stricken on Thanksgiving Day of that year and never regained his strength, departing this life May 19, 1916.

He was a member of important special committees of the Board as follows, where his counsel and wisdom were much needed: In 1894, on the removal of the Publishing House from Alfred Center, N. Y., to Plainfield, N. J. In 1903, on the revision of the Constitution of the Society. In 1903, the committee of the Board to serve on the Joint Committee of the Advisory Council of the various Boards. And in 1904, he was the chairman of the Committee on Tract Society interests at the General Conference.

In all these positions during all these years the Board depended with assurance and confidence upon the conscientious at-

tention which Mr. Babcock always gave to these matters, and the wisdom and care with which the work was accomplished.

As a presiding officer he directed the deliberations of the Board with a courteous dignity and a clear-sighted justice that will not soon be forgotten by those who shared with him as leader the privileges and responsibilities of the Directors of the American Sabbath Tract Society.

Respectfully submitted,

EDWIN SHAW,
FRANK J. HUBBARD,
Committee.

Treasurer's Report

RECEIPTS FOR APRIL, 1916

Contributions:	
Mrs. D. C. Waldo, Cambridge Springs, Pa.50
Mrs. Ellen W. Socwell Ramsey, Botna, Iowa	5.00
Lone Sabbath Keeper, Wis.	5.00
Churches:	
Nortonville, Kan.	12.22
Plainfield, N. J.	27.70
Milton Junction, Wis.	26.72
Welton, Iowa	9.70
Welton, Iowa, L. B. Society	5.00
Rockville, R. I.	5.00
Salem, W. Va.	42.00
Farina, Ill.	7.34
Shiloh, N. J.	7.00
Daytona, Fla., S. S.	15.00
First Verona, N. Y.	4.74
Dodge Center, Minn., S. S.	5.00
First Brookfield, N. Y.	12.72
Dodge Center, Minn., Church	10.00
	\$200.65

Income on Invested Funds:

George S. Greenman, bequest	\$150.00
Orlando Holcomb, bequest	30.00
George Greenman, bequest	30.00
Joshua Clark, bequest	9.00
Russell W. Green, bequest	4.50
Miss S. E. Saunders, gift in memory	4.50
Miss A. R. Saunders	4.50
American Sabbath Tract Society. Income	
S. D. B. Memorial Fund	8.66
D. C. Burdick, bequest S. D. B. Memorial Fund	33.97
D. C. Burdick, farm. S. D. B. Memorial Fund11
Geo. H. Babcock, bequest, S. D. B. Memorial fund	120.47
	\$391.21

City National Bank, interest on balances 13.07

Publishing House Receipts:	
Recorder	\$149.74
Visitor	1.80
Helping Hand	18.58
Tracts25
Pulpit	14.60
	184.97

E. & O. E. F. J. HUBBARD,
Treasurer.

Plainfield, N. J., June 20, 1916.

RECEIPTS FOR MAY, 1916

Contributions:	
S. Orestes Bond, Lost Creek, W. Va.	\$ 5.00
Mrs. P. P. Harbert, Gentry, Ark.	5.00
E. D. Bliss, Milton, Wis.	5.00
Mrs. G. W. Post, Milton, Wis., in memory of Elizabeth Goodrich	10.00
Miss Anna Davis, Alfred, N. Y.	1.00
J. H. Coon, Milton, Wis.	10.00
Mrs. C. R. Voorhees of Friendship Church.	5.00
Churches:	
Plainfield, N. J.	20.15
Little Genesee, N. Y.	16.32
Mill Yard, London, Eng.	10.83

Gentry, Ark.	1.37
Friendship (Nile, N. Y.)	7.50
Piscataway (New Market, N. J.)	20.00
	\$117.15

Publishing House Receipts:	
Recorder	\$149.30
Visitor	25.10
Helping Hand	5.76
Tracts75
Pulpit	5.00
	185.91

E. & O. E. F. J. HUBBARD,
Treasurer.

Plainfield, N. J.,
June 20, 1916.

Contributions:

Mrs. M. A. Ayars, Panama City, Fla.	\$ 2.00
Mrs. Burton Sherlock, Cambridge Springs, Pa.	2.50
Mr. and Mrs. G. W. Lanphere, Milton, Wis.	3.00
Eugene H. Davis, Shanghai, China, Cr. Walworth	5.00
J. B. Williams, San Antonio, Tex.	2.00
A Friend, Lost Creek, W. Va.	2.50
Mr. and Mrs. C. D. Waldo, Cambridge Springs, Pa.	1.00
Woman's Executive Board	83.00

Churches:	
Plainfield, N. J.	\$12.27
First, Alfred, N. Y.	57.11
Independence, N. Y.	7.84
Plainfield, N. J., C. E. Society	5.10
New York City	20.72
Nortonville, Kan., S. S.	1.00
Milton, Wis.	25.63
Elkhart, Kan.	1.25
Albion, Wis.	13.00
Plainfield, N. J., S. S., General Fund.	10.04
Plainfield, N. J., S. S., Boorschapper Fund	3.96
Shiloh, N. J.	14.60
Second Brookfield, N. Y.	18.00
Walworth, Wis.	19.35
Chicago, Ill.	1.00
Little Genesee, N. Y.	12.06
Nortonville, Kan.	13.48
DeRuyter, N. Y.	34.76
Second Alfred, N. Y.	18.50
Farina, Ill.	10.67
Independence, N. Y.	13.15
Riverside, Cal.	11.28
Hammond, La.	9.83
	435.50

Collections:

1/2 Eastern Association	\$14.56
1/2 Central Association	8.21
1/2 Western Association	6.71
	29.48

Income from Invested Funds:

J. D. Titsworth, bequest	\$12.50
Sarah E. V. Stillman, bequest	12.50
J. H. York, bequest	3.00
George Bonham, bequest	3.00
Greenmanville, Conn., Church Fund	4.50
Mary P. Bentley, bequest	4.50
Relief A. Clark, bequest	24.00
E. Sophia Saunders, bequest	3.00
Susan E. Burdick, bequest	3.00
	70.00

Publishing House Receipts:	
Recorder	\$158.98
Recorder, Advertising	14.50
Recorder, Stock sold	113.67
	\$287.15

Visitor	\$103.45
Visitor, Stock sold	9.75
	113.20
Helping Hand	146.24
Tracts10
Pulpit	26.00
	572.69

E. & O. E. F. J. HUBBARD,
Treasurer.

Plainfield, N. J.,
June 30, 1916.

WOMAN'S WORK

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

The Moments Fly!

ADELINE SHAW POLAN

The moments fly!
As swift-winged swallows darting
Across the purple sky at close of day.
How often we, because of duties crowding,
Neglect the loved ones near and far away.

The moments pass!
So filled with work and pleasures,
So occupied are we in selfish ways,
Alas! we fail to show appreciation
To mother, for her efforts, all these days.

The moments glide!
As birch-bark craft across the water
Or silvery sail a-skimming o'er the blue,
While we forget, amid the hurry and worry,
To bless the love of Mother, kind and true.

The moments speed!
The days and weeks are passing;
And Mother's face is marked with lines of care;
She thinks of you, she works with love untiring,
But have you paused to note the struggles there?

The moments slip!
The months and years are passing
Away; out in the busy world you roam.
While in your business or profession toiling,
Send oft a message to that dear one back at home.

The moments speed!
As feathered arrows flying
With whirring swiftness from a tense-bent bow.
Can it be true, the form once straight is bending
And crowned with hair as white as drifted snow?

The years speed on!
Some year will bring its sorrow,
The burden of a loss you scarce believe
So near; yet in God's harvest time, the sheaf is ready,
And he your Mother's spirit will receive.

The moments fly!
How wonderful! how precious!
Make use of them, a smile, a flower for love.
Spare not to make the blessed moments pleasant,
'Ere comes the call of God to realms above.
May 13, 1916.

This little poem was prepared for the "Mothers' Day" program of the New Market (N. J.) Church and was requested for publication. Since the poem came to my desk Mrs. Polan has been summoned from her New Jersey home to Milton to the bedside of her mother, who is very se-

riously ill. Mrs. Polan and her brothers, the Rev. Edwin Shaw, of Plainfield, and the Rev. George Shaw, of North Loup, Neb., have been assisting their father in ministering to her needs. The many friends of the family are hoping and praying for her restoration to health.

When Mrs. Whitford told me that she was to spend a little time in Winona during the session of the Summer School of Missions, I asked her to write something about it for this department, and she has very kindly done this, although at the time she wrote she was suffering with some eye trouble that would not allow her to take any notes. In a note accompanying this article she expressed the fear that she had overtaxed her eyes, but her interest in the work was so great that she had written anyway. We are all hoping that the eyes are much better, and are glad that Mrs. Whitford was able to attend some of the sessions of this great meeting. We hope others will write of other mission conferences which they are able to attend. It is probably hard to find the time to write, but let us think of Mrs. Whitford, Mother Whitford we in Milton like to call her, writing when it gave her physical discomfort, and see if that will not be an inspiration to us.

Summer School of Missions

MRS. O. U. WHITFORD

Winona Lake, Ind., is one of the beauty spots of the Central West. It stands not only for recreation, but for missionary enthusiasm, religious thought and activity. The beautiful lake affords boating, bathing and fishing for those who enjoy these sports.

From June 8 to 16, 1916, the Dunkards held a conference there, and the papers said there were forty thousand in attendance.

The Summer School of Missions held its twelfth session from June 23 to 30 under the auspices of the International Committee of the Central West for Missions. The textbooks used were: "Our South American Neighbors," by Bishop Homer C. Stuntz; "Old Spain in New America," by Rev. Robert McLean; "World Missions and World Peace," by Caroline Atwater

Railroad Rates to Conference

The General Conference will convene with the Seventh Day Baptist Church at Salem, W. Va., August 22, 1916.

No special reduced rates are available to laymen; something may be saved by using mileage. The Baltimore and Ohio Railroad officials have very kindly offered to issue a clergy permit to every regularly ordained minister, who will attend the Conference. These permits will enable the holders to obtain tickets from all points on the Baltimore and Ohio System to Salem, W. Va., at half fare. The principal express trains stop at Salem.

The Railroad Company have asked William C. Hubbard, of the committee, to obtain the names and addresses of all ministers who desire to attend, that the New York office may issue the permits.

Ministers, if you are going to Conference, and have no clerical permit, please send your name to Mr. Hubbard at once, that he may make arrangements in your behalf.

The following are the regular rates to Salem, W. Va.:

From New York	\$13.73
From Chicago	12.91
From Mt. Jewett, Pa.	9.29
From Pittsburg	4.67
From Youngstown	5.64
From St. Louis, Mo.	15.78
From Cincinnati, O.	7.13

These points cover some of the cities, where delegates will change onto the Baltimore and Ohio Railroad.

J. MURRAY MAXSON,
Chicago, Ill.,
WILLIAM C. HUBBARD,
Plainfield, N. J.,
M. BERKLEY DAVIS,
Salem, W. Va.,
ERNEST O. DAVIS,
Salem, W. Va.,
Railroad Committee.

Sabbath School Lesson for July 29, 1916

THE WORD OF THE CROSS.—1 Cor. 1: 1-2: 5

Golden Text.—"Far be it from me to glory, save in the cross of our Lord Jesus Christ." Gal. 6: 14.

DAILY READINGS

July 23—1 Cor. 1: 1-9
July 24—1 Cor. 1: 18-2: 2
July 25—Isa. 53: 1-12
July 26—John 12: 24-36
July 27—Luke 10: 17-24
July 28—Eph. 2: 1-10

(For Lesson Notes, see *Helping Hand*)

Mason; and "Makers of South America," by Miss Margarette Daniels. Theme: The Two Americas.

Among the most interesting things on the program were the addresses of Mrs. D. B. Wells, of Chicago, on "Our South American Neighbors," and "World Missions and World Peace," and that of Mrs. H. L. Hill, of New York, on "Old Spain in New America." Mrs. Wells is a woman of great ability and power. Mrs. Hill was a delegate to the Panama Congress, and later to regional conferences held in several places in South America. She went to Chili and other states on the west coast, to some places where no woman ever went alone before, to gratify a longing that she had had from early life to visit sometime the home of the Incas among the mountains, 13,000 feet or 14,000 feet high. She said she would never advise any woman to attempt such a journey because of the great dangers of various kinds. Her stereopticon views on Latin America, one hundred or more of them given in the auditorium, were extremely interesting, clear and beautiful.

The tickets for the course of the School of Missions were \$1.50; for daily admission 35 cents. Evening meetings were free, though a collection was taken every evening. Several missionaries were in attendance and gave very interesting talks concerning their various fields.

The Winona Assembly holds its sessions from July 2 to August 17, 1916. The program is packed with good things from beginning to end. Course tickets are \$5.

The winter population of Winona is about 100 families; the summer, 3,000 to 5,000 people. There are 300 cottages there, many of them occupied during the summer only.

Rev. William A. Sunday has a cottage there, where he rests in the summer; also Mr. Rodeheaver and many other evangelists.

Mr. Sunday's mother passed quietly into the sleep which knows no waking, on Sunday morning, June 25, in the early dawn. The funeral was held in the auditorium, Tuesday afternoon, after which the body was taken to Iowa for burial.

"If you learn from a loss, it is not really a loss but a gain. We often learn wisdom from losses we would have learned in no other way."

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, HOMER, N. Y.
R. F. D. No. 3.
Contributing Editor

Endeavorers, Ho for Conference

DEAR ENDEAVORERS:

CONFERENCE! Salem, West Virginia!
August 22-27! 1916.

Of course you knew that! Good! That means that already you have your plans fully laid to attend. It also means that you are thinking that some one of your friends who is not likely to attend is to be solicited, urged, helped to attend. Then, too, if you are prevented from enjoying the good things that are sure to be found at Conference, you are scheming to send another or to encourage your society to send a representative.

The young people have been given large responsibilities and great privileges by the Conference Executive Committee. I will mention one strong feature of our program, two hillside meetings led by earnest, capable leaders. You will want to be there to catch the inspiration and a vision of the possibilities of your own life and that of your society.

So I want to suggest what you can do to help make the meetings epochal. You can—

- Boost
- Plan
- Talk up the meetings
- Pray for success
- Attend.

Sincerely yours,
HENRY N. JORDAN.

Missions and the Nation

STELLA CROSLY

*Christian Endeavor Topic for Sabbath Day,
July 29*

Daily Readings

Sunday—An educational blessing (Prov. 8: 1-18)

Monday—A spiritual blessing (Heb. 8: 8-13)

Tuesday—Elevating morals (1 Thess. 2: 1-12)

Wednesday—Making men diligent (Col. 3: 17-25)

Thursday—Encouraging generosity (Luke 12: 32-34)

Friday—Making better homes (Tit. 2: 1-10)
Sabbath Day—How missions are blessing our nation (Luke 19: 4-48)

SUGGESTIVE THOUGHTS

If you can imagine what this nation would be if no mission work had ever been done we can measure the benefit missions are to us. We are blessed not only by the mission work done today but by all that has been done since the beginnings of the nation. We do not realize how large a part missions have had in the development of America.

Several of the early explorers were missionaries whose purpose in coming here was to found missions. Then after the first colonies were formed and emigration westward began, the pioneers were soon followed by missionaries. They not only taught of spiritual things but helped the settlers make the most of their resources. Dr. Marcus Whitman, a missionary to the Northwest, 1835-47, made a perilous winter journey east to tell the administration at Washington of the value of that territory and to take back more settlers. Previous to this the "Oregon country" (Washington and Oregon) had been considered hardly worth settling; but Whitman convinced them of its wealth of natural resources, and of its value as a port for Oriental trade. He took back a thousand emigrants, and these with others who went after them are said to have "saved" Oregon to the Union.

Concerning Indian missions Bishop Ridley, of California, writes that he remembers "when there was not a Christian Indian from the tidal waters to the river sources among the mountains, but that now there is not a tribe without church, school and a band of praying Christians.

"From that earlier to this later day encouragements have continued. In December, 1904, the Indian population of South Dakota was 20,000. Of these 4,000 were communicants in about one hundred congregations of one denomination, some districts containing fifteen or twenty of these. In making the circuit of them the missionary is obliged to travel from two to four hundred miles. These Indian congregations gave last year \$8,075.

"The Pima church in Sacatan has a membership of 525 persons, the largest of any church in Arizona. This is one of seven gathered by that heroic missionary, Rev.

Charles Cook, whose heart was so stirred by hearing of the Pimas from an army officer that in 1870 he gave up the pastorate of a German church under his care in Chicago and started out without pledge of support from any board and without money enough to pay his traveling expenses. He took a Bible, a rifle, a small melodeon, and some cooking utensils with him. While learning the language, he supported himself as a trader. For ten years his labors seemed vain, but now the results show 1,100 Christian Indians, and Mr. Cook requires nine helpers in his work, six of whom are Indians. In one house of worship the adults crowd the room at one service and in the evening the children fill it. Only in this way, turn about, can the house accommodate the numbers. An onlooker reports, "It may well be doubted if such a worshipful audience can be duplicated in our land."

The city missions must not be forgotten for they reach many foreigners and others who could not be persuaded to go into the churches. Not only those which are called missions but institutions under other names are doing mission work. Drunkards and criminals are converted, through the efforts of men and women who are willing to go into the worst parts of the cities to carry the gospel. The settlements provide social life, care, food and clothing, if necessary, to the people of the slums; more than that, the children are taught and everything possible is done to train them into noble men and women and make of them useful citizens.

Even our foreign missions are blessing our nation. The Bible teaches that "it is more blessed to give than to receive." The Christian experience is the richer for the gift of money, interest and service. Often the going of a single person into a foreign field has been the beginning of a great revival in the home church. John R. Mott, in "The Decisive Hour of Christian Missions," says: "The only thing which will save the Church from the imminent perils of growing luxury and materialism is the putting forth of all its powers on behalf of the world without Christ. Times of material prosperity have ever been the times of greatest danger to Christianity. The church needs a supreme world-purpose—a gigantic task, something which will call out its energies, something which will throw it back upon

God. . . . World evangelization is essential to Christian conquest at home."

SUGGESTIONS FOR THE MEETING

Have extracts read from books on home missions, lives of home missionaries, or articles from periodicals dealing with phases of home missionary work, or, perhaps better, have several two-minute talks on these subjects.

Have suggestions for some mission work which the society could do. This would be a good time for the Missionary Committee to present new plans for missionary work.

QUOTATIONS

A high mission undertaken with a generous heart seldom fails to make those worthy of it to whom it is given.—*Fronde*.

The spirit of missions is the spirit of Christ, and the spirit of Christ is the incarnation of the Fatherhood of God.—*Christian Advocate*, Oct. 2, 1890.

It makes no difference to God whether a man is a Jew or a Roman, an American or a Chinaman, white or black.—*R. A. Torrey*.

A New Book

The Fleming H. Revell Company has recently published **THE CHURCHES OF THE FEDERAL COUNCIL: Their History, Organization and Distinctive Characteristics, and a Statement of the Development of the Federal Council.** Edited by Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America. 266 pages. \$1.00.

It is a unique book, and one of information and interest. There are thirty-one chapters besides the Foreword. Each of thirty denominations has a chapter of an average of nearly eight pages, written by some representative of the given body. The thirty-first chapter, written by Mr. Macfarland himself, is a description of the Federal Council.

Seventh Day Baptists have a chapter of over eight pages. The writer was appointed by the Conference; several friends made helpful suggestions; and, before its publication, the manuscript was approved by the Board of Directors of the American Sabbath Tract Society.

Nothing but abounding courtesy would have given us such an opportunity to testify

(Continued on next page)

The Sabbath Recorder

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

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(Continued from preceding page)

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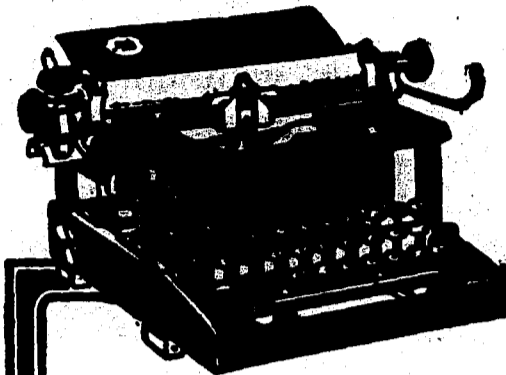
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—CONTENTS—

<p>EDITORIAL—"The Gospel of the Second Mile." Who Wrote It?—That New Book.—Always Clean, Ready for the End.—Burdens Are Good: We All Need Ballast.—Zionist Convention.—Jews Give Generously.—This is the Voice of Rome, But She is Not Alone.—Sharks and Sharks.—Can They Be Honest?—Rally Day at Georgetown, British Guiana.—Ministerial Fund; See Memorial Board Minutes97-100</p> <p>The Lamps of Christian Character 100</p> <p>Correct the L. S. K. Directory 102</p> <p>SABBATH REFORM.—A Sign of God's Favor.—"Sunday the World's Rest Day."—Biblical Facts About the Biblical Lord's Day. 103</p> <p>The Moral Effects of the War, Upon America 104</p> <p>The General Conference 107</p> <p>WOMAN'S WORK.—My Symphony.—Leonardsville Woman's Benevolent Society.—A Sketch 108-110</p>	<p>Semi-annual Meeting, Pacific Coast Association 110</p> <p>Tent Work at Grand Marsh, Wis. 112</p> <p>YOUNG PEOPLE'S WORK.—Consecrated Friendship.—What the Young People Owe the Church.—Why Should a Young Person Join the Christian Endeavor Society?—Some Things Young People Can Do..... 113-116</p> <p>Semi-annual Meeting at New Auburn, Wis. 116</p> <p>CHILDREN'S PAGE.—Ellen Mary's Red Squirrel 118</p> <p>Memorial Board Minutes 119</p> <p>Tract Society—Treasurer's Report 120</p> <p>The Returned Missionary 120</p> <p>HOME NEWS 122</p> <p>Hungarian Gospel Mission 123</p> <p>Railroad Rates to Conference 123</p> <p>MARRIAGES 125</p> <p>DEATHS 125</p> <p>Sabbath School Lesson for August 5, 1916. 127</p>
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