

"We Must Have Men of High Spiritual Character, Men With a Vision, And Have Them At Once"

One of our leading generals on coming back from a visit to the line of battle made the above statement.

Spiritual character and vision are developed by Christian religious training and experience.

The Seventh Day Baptist Missionary Society,
by proclaiming the gospel of Christ and the Sabbath, is developing in men and women high types of character and vision.

Field of Work

It either wholly supports, or assists in supporting such work in China, Java, Holland, British Guiana, and the United States.

Sources of Support

It has a small income from invested funds that have been left as legacies to the Society; but its principal support for conducting this work is the voluntary contributions of the people.

Notes in the Bank

These contributions have been slow in coming in this year, due no doubt to the many calls for financial help from the Red Cross, the Y. M. C. A., and other worthy objects. The Society is now being forced to carry notes in the bank at Westerly in order to pay the regular salaries to those who are conducting the work.

An Appeal for Contributions

The fiscal year for the General Conference will end June 30. An appeal is made to the churches and to the people in general not to forget or neglect this important work.

Do It Gladly, Do It Now

If the people "have a mind to work" it will not be necessary for the Society to come up to Conference with a deficit due to a lack of expected contributions. Give your offerings to the treasurer of your church who will forward them to S. H. Davis, Westerly, R. I. Or if that method is not convenient, send directly to Mr. Davis.

EDWIN SHAW, *Cor. Sec.*

The Sabbath Recorder

OWING to the misconception which the Christian world inherited from the collapsed life of ancient Greece, it has been trying to save men from a lost and ruined world, but its greater task henceforth is to save men to the world, conceived in the ideals of righteousness and good will to all men. The democratic spirit taught by Jesus Christ, and inherited from the prophets once in control of the church, would not only make the world a safe and decent place in which to live, but what is more important it would make democracy itself safe. No greater task or more important duty may anywhere in the world be performed than the task right now committed to the church and our educational institutions, namely, that of keeping ablaze the torch of Christian civilization while all the forces of war are tending to paganize and harden the hearts of men and women. Surely a salvation which we suppose efficacious enough to order the good world to come, should be as powerful in effecting a regenerate social structure in this one.—
President Charles B. Clark.

—CONTENTS—

Salem College Commencement.—The Light of Salem College (poetry).—The Dr. Cecil Post Lyceum Contest.—Academic Class Day.—The Annual Sermon.—The Baccalaureate Sermon.—Normal Department Class Day.—College Class Day.—Annual Concert of Music Department.—Graduating Exercises of the Academic, Short Normal and Music Departments.—Annual Class Field Meet.—Alumni Association.—Commencement.—The Great Adventure.—"The Best Are None Too Good."—Notes on Address Delivered by

Hon. Maj. M. M. Neely, M. C.—Notes on Annual Sermon Before Christian Associations.—Some Good Things Heard at Commencement 737-761
War Lessons 761
Editorial.—Get Together, Keep Together.—Christian Allies Are Coordinating The Forces.—Salem College.—Old and New 762-764
Notes by the Way 764
Meeting of Memorial Board 765
Young People's Work.—Our Abilities for Christ 766

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session to be held at Nortonville, Kansas, August 22-27, 1918
President—Frank J. Hubbard, Plainfield, N. J.
Recording Secretary—Rev. Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Rev. Alva Davis, North Loup, Neb.
Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Executive Committee—Frank J. Hubbard, Chairman, Plainfield, N. J.; Rev. Earl P. Saunders, Rec. Sec., Alfred, N. Y.; Rev. Alva Davis, Cor. Sec., North Loup, Neb.; Dr. George E. Crosley, Milton, Wis., (for three years); Mr. Asa F. Randolph, Plainfield, N. J., (for three years); Rev. William L. Burdick, Alfred, N. Y., (for two years); Mr. Ira B. Crandall, Westerly, R. I., (for two years); Rev. A. J. C. Bond, Salem, W. Va., (for one year); Mr. Wardner Davis, Salem, W. Va., (for one year). Also all living ex-presidents of the Conference, and the presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.

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Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
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 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

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Vice-President—William M. Stillman, Plainfield, N. J.
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 Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

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(INCORPORATED, 1916)
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
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 The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.
 All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.
 For the joint benefit of Salem, Milton, and Alfred. The Seventh Day Baptist Education Society solicits gifts and bequests.

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PLAINFIELD, N. J., JUNE 24, 1918

WHOLE NO. 3,825

Salem College Commencement

May 16-22, 1918

THE LIGHT OF SALEM COLLEGE

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

Chorus—

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

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

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

THE thirtieth annual commencement marked the close of a remarkable year for Salem College. Although the pressure of international conditions which have unavoidably sadly changed the plans of many schools has had its effect upon Salem, our attendance has been good and the spirit and interest excellent.

The exercises of commencement were of a high order throughout and deeply marked with an air of service and patriotism. Some of the events were crippled by reason of a number of the boys having been

called to the colors but the vacancies were well supplied.

Our service flag displays 73 stars and several more are soon to be added. By dispensing with the Easter vacation our commencement was placed correspondingly earlier than usual. The sessions were well attended and much appreciated.

THE DR. CECIL POST LYCEUM CONTEST

May 16, 8.15 p. m.

THIS is the pre-commencement event of Salem College. Professor Allison Burdick, who was in charge of the evening's exercise, stated by way of introduction that in 1916 Dr. Cecil Post, of Clarksburg, wishing to stimulate lyceum activity among the students of his Alma Mater, presented an appropriately engraved trophy to the lyceum successful in a contest, the contest to become an annual event and the trophy to be held for one year or until lost.

The program consisted of reading, essay, oration and debate.

The Excelsior participants were: Reading, Miss Ferne Robinson; Essay, Mr. William P. Clark; Oration, Mr. Jennings Randolph; Debate, Mr. George Ford and Mrs. E. C. Henderson.

The Salematean participants were: Reading, Miss Ruth Bond; Essay, Miss Mora Kelley; Oration, Miss Ruth Brininstool; Debate, Mr. Brady Randolph and Miss Mary Lou Ogden.

The parts were well taken, all showing thorough study and diligent drill. The evening was a pleasant entertainment as well as affording much wholesome instruction.

By the decision of the judges the trophy was won by the Excelsiors.

ACADEMIC CLASS DAY

May 18, 8.15 p. m.

COMMENCEMENT proper was ushered in on the evening of May 18 by the class exercises of the academic seniors.

The college auditorium wore its usual commencement decorations, the college and class colors and many individual pennants.

There were many evidences of national loyalty in the free use of the patriotic colors and U. S. flags. The college service flag was prominent.

The class showed an absence of two members, Mr. John Ahouse, the president, and Mr. George Price, their vacant chairs being decorated with individual service flags.

As a closing number the audience joined in singing "The West Virginia Hills" with Mrs. E. C. Henderson as leader.

THE ANNUAL SERMON

Sunday, May 19, 11 a. m.

THE annual sermon before the Christian Associations is the only church service in Salem on the morning of its occurrence. The pastors of the village dismiss their congregations and unite with the college on this annual occasion.

Led by Mr. George Ford, who acted as marshal throughout commencement week, the procession came from the halls on the first floor to the music of "Priest's March," played by Mr. Jean Lowther. The participants in the morning's service together with the presidents of the associations—Professor A. L. Burdick and Miss Ruth Brinstool—took seats on the platform while the faculty and seniors occupied seats reserved for them in the body of the house.

Following a sonata played by Misses Grace and Ruth Davis the congregation, led by Miss Cornelia Harkness, director of music, joined in singing "America."

The morning lesson from Matthew 7 was read by Rev. Mr. Ware, of the United Brethren church, after which Rev. E. J. Woolfer, of the First Baptist church, led the congregation in prayer.

The offertory was played by Miss Mildred Fleming, after which Professor and Mrs. Burdick rendered a beautiful duet.

Professor Burdick introduced Rev. G. E. Bartlett, of the First Baptist church of Parkersburg, who prefaced his sermon with words of appreciation of the privilege afforded him in speaking to young people who are giving time and energy to building character. He considered that Christian education would have great influence in the world reconstruction that we are facing.

He chose his text from the Sermon on

the Mount (Matt. 7: 16): "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?"

Dr. Bartlett is a forceful speaker and carried conviction to all who heard him. Following his closing prayer the congregation joined in singing "All hail the power of Jesus' name," and Dr. C. B. Clark pronounced the benediction.

THE BACCALAUREATE SERMON

May 19, 8.15 p. m.

AS at the annual sermon of the morning, no services were held in the churches of the village, all joining with the college on this occasion.

The procession followed the usual order with Miss Marie Ford as pianist.

Miss Hallie Van Horn played Schumann's "Evening," after which the congregation joined in singing "Onward, Christian Soldiers."

Following invocation by Rev. Mr. Gibbs, the Enterpe Club—the young ladies' glee club sang "On Music's Wing."

Dr. Clark read for the Scripture lesson Matthew 14: 22-33, after which Rev. Mr. Woolfer offered prayer and a quartet of ladies sang "The Night has a Thousand Eyes."

Dr. Clark took for his text Matthew 14: 28-29. Prefacing his sermon he expressed the seriousness of his thoughts as he contemplated speaking his last words to students who had been with him for years and were about to enter the world of reality.

"What to say at such a time is always a question, but it is a serious one now. A short time ago the world seemed about to launch into the millennium when suddenly it was plunged into the greatest calamity of all history—a calamity which seemed to threaten our very civilization; but light is coming. For two years people have been thinking and thinking along the lines of the sermon of the morning, the Sermon on the Mount. They are thinking in terms of law and order and construction. In the light of the lessons we must learn from this great struggle and our relation to the problems which shall arise from it, there seemed but one thing to say and I have expressed it under the head of "The Great Adventure."

"In the text Peter made a great adventure. In all forms of human experience

the world is suffering. . . . In these we need to take the great adventure which will lead us into larger and more fraternal relations."

A strong appeal to the graduates constituted the closing sentences of the sermon, which was weighty and convincing, giving to those who heard it a balm much needed in these distressing times.

The congregation joined in singing "Abide with me," after which Rev. Mr. Ware pronounced the benediction.

NORMAL DEPARTMENT CLASS DAY

Monday, 10.30 a. m.

TRUE to the nature of their work, the normal graduates arranged a program illustrating methods of teaching.

The platform was arranged for a teacher's meeting with but part of the class in attendance. When the meeting was well under way a knock at the door admitted the other members who posed as parents who, learning of this meeting of teachers, came to enter complaints. They did so very freely on the basis of what they had heard or guessed, and the teachers in response sought to clear the wrong impressions they had fostered. They made it still clearer by bringing to the platform a class of children and teaching a lesson in the subject under discussion.

In this way the audience was shown how the normal training teachers of Salem College are taught to teach.

The new Victrola which the members of the graduating classes of 1918 have presented to the college was used to illustrate in the discussion of music in the school.

COLLEGE CLASS DAY

Monday, 2.30 p. m.

THE college students fittingly chose a democratic program, "The World in the Making" being the theme.

The exercises began with the singing of "Le Marseillaise" by the audience.

Mrs. C. E. Henderson in "The Development of Democracy" gave not only a vivid idea of democracy in its growth but of its advantages when in power.

Miss Elizabeth Harris in "The Meaning of Democracy" left no doubt of the breadth and beauty of the aims of the United States in her present helpful attitude.

Mr. William Clark in "Illiteracy a Menace to Democracy" spoke convincingly of the necessity and power of education to a republic.

Mr. David Haught in "The New Education" spoke definitely of the form of education democracy must assume.

Mr. Jennings Hickman in "World Wide Democracy" pictured an ideal still dimly in the future but one which once attained will be worth all the struggle cost in acquiring it.

The program which was rich in aim and thought closed with the singing of the new national air, "America, My Country," by the audience. The class accompanied Dr. and Mrs. Clark to their home where a pleasant social hour was spent, and luncheon was served.

ANNUAL CONCERT OF MUSIC DEPARTMENT

Monday, 8.15 p. m.

A CROWDED house awaited the opening number of the annual concert.

Preceding the exercises Miss Harkness, musical director of the college, gave a brief outline of the life and works of Franz Liszt from whose composings the piano numbers of the program had been selected.

Without exception the numbers both instrumental and vocal were perfectly rendered and reflected great credit upon the ability and diligence of the students as well as their director and her assistant, Mrs. A. L. Burdick.

The closing number, "Song of May," by the Enterpe Club, deserves special mention.

GRADUATING EXERCISES OF THE ACADEMIC, SHORT NORMAL AND MUSIC DEPARTMENTS

Tuesday, 10.30 a. m.

THE processional march was played by Mr. Carrol Ogden.

The preliminary exercises consisted of a duet by Miss Cornelia Harkness and Miss Dicie Bailey, a selection by the Enterpe Club and prayer by Rev. Mr. Ware.

Dr. Clark introduced the speaker of the morning, Rev. W. D. Burdick, of New Market, N. Y., who gave a masterful address under the subject, "The Best Are None too Good."

The address appears in full in this RECORDER.

Following the address Miss Ruth Brinstool player a waltz by Chopin.

Dr. Clark called the graduates in turn by classes and in fitting words according to the work they had covered, presented their diplomas with the congratulations and best wishes of their Alma Mater.

Mrs. A. L. Burdick sang "In the Boat," by Grieg, and the delightful and profitable morning was brought to a close with a benediction by Rev. Mr. Gibbs.

ANNUAL CLASS FIELD MEET

Tuesday 1.30 p. m.

THE field meet was well attended, enthusiastic and full of college spirit of the right kind.

Many of the lights of former athletic events were lacking, but their places are well taken. A good healthy athletic ambition has been very manifest throughout the year. Much credit is due Professor Alison Burdick for his efforts in this direction.

ALUMNI ASSOCIATION

Tuesday 6.30 p. m.

NOTHING in connection with this thirtieth commencement was more refreshing or encouraging than the spirit which pervaded the atmosphere of alumni evening.

The alumni banquet was not considered, but something by way of social occasion was felt to be necessary. The Domestic Science Department was asked to arrange for such an affair and at 6.30 the doors of Huffman Hall were thrown open and those in waiting outside ascended the stairs to the third floor where they found the long hall prettily converted into a pleasant parlor. Through the center were arranged small tables on which were beautiful flowers and around the sides chairs were closely placed. The refreshments were brought from the domestic science rooms at the end of the hall. None could question the menu from any standpoint of quality, quantity or conservation even at the nominal sum of 25 cents.

Mr. F. J. Ehret, president of the association, presided over the business session which followed the luncheon. Several impromptu speeches gave life to the occasion and at the appointed hour the company was dismissed to join others in waiting on the

lawn where they were led by Mrs. Wardner Davis in a song service. The company gradually increased and at 8.30 moved into the college auditorium where the alumni program took place.

Appropriate music was provided and Mr. Ehret introduced Attorney S. O. Prunty, of Harrisville, who gave a rousing talk along the line of true education as the saving element of the world. He paid great tribute to the work of Salem College and its influence in its section of the country; said he was acquainted with the product that goes out from here for he had met it. He urged its support in every respect for only by the education of the masses in all walks of life will the world be able to come back to its own after this terrible war.

Special solos were furnished by Miss Laura Thompson, a former student of the college, and short addresses were made by T. F. Kemper, Ernest Randolph, L. D. Lowther, Orla Davis and Miss Dolores Cleavenger.

Salem College would lack for nothing if the spirit of its alumni as manifested on this evening could come to its own in all parts of the land and boost its Alma Mater. No greater mission exists than the one the alumni of Salem College face.

COMMENCEMENT

Wednesday, May 22, 10.30 a. m.

THE day was perfect as had been the entire commencement week. The processional march was played by Miss Opal Nicholas.

While the participants in the morning exercises, the faculty and the graduates of the college and standard normal courses ascended one staircase to the auditorium, the body of the students ascended the other and passed on to the balcony.

The "Ode to Salem College" by the entire congregation was a very fitting opening number.

Other music consisted of "Hymn of Thanks" by the Enterpe Club, and a trio by Miss Harkness, Mrs. Burdick and Mrs. Polan.

The devotionals consisted of invocation by Rev. W. D. Burdick, reading of Psalm 37: 1-38 and prayer by Rev. B. Gibbs.

Dr. Clark requested Mr. Ernest Randolph, an intimate and lifelong friend of

THE GREAT ADVENTURE

Baccalaureate Sermon

PRESIDENT CHARLES B. CLARK

Text: "And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the water. And he said, Come." Matthew 14: 28-29.

Life is a quest, a perpetual search for the sweets known to belong to the human heart. From the cradle to the grave our restless spirits are in pursuit of our ideals. The child is in ceaseless search for the unknown in his surroundings, the youth an adventurer into the dreamland of perfection, and old age finds us still craving the good we did not achieve but believed to be for us. We will not relax. God calls us on. The best is yet to be. It is so in every department of human experience. We might trace the results of this divine unrest from the most obscure recesses of the untutored and illiterate savage life to the collective life of nations, but we must necessarily confine ourselves to a few illustrations of the principle we are to try to make clear. I shall try to illustrate the meaning of my thought by speaking of the needs of the present in a widened expression of our religious, national and social consciousness. In all of these forms of human development the world is suffering from a cramped and paralyzed experience. In these and in other forms of human life we need to take the great adventure which will lead us into larger and more fraternal relations.

First and pre-eminently we need this enlargement in our religious life and sympathies. Since the dawn of time, religion has in its periods of vital growth and development exhibited itself as an intense divine adventure, answering the expanding cravings of the human heart for fellowship with God and kinship with men. Wherever this divine adventure of growth and risk has ceased to be, there we witness a dead and decadent religion. There the express emphasis is laid on creed, or confession, or dogma, or ritual, but little upon life and experience. Religion as a living and vital thing has been, and is, the onward and upward push of the soul while inspired by the vision of our Jehovah God. It is the mighty pulse that set civilization ahead in the life, teachings and example of the seers and prophets of old, exhibited itself anew in the

the speaker of the morning, to introduce him to his audience.

Hon. Maj. M. M. Neely, M. C., then took the platform and prefacing his address with words of appreciation for the privilege afforded him proceeded with words of eloquence to pay tribute to the greatest republic, our own, now standing firm among the tottering thrones of the world.

Mr. Neely brought home to his hearers a weight of responsibility which, if they do not now feel it, will sooner or later come to them.

As he closed his remarks the students gave a lusty college yell.

The president's annual statement was brief. He paid tribute to Marley Stewart whose tragic death gave such a shock to our community, also to those whose absence is indicated on the service flag of the college. He urged that in order that the cause of education might not lag in these serious times every member of the faculty, board and alumni make a special effort to encourage young people to come to Salem College.

He spoke of the outlook for faculty for another year, of the summer term and its special features. Wishing all a happy and useful vacation he turned to the granting of degrees and diplomas.

Six young people had completed the Standard Normal course. In presenting their diplomas the president spoke words of commendation and encouragement, hoping that this is but a step toward a larger and higher efficiency which they are pursuing.

Five young persons received the degree of Bachelor of Arts. The president spoke feelingly of this turn in their lives and in face of special responsibilities at this time. "It is a great thing to be young now, but still greater to be fitted to serve in the great work of the world. May you ever be worthy of the trust imposed in you."

Professor R. L. Polan introduced Rev. W. D. Burdick, upon whom was conferred the degree of Doctor of Divinity.

All united in singing the Alma Mater song, after which Rev. E. J. Woofter pronounced the benediction and the president pronounced the thirtieth annual commencement of Salem College closed.

enthusiastic Christ, and the unquenchable demands of more modern reformers. Call it conversion, rebirth, illumination, divine transformation or all or none of these, it is in every man, woman or child the thirst for the truth that makes for freedom, the perfection that beckons without hands, and the conduct that heals. Not only was Christ and his Father one, but indeed all we are brethren because we have broken through into that higher level of spiritual perception where life is motivated by a holy purpose to incarnate truth, grace and excellence. Even in this desperate year of our Lord 1918 the one deeper conviction that is forcing itself into the consciousness of our most thoughtful men and women is that for the redemption of this stricken earth, the one way out can not and does not lie in any form of organized church or state alone, but rather in the inward spirit of which church and democracy are the external expressions. The hope of a re-ordered world in which truth and peace shall prevail will lie at last in the sanctified relationship of individual souls united to God, the Absolute Good. Those who come to this rebirth in a new attitude toward life here and now, toward God and his creatures, will live as far above petty method as love is above prejudice. The religion that stands aside as a mere observer and spectator, and can do nothing to prevent war or heal the sores and diseases of the social body will by this very fact be condemned as nothing else can condemn it. Though society is sick and needs a physician, though men need the inspiration and consolation of religion as never before, the church has a limp and gripless hold upon the masses. Though Christianity claims to be one religion of universal brotherhood, it has nevertheless today become the creature of warring nations and is compelled to support the opposite purpose of warring combatants. Many hold it a half-hearted thing while others go so far as to pronounce it a curse to mankind. The time has come when Christianity itself must make the great adventure. It must show itself to be goodness made efficient and thus restore to itself the confidence of a skeptical world. This is possible only through a new Christianity, at least a new exhibition and manifestation of it. Christianity read in terms of the lives of its professors is a lost cause. The new religious

adventure must make the Fatherhood of God and the brotherhood of man something more than a theory, something more than a supposition; it must become a world program. Instead of saving men from the world, it must undertake the much greater task of saving the world. It must undertake and accomplish the great task of making the relation of man to man and nation to nation a great corporation of good brotherhood. Then and not till then will war cease to blight the earth.

The present world upheavals, the present trial of civilization, the present collapse of diplomatic intrigue, the present suffering of the world will force us to do what we should have long ago done quite voluntarily, namely, put our interpretation of Christianity and religion into the crucial test of experience. Spiritual terms have become so weakened by the preposterous uses to which they have been put that they are in danger of becoming completely vitiated. This is emphatically true in certain circles. It is emphatically true, where for the sake of influence persons without a vestige of religious appreciation have functioned within the church. Ideal-mongers have been abroad in every land. Full rights of ideas and ideals are claimed for any nostrum or social palliative the human fancy may depict. We go on offering our offensive sacrifices to the goddess of display and pleasure while our spiritual achievements are often barren and fruitless. We have consulted our neighbors and the newspapers until we have few convictions of our own. We have catered to our material interests until our intellectual and spiritual senses have become dwarfed and enfeebled. We have often scrutinized names and reputations without molesting the facts. We have fed ourselves on artifice and sham while savagery and robber tactics were preparing the world for upheaval. Corruption has been doing its work while the church has been the companion of the slothful. The day of crisis has come and our institutions stand face to face with the stern challenge of a changing order.

Not until our present strange predicament has been appreciated as the result of lawful forces will there be real hope for a better future. Not until it has been seen as the logical sequence of our own preparing may we trust ourselves to build a better habitation for our civilization. Under

circumstances like these the undisciplined heart begins to crave something beyond law. It hopes to find some means to transcend law. Such are inclined to hope for religion to do for them what natural laws, as they conceive them, can not do. It will be a step backward if in our crisis we endeavor to force religion into the category of a lawbreaker. On the other hand we shall have forged a long step ahead if as the result of our present unhappy experience we can plant ourselves unequivocally upon the platform that we live in a universe of irrevocable divine order. No law can have been correctly interpreted if it can be broken.

If we believe that the realities of nature, and the realities of religion have the same author, how can we hold them in contradiction? Not only are they in happiest reconciliation because both have the same divine authorship but when seen in such unity and fellowship, the contentious life of religion and science becomes perfectly clear. It is fictitious faith and dogmatic reason that constantly jar. Neither is true to reality but genuine faith and teachable reason grow together in happy fellowship because both come from a common divine source. No intelligent being can exercise true faith in that which the judgment honestly condemns.

Sincere faith ever groups for a fresh hold upon reason, just as frank reason seeks new foundations in the untried. Faith is the mother of progress; reason the basis of understanding. Faith gives us our ideals but reason must put them to the test. Faith is the first dimension of human experience,—length, reach; but reason functions as the second dimension,—breadth, meaning, sense, wisdom. Discipline is the third dimension of experience,—restraint, duration, mental solidity. An experience that has length, breadth and thickness, faith, reasonableness and certainty is not soon shaken, does not soon topple. It is the house built upon the rock, the civilization that stands.

The second great adventure of which I wish to speak, and, as we see it, now long since due, is a higher political order. So long as politics and economics overlook the moral order, so long may we expect to reap the whirlwind of disaster. When the ethics of the golden rule finds an application in politics, one of the chief causes of

world disturbances will be at an end. We wink at exceptions or even try to create them, but the universe keeps tab; its open eye permits no evasion or illusion. The one inescapable fact that should be burned into the consciousness of the world is that the principle of moral continuity has ever and will ever link the sowing of evil with a harvest of tragedy, and from its certainty there can be neither appeal nor escape. World politics has been afflicted with a chronic shortsightedness concerning the law of moral sequence. Traditional statecraft has exhibited a singular paralysis of the moral sense.

The diplomatic relations of the European nations had, up to the very hour of reckoning, been based upon predatory intrigue and cunning jobbery. How was it possible to escape the abyss into which it has been plunged? Sooner or later the catastrophe was inevitable. Multiplied armaments had been hoarded to safeguard its own craftiness but growing mutual menace was doomed to failure. The great tragedies of history, like those of the present, are but the self-vindication of an offended moral universe. It is to be hoped that we are now done and done forever with conventional political ethics. Only the plainest moral realism should be tolerated. Secret treaties, deception and make-believe should bear the label of the thing that it is,—A Paradise of Fools. The day of judgment is calling us back to reality. The price of transgression is heavy. The pride of Russia has tumbled in a contemptible heap. But what of Germany? Yes, the German menace, like every other moral apostasy, will go the way of all pirates. The poor German will yet pay the last farthing for his docile assent to the damnable schemes of his imperialistic, autocratic leaders. No people can long live on a program of perverted ideals such as Germany is trying to put through. Corrupt philosophy, atheism and demoralized ethics make poor soil in which to grow an enduring culture. Her handwriting is on the wall; the day of her common people is soon to come—the Day of Judgment that shall end the pride of unscrupulous power.

All this is possible on no other assumption than that there is a God in history, an assumption, too, that has been flippantly ignored by traditional statecraft. If there be no God, then let us subscribe to the politician's cunning; let us adopt the phi-

losophy of the ancient world; let the way of conspiracy, of secrecy, of bullying and of war have its course; let us go back to the ethics of the tiger and the jungle; let every man look out for number one; let every nation stand or fall on its ability to defend itself; let the victory go to the strong, and the crown to the crafty, and let us worship a blend of craft and of force. Nothing could be more rational, if we are left to the vicissitudes of a godless universe where chaos is the only constancy, and agony the only virtue. There is not a single would-be world-conqueror but has left the world a tangle of wreckage or a forlorn wilderness. From ancient Babylon to modern Berlin the story of attempted supremacy echoes with tragedy and the cry of the devastated,—all, all the result of an atavistic confidence in brute force.

Though the old world is little less than a Dante's inferno, the signs of breaking day hover in the East. The death warrant of imperialism has been read in the humane and ethical note which is rendering the state utterances of our President Wilson immortal. Second only to these super-eminent state papers is the recent platform statement of the British Labor Party, both calling for an international policy of fraternalism and good will. Through the dim dawn of such ethical statesmanship may we not believe that the awakening moral sense of universal human brotherhood will so insistently echo its demand that not long hence all the public business of the world shall be transacted on the basis of the "square deal" and in the wide-open daylight of all the nations of the world.

A third great adventure in human experience, if the new world is to become indeed a fact, is the expansion of our social sympathies into a gospel of international brotherhood. The ethics of Jesus which constitute the core of the doctrine of the Kingdom of Heaven has been all these centuries the hidden treasure of suppressed democracy. One finds the finest ideals of democracy in the Sermon on the Mount. For more than any other reason, because the professed followers of Jesus have failed to express the democracy of the Kingdom of Heaven, has power been given the contention of socialism. Abstract religion offers little consolation to the mass of laboring men and women who find little or no connection between religion and the so-

cial and industrial experiences which make up their daily existence. Religion has influence with these men and women just so far as it is correlated with business affairs, and no farther. Traditional Christianity now stands at the parting of the ways. It is either expansion or extinction; expansion, thus solving the world need for an international and inter-human system of practical ethics or extinction because nothing short of that is going to meet the demand of the new life that will follow the present war. The application of righteousness to social relations, and fraternalism on a large scale, can and does answer the demands of the hour which includes a durable peace, disarmament of the powerful nations, the sanctity of smaller ones, and the orderly settlement of all difficulties. The nasty lust for unearned goods must cease from the earth, whether in private, public or international life. The peace problem, the social problem, and the religious problem are essentially one problem and they find their ultimate answer in a socialized Gospel—that is, Christianity applied to all human relations. Owing to the misconception which the Christian world inherited from the collapsed life of ancient Greece, it has been trying to save men from a lost and ruined world, but its greater task henceforth is to save men to the world, conceived in the ideals of righteousness and good will to all men. The democratic spirit taught by Jesus Christ, and inherited from the prophets once in control of the church, would not only make the world a safe and decent place in which to live, but what is more important it would make democracy itself safe. No greater task or more important duty may anywhere in the world be performed than the task right now committed to the church and our educational institutions, namely, that of keeping ablaze the torch of Christian civilization while all the forces of war are tending to paganize and harden the hearts of men and women. Surely a salvation which we suppose efficacious enough to order the good world to come, should be as powerful in effecting a regenerate social structure in this one.

Such a change would quite likely hurt our feelings. It might exact a degree of self-abnegation not pleasant to contemplate by those whose chief concern is self-interest. But readjustment is always a painful process, however beneficial the results.

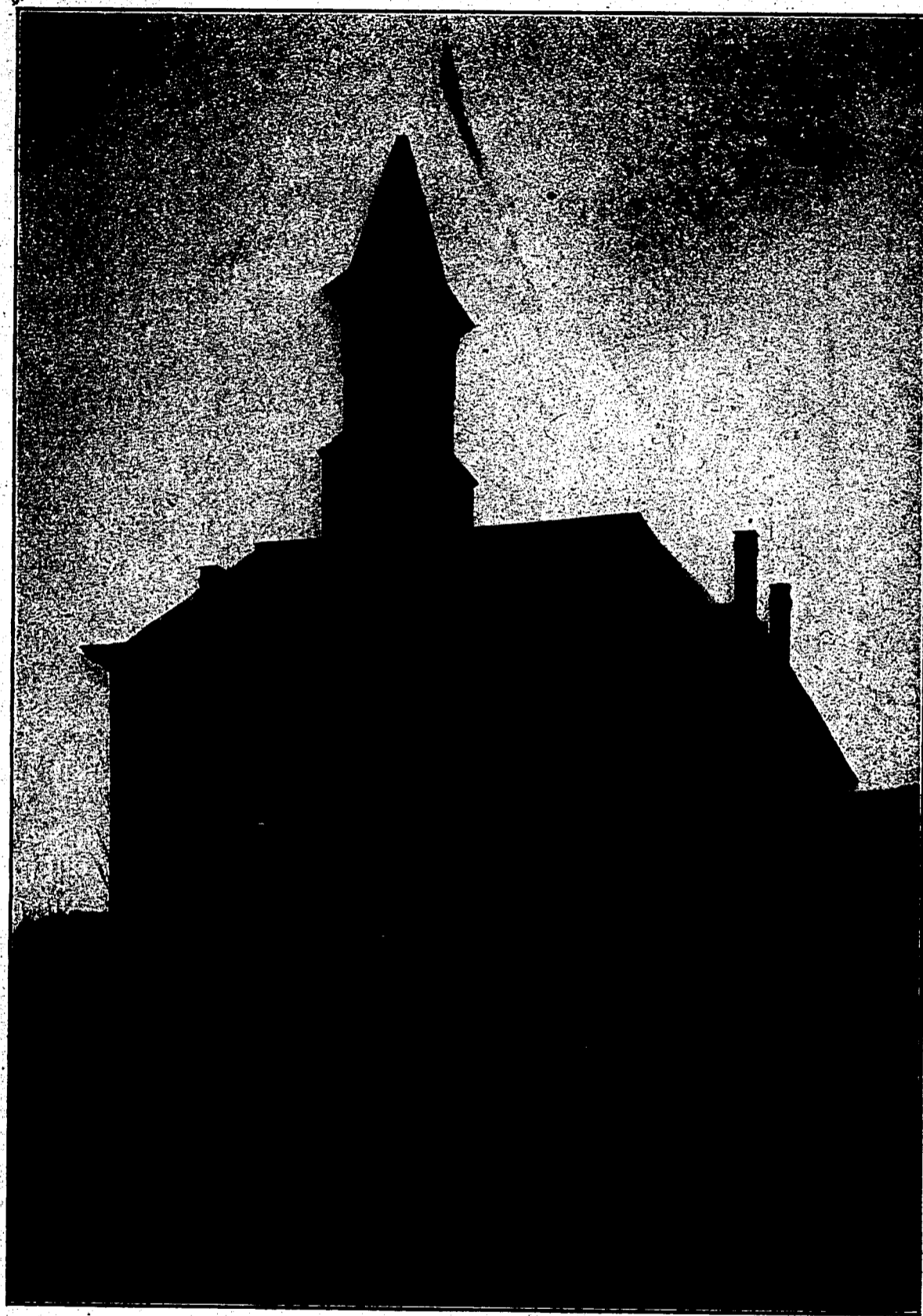
It requires a considerable expansion of faith to extend the scope of our Christian sympathy until religion has transmuted our conservative selfishness into the golden glow of unselfish good will for those who hold ill will against us. We Christians live too much in an atmosphere of self-defense. We are too suspicious. We have mistaken self-conservation for power. What we need is to be so humanized by the gospel of fraternalism that our consciousness of God, and our consciousness of humanity as the creation of God, are fused into one common appreciation.

A few questions please. Can a man be a Christian and at the same time a social parasite? Can a woman be a Christian and at the same time a peddler of social venom? Can a monopolist be a Christian and at the same time be so unawakened as to feel no concern for those whose life juice fattens his dividends? Has that man drawn any real religious vitality from the Christ, who supports a system of any kind that burdens society or poisons civilization at its sources? Can personal forgiveness settle accounts with men whose ambition for power or for wealth involve the spilling of blood or the burden of pinching poverty? Has theology a prescription for the industrial baron who appears before the Judgment seat with some millions of dollars in one hand and in the other leading a trail of want and misery and vice while he pleads the atonement of the crucified?

The demand for a socialized gospel is no longer a matter of choice; it has become a matter of stern necessity. The destiny and fate of civilization is bound up with it. The program of gospel salvation must so far transcend mere personal aims that it shall become the great quickening, constructive social influence that guards alike the interests of all mankind. It must bring the whole world under the concept of a single Christian community. Through its influence nationalism must give way to supernationalism. It must, and it alone can, transform the bitter and revengeful spirit of selfish competition into fraternal co-operation. As says our worthy and beloved President Wilson: "The day of conquest and aggrandizement is gone by; so is also the day of secret covenants entered into in the interest of particular governments and likely at some unlooked-for moment to upset the peace of the

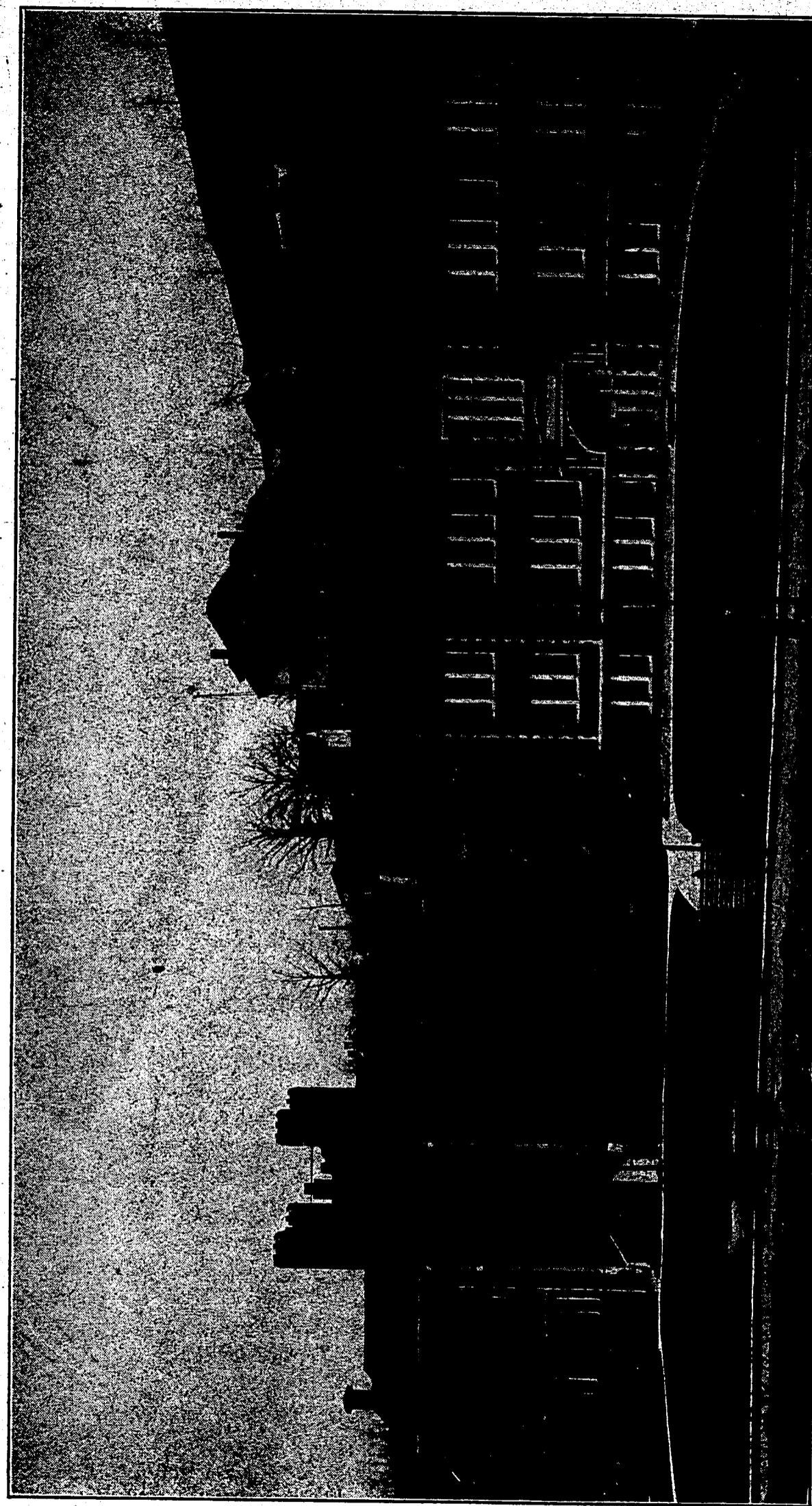
world." While the German propaganda of unscrupulous and irresponsible power should become more and more odious to all Christian peoples, we should likewise unsparingly disapprove similar folly even though spoken by leading American journals. Take for example this statement lately taken from a leading New York paper: "Great Britain and the United States going hand in hand to lead the world into a warless era is only a beautiful dream. Bombs and dollars are the only things that count today. We have plenty of one. Let us lay in a good supply of the other, and blast a path to world leadership." To which we reply: Indeed! "Blast a path to world leadership"? Had the gentleman read his history? Had he heard Napoleon's verdict? Napoleon said he and some half dozen other would-be world-leaders had most ignominiously failed because they had undertaken leadership by force of arms; but, he said, Christ was today the leader of the world because he loved mankind. The Kaiser has also said these men have failed, but that he with his mailed fist shall succeed. But he will not.

Time forbids us making further excursions of thought; I must therefore content myself by saying a word to those who today have reached a milestone in their educational development. It is a great thing to be young just now as we face the coming and making of a new age. It is a still greater thing to be young and educated to the possibilities and responsibilities of this coming era. Only those who have vision can serve at their best in a time like this. As never before the world must have leaders,—leaders who have vision, conviction, faith, and high purpose. To follow others would prove fatal,—fatal for the past, fatal to the future, fatal to life and life's achievements, fatal to civilization, fatal to the hope of a suffering bleeding world. The men and the women who have not had your opportunities, but who are willingly and gladly producing the world's necessities and comforts have a right to look to the graduate to discharge the responsibilities of a wise and faithful leadership. These men and women of toil have a right to feel that all human interests are safe in your hands. If your vision as educated men and women is not big enough to make you impartial to human interests of all classes of men, either you or your education has



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proven a failure. We believe you will not fail.

To help the world in the supreme task of finding again the true values of life, of re-evaluating its values so that we shall know the things well worth while, this is the task of the educated man and woman. The re-evaluation of things material, and their relative valuation with things human and spiritual, the application of the golden rule to private, public and international administration, the attainment of wisdom that can distinguish between things permanent and transitory, and to make these discriminations public utilities, these are some of the tasks of coming days, your day.

Take whatever route you will in leading us to the goal of our aspirations, but do not forget a few elemental, simple, self-evident principles without which all roads will lead us irrecoverably into the quagmire of sin and loss. Cultivate simple sincerity, homely honesty and unswerving fidelity. Have done forever with craft and underhandedness. Cultivate your understanding. Intellectual poverty is no aid to either religion or ethics. Shun superficiality, but always encourage yourself and others to think deeply and logically. Be constructive in your thought, motives and deeds. If you can not criticise to some helpful end, at any rate do not give yourself to the baneful art of the cynic. Let the privilege of working together with other high-minded men and women be its own reward. Respect the individuality of your friends and do not try to recast them in a mold of your own. Cultivate faith in your friends and in your future. Plant seed and throw away your crowbars. The rights of life achieved through a thousand generations of struggle and privation were once the seed-thought of un-recognized heroes.

You have passed your finals in school and college, but one examination is yet to come. When you face the perfect Judge, may you "pass" there, too. May the examination day show that in life you were always alert and wise to your responsibilities; that when censured, you sought no bitter retaliation, but only the image of God in each fellow mortal; that you judged always with charity; that amid the strife of tongues you were content with your own loving but unspoken thought; that when the cares of business and the anxieties of defeat threatened you, you ran to God and renewed your strength to endure and to serve.

"THE BEST ARE NONE TOO GOOD"

REV. WILLARD D. BURDICK

A LECTURER in a Wisconsin farmers' institute said of horses and cattle and hogs, "Quality is the essential feature." "The best are none too good."

Everywhere throughout our land men and women are raising the best possible poultry, sheep, cattle, hogs, horses, grain, vegetables, fruit, and flowers. And people are ready to pay extravagant prices for the choice and the rare.

We agree with the lecturer that of all these "the best are none too good." The astonishing thing is that when we are doing our utmost to raise rare flowers; poultry that scores well nigh the 100 per cent mark; horses that take the prize for beauty, perfectness, and endurance, we are content to raise our boys and girls to be 50 per cent men and woman!

A father admitted in court that he did not know where his son, then under arrest, had been spending his evenings or what he had done. The judge asked him: "Do you keep a horse?" "Yes, your Honor." "Where is it now?" "In the barn." "You know where it is every night, don't you? You lock the barn door to keep the horse safe, and you feed it and care for it, don't you?" "Yes, sir." "Which do you think most of, the horse or the boy?" "The boy, of course." "Then see that you treat him as well as you treat the horse."

One summer day I picked up a paper in an Iowa Y. M. C. A. building and read that a stranger asked a man how many children he had. The man hesitated, not remembering whether it was 18 or 19, and turned to his wife questioningly, and she answered. A little later the stranger asked how many hogs the farmer had, and he promptly answered, "167." He knew how many hogs he had, but he did not know how many children he had.

One beautiful spring morning I drove into a farmyard to call on one of the members of our church. After tying the horse I went into the garden where the family was at work. The hired man was plowing with a fine span of horses; the farmer's wife was at work with the growing vines and bushes; the little girl was playing near by, and the baby boy was in the baby carriage. After greeting the family and visiting with them for a little while I was

asked by the farmer to go with him to the barn and see his colt. The man was a good judge of horses, and as we looked at the colt I was made to feel that it was a splendid promise of an uncommonly good horse. After we had admired the young animal for a while the farmer said to me, "Elder Burdick, I want you to go back and see my boy. I don't want you to think that I am more interested in my colt than I am in my boy," and I went back and took the little fellow in my arms, glad indeed to find a man who thought more of his boy than he did of his colt.

I fear that some fathers are more anxious to raise good colts and hogs than to raise 100 per cent boys. I am afraid that some mothers are spending more thought and strength in cultivating their flowers and promoting the interests of their club than in mothering their daughters and guiding them into beautiful and perfect womanhood. Fathers and mothers, the *best sons and daughters are none too good.*

Never before in the history of the United States have we said of so large a class of our citizens, "The best are none too good," as we are emphatically saying today. All men between the ages of 21 and 31 are subject to the draft and from these the best are taken that our country may do her part among the allied nations to destroy Prussian militarism, preserve the ideals and principles that gave birth to our nation, make the world "safe for democracy," and save civilization.

To face the aircraft, the submarines, the mighty guns, and the expert soldiers of the nation that has long been preparing to conquer the world by might, our own country demands the best men of our hundred million people, just at the time when they are taking up their life work and forming their own homes, and by the aid of the government and voluntary service we are determined that these men shall continue at their best while in the army and navy.

Because of the world crisis we gladly give our young men who are the most perfect in body, the best trained in mind, and the purest in heart, word, and act. And we bid them Godspeed as they go to the front.

We rejoice in the strict discipline, the hard practice, and the moral restraints insisted on in the camp that our army may reach its best fighting possibilities. And we

give up some of our flour and sugar and meat that our boys and the boys in the armies of our allies may have all that they need to keep them in the best possible fighting condition.

We are glad to read the words of Dr. Ira Landrith, who after having had much experience in speaking to the men in camps and cantonments, says concerning the moral safeguards placed about the soldiers, "The young American in the uniform of his country is safer than is his brother in the streets of the home city, or in the small town, or probably in yonder university."

And with even greater satisfaction we read the words of Daniel A. Poling, associate president of the United Society of Christian Endeavor, who after his camp experiences and after having been on the war front for many days, says, "I have discovered to my own satisfaction: First, that our military authorities in France are aggressively and successfully prosecuting the most comprehensive program to keep the American soldier physically competent and morally fit ever attempted by a nation at war. Second, . . . that the American army in France—and I found this true of the army in the great camps at home—is living on a higher moral plane than the moral plane of civilian life."

Listen to this clear-cut statement about Camp Upton, made by Major-General J. Franklin Bell: "We have a democratic army. We have an army where no man shirks, but every one does his utmost to help. Do you know that we have had the troops at Camp Upton—there are thirty thousand of them—for two months, and we have not had a single court-martial? We have had no court-martial because nobody has done wrong. Let me modify that; nobody has done wrong intentionally. We are all learning, beginners as it were, but all of us are doing our best."

Equally assuring are these words of General Pershing of the soldiers in France: "They are the best in the world. Our soldiers are fine men, clean, strong, intelligent, and they will make magnificent fighters. Tell the people at home, especially the mothers, that they can be proud of their men. Tell them that almost without exception their behavior is beyond criticism. Tell them that from me."

But what about the men and women who are staying at home?

Many are rejected because they are not fit for service in the army and navy. The large majority of us can not see field service because we are not within the age limits, or are women.

Ought we not to place the standard of excellence for the *stay-at-homes* higher than it is? Ought we not to remove all hindering causes that keep men and women from reaching their best, and provide such advantages as will bring out the best that is in them?

When my son received his orders at the Federal Building in Janesville, Wis., before going to Camp Grant, a number of the men came before the officials under the influence of strong drink. The sheriff came down on them hard and told them that they must not take another drink,—that they were soldiers now, and if they showed up the next day under the influence of liquor they would be disciplined in the guardhouse. We say, "Good." But if the saloon and the brothel keep the soldier from being his best, don't they keep the *stay-at-homes* from their best? And ought we not to cast them out from among us, with all other corrupting and soul-damning things?

I say that "the best are none too good" for our shops and factories, for the business interests in the land, for the coal mines, for the transportation service, for the farms, and our homes, and our schools, and newspapers, and the church of Jesus Christ, and to guide the ship of state through troublous waters. It takes more than armies and navies to make the world "safe for democracy," and "democracy safe for the world," and our own land a safe place for boys and girls to grow up in.

BUT WHAT IS IT TO BE AT OUR BEST?

We mean that manhood and womanhood that results from the symmetrical development of the body, mind, and spirit.

An old and wise writer has said, "Cultivate the physical exclusively, and you have an athlete or a savage; the moral only, and you have an enthusiast or a maniac; the intellectual only, and you have a diseased oddity,—it may be a monster. It is only by wisely training all of them together that the complete man may be found."

The best are none too good in the unity of their trinity. We must have giants, not dwarfs,—giants physically, mentally, morally, and spiritually.

THE BEST IS NOT BEING REALIZED

It is authoritatively stated that only 4 per cent of the people of America die of old age, while 4 per cent die of accidents, and 92 per cent die of disease.

Physically we are not living at our best.

Physicians, and surgeons, and specialists, and nurses are kept busy in caring for the sick.

Hospitals, sanitariums, and asylums are often taxed to their limit to care for those who are physically incapacitated.

These all bear witness that hosts of people are neither fit for the stress and strain of army life nor the doing of work necessary for the carrying on of the war and the provisioning of the nation. And millions of our people will not be in prime physical condition to meet conditions when peace shall return.

Mentally we are not at our best.

In 1901 the estimated number of insane people in the United States was 168,900.

Probably there were four-fifths as many idiots, or 135,000. Of the large majority of the people who are not classed as idiots, and are sufficiently well balanced mentally to keep out of the insane asylums, we find comparatively few who have reached their highest possible mental development.

In a Kentucky depot a few months ago I saw a call for financial help for the "Moonlight Schools" of that State, in which it was stated that more than 200,000 people in that State could neither read nor write. Are the people of Kentucky—and of West Virginia at their best mentally?

The Rev. W. H. Hopkins, D. D., Superintendent of the Southeast Home Missionary Society of the Congregationalist Church, recently said in the *Christian Herald*, "A recent educational report from Washington indicates that we have in America over five and one half million people past 10 years of age who can not read and write. We are told that one twentieth of all our soldier boys can not make good soldiers because they can not read their war orders or their camp regulations."

Morally and spiritually we are not at our best.

Rev. Harry Emerson Fosdick says, "Think how men in college games and in business come just as near to foul play as they dare." "Many a man's goodness consists in being as bad as he dares."

Two years ago the *Chicago Herald* editorially quoted Judge Olson as saying, "Two per cent of the general population the world over are criminals—just as they were hundreds of years ago," and wisely concluded, "New methods of crime suppression, therefore, seem logical and necessary. Intelligence demands that we turn now from legislation prescribing penalties to study of the individuals who commit crime."

The lawless and immoral conditions in our country ought to alarm every thoughtful American.

Six years ago the Hon. J. A. MacDonald, editor, statesman, orator, of Toronto, said at the Christian Convention in New York City, "The curse of government in North America is the inadequate morality of the people."

The report of the National Bureau of Weights and Measures stated not long ago that 60 per cent of the weights and measures the country through were false, and the report of the New York Bureau said, "There are whole trades and branches of commerce in which fair dealing is practically unknown."

According to the statistics published by the United States Census Bulletin on Marriage and Divorce, during the period between 1887 and 1906—twenty years—an average of one marriage in twelve ended in divorce. "From 1860 to 1870 there was one divorce to one thousand of our population. From 1870 to 1880 there were two divorces to each one thousand of our population. From 1880 to 1890 there were three divorces to one thousand of our population. From 1890 to 1900 there were four divorces to one thousand of our population. In 1905 there were three times as many divorces in proportion to the population as there were in 1870."

"Ten thousand murders, it is estimated, are committed in this country every year, more than the aggregate for any other ten civilized nations, excluding Russia."

The story of lynchings in the United States reads more like the story of the inhumanities and barbarities of the German

army than of so great and good a nation as is this.

Listen to these stirring words from the *Youth's Companion* (May 31, 1917): "Many of those who were and are opposed to compulsory military service would most heartily approve conscription and the draft if it could be applied to idle boys and be made the means of keeping them at work. A committee that has been investigating the matter reported to government authorities that there are now two million habitually idle boys in the country between the ages of 14 and eighteen. Any one who has noticed the vacant-eyed, loose-lipped, slouchy, cigarette-smoking young loafers who hang around city street corners will easily believe the report."

The low religious and spiritual aspirations of many in the land are evident from the vile and unholy language and habits of the people, and from statistics that show that less than half of our population are connected with Protestant and Roman Catholic churches.

Not long ago the *Sunday School Times* said, "There are more children and young people in North America not receiving religious instruction of any kind, Protestant, Catholic, or Jewish, than are enrolled in all the Sunday schools."

We are not realizing our best physically, mentally, morally, or spiritually,—and we should be concerned about these conditions.

WHY THE BEST?

Because of your possibilities.

As Dr. A. C. Dixon once entered the exhibition grounds in Christiana he saw at a distance a beautiful statue radiant with all the colors of the rainbow. He thought it was made of variegated marble, but when he approached it he found that it was made of soap bubbles. After an hour or two Dr. Dixon returned and found that the beautiful statue had slobbered down into an unsightly mass. How like some lives.

A child is born. How beautiful he is to look on. What possibilities, physical, mental, and spiritual, are in this little life. In him what promises there are of pleasure, blessing, and helpfulness to a large circle of people. But he is not surrounded by the best of influences and teaching in the home, the church, and the school, and the state permits evils to exist and tempt the boy,

and he chooses the course that leads from the beautiful childhood to a repulsive old age,—he has slobbered down into a disgusting wreck!

This story is told of the painting of two portraits by Leonardo da Vinci in his masterpiece, "The Last Supper." The young man whom the painter selected to sit for the character of the Christ was connected with the Milan Cathedral as chorister. Years passed before the great picture was completed. When all of the characters were painted except that of Judas Iscariot the artist began searching for a man to represent Judas. At last he saw a man on the streets of Rome whom he chose as his model. In his hardened expression and broken manhood the man seemed to meet the artist's conception of Judas. When in the studio, the profligate looked around him, as if recalling the past, and sadly said, "Maestro, I was in this studio twenty-five years ago. I sat for Christ."

Not one can afford to be a 50 per cent man or woman, physically, mentally, or spiritually. Set your face toward a large life! Realize your possibilities. Always be your best!

Why the best? Because of the world's work.

WE ARE DEBTORS TO THE WORLD

Everything that has gone before us, enters into our lives and time. The inventions and discoveries of the past have brought unnumbered blessings to us. Educational, philanthropic, and religious leaders have studied, labored, suffered, and sacrificed for humanity. We enjoy the rewards of their service. And we have no right to appropriate these unnumbered blessings without giving back to the world the best possible life and service.

While ordinarily we ought to be glad to give our best self to the world because of our heritage and because others need the help of our lives, now, above all other times, the world's interests demand the greatest sacrifice and service from strong-bodied, clear-minded, and clean-hearted men and women, so that there shall be a harmonious and perfect support of the effort to save humanity from subjection to the German power.

Yes, it is our privilege to strain every muscle, make every sacrifice, give of our

best, that this war may end favorably to the interests of humanity.

And a host of people are realizing as never before that they have an important part in the world's work. Think how we went "over the top" in raising money for Red Cross work, for Y. M. C. A. work, and in subscribing to the three Liberty Loans. And we are to continue to do our bit, for, in the memorable words of our noble President, "To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other."

But the war will come to an end. And we believe that it must end in the overthrow of militarism, for otherwise the entire world will be subject to the German nation, or else the nations of the earth will continue to be war camps till Germany is conquered.

We do not like to think of the cost that we are paying for the war,—of the millions of homes where loved ones have gone out, never to return; of the flower of the young manhood of many nations lying in far distant graves; of nations groaning under the burdens of enormous debts contracted in this awful war; of the bitterness and hatred that will remain in millions of hearts. But we must think of these things, for they are inevitable.

But is this mighty upheaval among the nations to make us more cruel, immoral, and irreligious, or, tired of bloodshed, and hatred, and godlessness, and inhumanity, are we to realize the moral and religious betterment of the race?

If the things that you and I desire are realized and the highest good of individuals and nations gained, then Germany must be thoroughly defeated, and the nations arising out of the desolations of war must forever dethrone the god of war and bring to pass the Golden Age of the race.

The reconstruction period following the war will be richer in opportunity even than is the present when "civilization itself seeming to be in the balance."

Because of the world's work *the best are none too good.*

HOW CAN EACH ATTAIN TO HIS BEST

There are three institutions that work together to bring us to our best estate,—the home, the church and the school.

THE HOME

Of the three the home is the greatest in its possibilities to help or to hinder the developing life, for it touches all lives, and that, too, when the person is most susceptible to influence from without.

Human government recognizes the wise plan of nature that the child shall remain during the years of development in the care of the two who love it most, and who should be of all persons the most anxious that the child develop properly,—the father and mother. Of these two the mother, by her nature and because the child is almost constantly in her care during its earlier years, has the greater influence on the child. But the child needs a good father,—an honest, God-fearing, loving, clean man; a man who values the boy as did Horace Mann when he said at the celebration of the completion of a \$10,000.00 building for boys, that if the building were successful in saving one boy only it would pay for the cost. And when a little later some one asked him if the statement was not too strong, answered, "Not if it was my boy."

It is every child's right to have a good father. The best of fathers are none too good.

But the child's greatest need is a good mother.

Napoleon when asked what France most needed, replied, "Mothers."

And are not the changes for good that are coming in our country and in other lands dependent to a great extent on the realization of the Bible ideal of woman and mother? What have heathen religions done for women?

Gautama Buddha prayed that in the transmigration of his soul he might not be born as vermin; never go to hell; and never become a woman. No wonder that we find the woman in this religious faith that numbers 340,000,000 terribly degraded, and the condition of the 25,000,000 Buddhist widows most pathetic indeed.

As late as 1837 men in India were saying, "Can you teach a donkey reading? Can you teach so intelligent an animal as a horse to read? If you can, you can teach

a woman." But under the blessing of Christianity more than 1,000,000 women in India can now read.

A little Chinese girl went to live in the home of some missionaries, and at length became a doctor, and is now known as Dr. Mary Stone. Her family history runs back 2,000 years, and is printed in twelve great volumes. But she is the first woman of that family mentioned in the history. Doubtless there were many other women in her ancestry naturally as gifted as was she, but they were without the Christian conception of Woman and the help of Christianity.

The little children of the world need mothers like unto Mary the mother of Jesus the Christ.

A few years ago President G. Stanley Hall of Clark University said before the Religious Education Association, "For some children the mother is literally in the place of God." And the Commissioner of Education, Elmer E. Brown, declared that in the great majority of our homes "the burden of the earliest moral and religious training of the children will rest almost exclusively upon the mother of the family."

A great city mission worker has said that practically all bad men that are reclaimed in the mission had good mothers.

Today hundreds of thousands of boys in the trenches and camps and on the water are thinking of home and mother. And no other, save God himself, has a more helpful influence on them during these trying experiences in their lives.

"Down in Kentucky there lived a sweet-tempered, beautiful woman, illiterate in a way, as most of her neighbors were, but with all the virtue of a good mother. She did not know much about books, but she knew the Bible, and, with her little boy upon her knees, she told him wonderful stories. She knew little of science and art, but she knew nature, and she talked to her little son about the glories of God in the world. She had no knowledge of philosophy, but she told her boy that the meanest thing in the world was to be a liar or a hypocrite, and the greatest thing was to be a good man. When he was nine years of age she died, but that boy was Abraham Lincoln, and he says that all he was he owed to his mother."

The best of mothers are none too good!

Fathers and mothers, make and keep your homes the most inviting and the safest places in the world for your boys and girls,—“keep the home-fires burning,” not only for the returning of your soldier boys, but for those who are still under the parental care! And boys and girls, young men and young women, love your homes, and honor your parents while you are with them. *The best of children are none too good.*

THE CHURCH

Next to the home in its possibilities for good in our lives is the church. Even before the child is old enough to attend the public school he should be a regular attendant at the Sabbath school and the church. In these places he finds the best of associates; he hears the truths that are needed for character-building; he is directed to the life that is right before God and man; and is encouraged to enter a service that is unselfish and uplifting.

The ideals of the Christian and the unchristian life are quite the opposite. The one is unselfish, the other selfish.

Men have been saying that the teachings of Jesus are impractical, or as Li Hung Chang once said, The only trouble with “Jesus’ ideals was that they were too lofty to be practical.”

We have been living in a very materialistic age, and now in the midst of the awful carnage of war we are realizing the failure of materialism, and are turning our eyes to Jesus and things spiritual.

A few years ago many were satisfied that education is sufficient for the needs of humanity, but today we realize that German Kultur threatens the liberties and sacred rights of the human race, and we stand aghast at the inhumanities of the people whose educational institutions have been considered the greatest on earth.

A few years ago many were so carried away with the teachings of science that they lost their interest in religious things, but today the earth, the air, and the sea are at the mercy of the inventions of science. Instead of bringing life to the world it has become the destroyer of life. Science has made possible the most terrible war the world has ever seen.

The world is bitterly experiencing the impracticability of the methods of the most perfect human organization the

world has ever seen,—methods the very opposite of those taught by Jesus.

The words of Dr. Knox of Union Seminary, uttered in 1903 in the Yale course of lectures, are of greater weight now than when spoken: “It is not the teachings of Christ which are impracticable,” he says, “but their rejection, making nations armed camps, and leading each to legislate with sole regard to its own supposed interest.”

This time of failure in human things to bring in the golden age of man is the church’s opportunity to make known Jesus and the teachings of Jesus.

But some may say that the war is waged by Christian nations, and so proves the failure of Christianity. Has Germany’s course in preparing for, starting, and continuing the war been according to the teachings of Jesus? Compare the utterances of the Kaiser with the words of the Christ. “Billy” Sunday forcefully speaks the truth when he says, “The tragedy of the Kaiser is not that he is hellish and cruel but that he thinks he is decent. It is not that he is the mouthpiece of the Devil but that he thinks he is the Viceroy of God.”

Conditions in the world show the truthfulness of the assertion of Dr. Frank Crane that “millions follow Christ as a sort of fetish, or formula of salvation, or rigmale of superstition, who have not the slightest conception of his program of life.” Don’t blame Christianity for the awful delusions of some professors of religion that they are Christians. This is certain, humanity needs to get right at heart and to follow the loftiest of teachings.

And we can well say with a celebrated educator, “We believe that the religion of Jesus Christ offers a supreme challenge to the powers of personal life.”

A few years ago Mr. Hill, the great railroad man, was approached by some young men who were anxious to interest him in the plan to erect Y. M. C. A. buildings along the course of his railroad system. As Mr. Hill was a Roman Catholic they thought it wise to refrain from speaking of the spiritual blessings offered in the Y. M. C. A., and dwelt at length on the social, athletic, and other advantages offered young men. When they thought they had said sufficient Mr. Hill asked if they had said all that they cared to say, and they told him that they had. Then he asked why

they had said nothing about the spiritual advantages offered the men in the Y. M. C. A.; that he was interested in that part of the work only, for they had tried everything else without meeting the needs of the men.

Do the people of this country know what America needs more than anything else? Let the following editorial from the *Wall Street Journal* answer this all-important question:

“What America needs more than railway extension, and western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind father and mother used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work a half hour early Thursday night so as to get the chores done and go to prayer meeting. That’s what we need now to clean this country of the filth of graft and of greed, petty and big, of worship of fine houses and big lands, and high office and grand social functions.”

As the world feels more the need of a saving power and higher ideals of life the church, too, is catching a clearer vision of her life, and possibility to help the world. She is facing the future strong in the consciousness that she has the grandest opportunity ever offered to aid in establishing the institutions of society and the lives of men on the philosophy of the religion of Jesus Christ.

THE SCHOOL

What is the great reason for getting an education? Is it so that one can make money more easily and quickly? Is it to gain position, and honor, and power, and dominion? No, it is that the individual may realize normal growth, acquire knowledge, and so be able to give to mankind his best service. The individual and society suffer when the educational system does not develop all of the faculties. True education is a unitary process. It has not always been recognized as such. Coleridge tells of a man who knew 14 languages and could not speak a word of sense in any one of them.

Some of the brightest intellects that have gone out from our higher schools of learning have been the biggest rascals of their day.

Then, too, there is a tendency to take the short cut in educational work. When James A. Garfield was president of Hiram College in Ohio a man brought his son to take work in the college. When Mr. Garfield had explained the course of study the father said, “The boy will never take all that in, he wants to get through by a shorter route. Can you arrange it?” “Oh, yes, I can arrange for it. Your son can take the shorter course. It all depends on what you want to make of him. When God wants to make an oak, he takes a hundred years; but when he wants to make a squash, he requires only two months.”

Having the common welfare of the people in mind we say that children between certain ages must attend the public schools. To take the work prescribed in the grades and the high school, and a course in college, requires perhaps fifteen or more years. And these years are just the ones in which most careful moral and religious instruction should be given the growing child. But in our extreme position of religious liberty we have been insisting that religious instruction shall not be given in the public schools, and in some States we have gone so far as to say that the Bible shall not be read in the schoolroom. Because of these conditions a considerable part of our young people are getting little or no religious instruction, and too little moral training. Now religious education is not an appendix to education, but it is a very vital part of it. In fact the public school system, and a host of colleges and universities have come into being because of Christian belief in education, and the sacrifice and service of Christian educators.

The lack of moral and religious instruction in the schools supported by general taxation is met in part by Sabbath schools and the higher schools of learning that are maintained by private benefactions and moderate tuitions. In nearly all cases such schools find it difficult to secure sufficient funds to erect necessary buildings, provide equipment, and hire teachers. But their continuance is absolutely necessary to the highest interests of society and government, and especially are they needed till our public schools and other state institutions provide suitable religious and moral instruction to meet the needs of the pupils.

The founders of Salem College, and those who have sacrificed financially for its maintenance, and those who have so faithfully guided the institution through its course, and the splendid company of men and women who have taught in the fear of God,—these, all of these are rewarded in the hundreds of young men and women who have gone out into the activities of life helped and encouraged while here to be at their best, and do their best throughout life. Salem believes that the best are none too good, and is acting on that belief.

THE GOVERNMENT

The part that government has in bringing man to his best estate is somewhat different from that of the home, the church, and the school. It exists, as Mr. Gladstone said, to make it easy for people to do right and hard to do wrong.

The United States—the grandest country the sun shines upon!—had to come into existence. It came into being because of the determination of our liberty-loving forefathers to have homes, churches, schools, liberties, and rights such as would help its subjects to live the choicest lives. Its policy is subject to the will of the people. It has not yet realized its best in the interests of the people. It has made some terrible mistakes. It has tried some costly experiments. But it is making progress. Just now it is saying to millions of our men that they must leave their homes and business and serve their country in the army and navy; to able-bodied men that they must engage in some form of labor; that throughout the land the people must be limited in the purchase of certain foods; that liquor can not be sold to men in the army and navy; that certain regulations must be lived up to in the purchase of coal; and has taken over the management of the railroads through the period of the war. The government is doing these things for the common good, and for the interests of humanity. They are prophetic of changes that will come in the reconstruction period following the war, when our government, through the people,—women as well as men,—will make it harder to do wrong and easier to do right, and will give greater protection and help to the home, the church, and the school in their mission to help every one to realize his best in life.

THE YOUNG MUST GET AROUSED

Although the home, the church, and the school under the protection and encouragement of the government, may be offering the help most needed to aid in becoming choice men and woman, still hosts of people can be physical, intellectual, and spiritual failures.

As I was passing through a town up in the mountains a few months ago I called the attention of the stranger sitting near me to three young men who sat on the sidewalk near the train, idling away their time, spitting tobacco juice, and giving the passengers a glimpse of their worthlessness. Three of the wrecks of the hundreds of thousands in this land of splendid ideals and large possibilities.

Michael Angelo once visited the studio of his friend Raphael, when the artist was absent. On the easel was the sketch of a human form, beautiful but too small. Michael Angelo took a brush and wrote under the figure the word "*Amplius*."

Today I am writing under your life the single word "*Amplius*."

Young people, if you realize your possibilities, if you do your part in the world's work, you must get aroused. If you engage in battles that win out for humanity you have got to get into the fight.

"How's the boy gettin' on, Davis?" asked Farmer John Field, as he watched his son, Marshall, waiting upon a customer. "Well, John, you and I are old friends," replied Deacon Davis, as he took an apple from a barrel and handed it to Marshall's father as a peace offering; "we are old friends, and I don't want to hurt your feelin's; but I am a blunt man, and air goin' to tell you the truth. Marshall is a good, steady boy, all right, but he wouldn't make a merchant if he stayed in my store a thousand years. He wern't cut out for a merchant. Take him back to the farm, John, and teach him to milk cows." But Marshall went to Chicago; saw poor boys making success; breathed in the air of that growing city; asked himself, "If others can do such wonderful things why can not I?" and became a merchant prince and a princely merchant,—accumulating a "fortune of \$150,000,000.00 in a clean and honest way." *Marshal Field got aroused.*

A celebrated teacher of music said to an ambitious girl, "You must change your en-

tire method of singing." The girl had already spent three years in voice culture; and had attained some success. Naturally she resented the advice, but she went to her room to think it over, for she knew that her adviser was the most famous master of vocal technique in Europe, and had trained many of the most brilliant artists by his method. For a time she hesitated, for the sacrifice seemed too great. The next day she went again to the great teacher and said: "I am determined to be content with nothing but the best that is possible for me, no matter what the sacrifice may be." The young woman who was not content with the *second best* was Jennie Lind, the world-renowned singer.

Young people, if your method of life will not make you the best possible, change it "no matter what the sacrifice may be." *Do not be content with the second best.*

"What is this life except a trust
For nobleness and right,
The torch which, while we may, we must
Still bear and keep alight;
And when, from our exhausted will
It flickers, hand it on,
That it may burn and beckon still,
Till Time itself be gone."

NOTES ON ADDRESS DELIVERED BY HON. MAJ. M. M. NEELY, M. C.

IN the main, Mr. Neely's address bore testimony to this greatest of all republics, our own, now standing firm among the tottering thrones of the world.

America has never reveled in bloodshed but in things that have made for the best of life. The American people from the very hour of their nation's birth have worshiped at the shrine of peace. They have never sought war. They have simply followed it when forced to do so that human liberty might live forever and ever, and now in this greatest struggle that the world has ever known, our country is ahead.

In order that our determination that the last vestige of Prussian militarism may be crushed, let us keep in mind why we are thus engaged. Men in other lands are dying that democracy may live. We may not be called upon to do as much but we should be willing to do no less.

"It may not be on the mountain's height,
Or over the stormy sea;
It may not be at the battle's front

My Lord will have need of me;
But if by a still, small voice he calls
To paths that I do not know,
I'll answer, dear Lord, with my hand in Thine,
I'll go where you want me to go."

Germany had maliciously outraged our people and institutions for two years before we found national honor and all of its accompaniments pleading with us to protect. We took our place by the side of the struggling nations of the world who had long borne grievances far more severe, and the sword will not be sheathed until German Kaiserism with all of its allied forces is crushed and defeated in its unworthy purpose. That this can and will be done is not a matter of doubt. Nothing is impossible to the brave soldiers who have taken the sword and espoused the cause of righteousness.

Today two million American boys are marching for this purpose. Sooner or later they must face the foe on foreign soil. The most of them will come back; the bells will ring, the flags will flutter amidst the shouts of the people. In the nature of things, some of them will not come back, but how could men die nobler? Better that every man should die than that liberty should perish from the earth.

Belgium and France have suffered atrocities which are spared us simply because the Prussian army is so far removed from us that it can not reach us. All that has been done in other lands by that reign of terror would be manifold in its intensity in America could it once get a foothold here. God forbid it and only by our supreme effort can it be avoided.

We are fighting for the ideals we know to be supreme in the purpose of God. Why does not God intervene? Why do the innocent suffer? From Calvary's cross to the present day, Christian principle has stood its own ground by sacrifice and bloodshed.

Today our boys in France, against countless foes, carry the American flag—that flag that has never known defeat—and eventually that flag will float from the Kaiser's palace in the ruined throne of the Hohenzollern's.

What will you do to aid your country in this great crisis? To do less than your very most is no less than treason.

The thought of money-making should never be entertained in such a time as this.

No one is justified in speculating now. Put yourself in the way of helpfulness, be it as a farmer, teacher, doctor or minister. Give generously of your money, help the Red Cross which is relieving our wounded boys. If you can not give all that you wish, give of what you can and give it gladly. The voices of Christian people everywhere are urging us to fight to the very last and their prayers and sacrifices are helping.

May we not console ourselves that after this carnage all men will be so sickened with slaughter that manifestations of hate will perish from the land?

May the white light that streams from the life of Jesus Christ, the Prince of Peace, shed a flood of everlasting rest and happiness upon the now suffering nations of this war-weary world. God grant that it may be so.

"Here's to the blue of the wind-swept North,
When they meet on the fields of France.
May the spirit of Grant watch over them all
When the sons of the North advance.

"Here's to the gray of the sun-kissed South,
When they meet on the fields of France.
May the spirit of Lee watch over them all
When the sons of the South advance.

"Here's to the sons of the North and South,
When they meet on the fields of France.
May the spirit of God watch over them all
When the sons of the Flag advance."

NOTES ON ANNUAL SERMON BEFORE CHRISTIAN ASSOCIATIONS

REV. G. E. BARTLETT
Pastor of the First Baptist Church,
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Text: "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?" Matthew 7: 16.

The Sermon on the Mount was spoken to a choice group of men elected in the infinite wisdom of Jesus, knowing that after his departure the work he had begun must be carried on by them.

The answer to the text is positively "No." Some scholars call this sermon a constitution of the Kingdom of God, the Magna Charta of the Kingdom to come. Others call it the individual side of life set forth by the Great Teacher, just adding deeds of righteousness to deeds of righteousness till the whole is woven into a plan of life. It is immaterial which view we take, for in either case we must arrive at the conclusion, it leads to the Kingdom of God.

To these young people on whom rests the reconstruction of the world, let me speak of the principles of this sermon. Character is not the product of the forces of fate. Every man is known by the fruits he bears which are the results of his character building in his daily life. In life there are always forces which can not be avoided.

First, there is the force of heredity. It is no choice of our own but in some way nature has brought to us traits and conditions which make our natures. They are fixed by those who have lived before us.

Second, there is the force of environment. Every man is born into an influence which will shape his life in connection with the environment surrounding him and which he can not resist.

Third, the force of will. Every man and woman today can improve upon his heredity or environment by his God-given liberty of thought and action. By looking to the loftier heights, I can improve upon my natural self. By high ideals I can control a faulty heredity.

These inevitable laws surround us. We can not get things by chance. Taking these great forces into consideration, let us get a vision of a higher life and we will rise.

Then there are three great problems facing us.

First, the problem of existence. We are all animals, the law ruling which is the law of perpetuity. We must be strong physically if we would aid in the perpetuity of a healthy race. The baby is simply a bundle of possibilities. Education alone will develop those possibilities. We must give utmost attention to the problem of existence if we would be potent forces in this universe. All must face the responsibility of physical strength in its influence to the world.

The second problem is that of adaptability. We can not divorce ourselves from the influences around us. Every man is a link in the chain by which God is binding earth to Heaven. "How strong a link am I in the chain?" God's purposes are defeated if each human being is not as strong as God intended him to be. A weak stone in the structure mars the whole edifice. It is said of Solomon's temple that each stone was cut and polished before one was laid and all went together without

the sound of hammer. Your problem is to seek to adapt yourself as you look out into the future. True greatness is not in swaying the scepter over our fellow-men. That is Kaiserism. True greatness is in finding our place in life.

The third and greatest problem is that of true happiness. God never intended that man should not know those things which should enrich the soul. Not entertainment merely, that is cheap. Happiness is in our own lives. It is found in the realm of sacrifice. Human happiness is the consciousness of the soul that it has put itself in the avenue of true service. The man who truly serves shall ultimately know true greatness. A mother of France having five sons gave four to her country. She then told the only one left for her comfort and stay to offer himself. He did so and his lifeless form was soon all that was left to her. She raised her hands to Heaven, "Thank God but France shall live," happy that no sacrifice was for her too great to aid so worthy a cause.

Would you seek that source of happiness which brings peace to the soul? You will find it there on Calvary's mount. Life is to be determined not by plucking from the thorn bush a few grapes. Honestly face the right, pay the price of the struggling soul, seek in humility to occupy the place that God has designed for you and true happiness is yours.

Do noble deeds, not dream them, all day long;
And thus make life, death, and that vast forever
One grand sweet song.

SOME GOOD THINGS HEARD AT COM- MENCEMENT

From a class paper, "Development of Democracy":

"Thus we see the progress of this wonderful system of government 'of the people, by the people and for the people', in the nations of the world. Beginning with the efforts of Greece over six hundred years before Christ, we have seen the struggles of Rome, England, America, France, Mexico, Switzerland, Italy, Cuba and Russia, all toward the one end—a liberal democratic government. Thousands have died for this cause, thousands more will die for it before democracy becomes a reality throughout all the earth. But the day is coming, slowly but inevitably; per-

haps even in our day we shall see the dream of 'equality and fraternity' come true, the whole world justly and wisely governed as the 'new democracy'; and best of all, 'the brotherhood of man' not a fancy but a reality."

From a class paper, "World-wide Democracy":

"If men could rid themselves of the sentiment of rivalry and hostility between different nations, they would perceive that the matters in which the interests of different nations carried outweigh those in which they clash; they would perceive that civilization depends upon all nations. Inventions and discoveries bring benefit to all. The progress of science is a matter of equal concern to the whole civilized world. Whether a man of science is an Englishman, a Frenchman or an Italian is a matter of no real importance. His discoveries are open to all and nothing but intelligence is required in order to profit by them. The whole world of art and literature and learning is international. What is done in one country is not done for that country alone but for all mankind.

"The spirit which we should wish to see prevail will be something added to love of country, not something taken away. Just as patriotism does not prevent family affection, so the world spirit does not prevent affection for one's country. It will however somewhat alter the character of that affection. The things which he would desire for his own country will no longer be the things which can be acquired only at the expense of others but rather those things in which the excellence of any one country is to the advantage of all the world. He will wish his own country to be eminent in thought and science, to be friendly, just and generous. He will wish it to help mankind on the way toward that better world of liberty. He will not desire for it the passing triumphs of narrow possessiveness but rather the enduring triumph of having helped to embody in human affairs something of that spirit of brotherhood which Christ taught. He will see that that spirit embodies not only the highest morality but also the truest wisdom,—the only road by which the nation, torn and bleeding with wounds which scientific madness has inflicted, can emerge into life where good will is possible and joy is not crushed at the call of menial duties."

From a class paper, "The New Education":

"Education may no longer be viewed individually or locally; it must be considered nationally and even internationally. Attention shifts from the personal career to the needs of the country. For Emerson 'America' spelled 'Opportunity'; today and in the future, America will spell 'National Service.' Men and women must be fitted to live in a democracy and serve in a democracy. If our government is to be 'of the people, by the people and for the people'; these same people from whom government is to come must be educated for national service. We should keep in mind that the ideas taught in the schools today become the actuating principles of democracy tomorrow.

"The new education will provide for the proper cultivation and development of all the inherent parts of the human plant. These are days when care should be exercised lest the same thing befall us that has befallen our enemy across the sea. While we are mustering all our forces to overcome our opponents in war, we are giving much attention to efficiency. This seems to be necessary at this time but it is just as necessary that those who believe in cultivating the spirit should hold high the torch of humanistic culture. Education is for life and not for efficiency, merely. 'It is to save the spiritual heritage of humanity that we are fighting and it is that heritage that education must bring to every child and youth if it fulfils its supreme trust.'"

From an oration, "The March of the Flag":

"Fostered by the people and upheld by our able statesmen, the flag was the hope and inspiration through the nation's infancy. Always advancing, never retreating, it floated triumphantly through the nation's early years. Men hastened to render service in the government, not to gain political fame but to serve under a flag made dear to them. Office holders of today should remember and be guided by this same love and trust.

"For more than a century it has been the policy of our nation to enter into no alliance with any foreign nation and we still adhere to this policy, but we have been driven by force of circumstances to ally ourselves with other great powers to suppress German policies. Such an alliance

will of necessity send thousands and thousands of this nation's young manhood back to the land from whence their fathers came to give the last full measure of their lives for the principles that are represented by the Stars and Stripes. That flag will go with the mass an inspiration to valor and death. It will be weather-beaten, torn and battle-scarred but not defeated. The Civil War settled the question of states' rights, but this war is to settle the question of nations' rights.

"In this momentous question, the people living under the Stars and Stripes will pay the chief role of all nations; hence it is glorious to be an American and to believe in and love our nation's emblem."

From an oration, "My Country, Right or Wrong":

"We have seen that our country is right, and being right deserves our support to the limit. But loyalty to our country does not demand that we distort facts to make her past appear stainless, her present irreproachable; and enthusiasm in this great cause does not mean that we must close our eyes to the social and economic injustice in America and make her appear perfect. Admitting these and acknowledging past mistakes does not detract from our pride in her, neither do we insinuate that she is not worth dying for. . . . We can love our country seeing where she is wrong, seeing also her inherent goodness.

"Love your country, right or wrong; support her with your last cent, your last drop of blood; help her with all your heart to get 'over the top' in this titanic struggle for world-wide democracy; but remember that first duty is toward God and Right. Others have caught this vision for there are thousands of German blood fighting in the allied lines today against their fatherland at great pain to themselves because they are true to God and humanity.

"America, our country, right or wrong! If right, to keep her right; if wrong, to set her right."

From a class paper, "Illiteracy a Menace to Democracy":

"In searching for the secret springs of progress we find them in great epochs of individual development—in those great events which have wrought a change in the human mind and heart—in the man

WAR LESSONS

Some time ago a prominent Englishman was asked what lesson had been most deeply impressed upon him by the great war. He said that the truth which had been most deeply impressed on his mind was definite. It was that such great possessions as truth and honor and liberty can be preserved in the world only if those who believe in the value of these things are prepared, if challenged, to sacrifice everything, even life itself, in their defense. We are beginning to learn this lesson in our own beloved land. If any are dwelling in a fool's paradise they will be rudely awakened.

It is a great mistake to suppose that we win these precious jewels once for all. Because they are precious they are coveted. From earliest days men have had to fight for liberty, because there have always been enemies who would enslave them. We are not far enough along yet to be able to enjoy the best possessions in peace. The great battles of the world have centered around its most fertile fields. As long as savages inhabit the earth they will make reckless war to obtain whatever things they want. As long as there are wicked men within the bounds of civilization they will scruple not to pilage and slaughter and devastate.

The only enduring restraints are moral restraints. We can shoot a robber as we would a wolf, but the first thing we know there is another robber in his place. We can lock up the violent and the cruel, but it would take a vast area of prisons to hold them all. The only practicable thing for us to do is to follow the gospel plan; that is, to work upon the hearts of men and teach them to be kind, honest, and faithful. In the long run this will prove to be the only winning policy.—*The Classmate.*

TO EVERYONE HIS BURDEN

To every one on earth
God gives a burden, to be carried down
The road that lies between the cross and crown.
No lot is wholly free;
He giveth one to thee.

Some carry it aloft.
Open and visible to any eyes,
And all may see its form and weight and size.
Some hide it in their breasts,
And deem it there unguessed.

—*British Weekly.*

himself. This development appears in every institution connected with the progress of civilization. Christianity itself was not addressed to the external conditions of society. It attacked not the great political evils of the day nor the wrong and injustice interwoven into the social system but it aimed at the improvement of man as an individual—at the regeneration of his moral and intellectual character. It thus struck at the very root of social evils, for nations are composed of individuals. As the individual is, so will be the nation.

"We have assumed that Columbia's sons are capable of self-government and that they will not hasten their own national destruction. We must insure the perpetuity of our free institutions by the education of the masses, a better safeguard to national liberty than standing armies or fleets of ironclad.

"Visit some of our cities and behold there the numbers of those untouched by the influence of civilization. Go to some of our western towns where no church bells echo the invitation of religion and no church spires point heavenward.

"A monarchy may well bear the great burden of illiteracy if her scepter is wielded by enlightened and virtuous sovereigns, but woe to the republic when the reigns of the government are intrusted to ignorant hands.

"Educate the American people and the light of Christian civilization will grow brighter and brighter as the masses attain a fuller realization of their duty and their opportunity. Already a better day is dawning. The lever of universal education is accomplishing its work and all the signs of the times point to that glorious day when virtue and intelligence shall be extended to all the world and the people of every land and every nation shall clasp hands in the dawning millennial of peace and good will."

There are two things which we need never economize, love and thought; since the generous use of each but increases its mountain.—*Margaret Fuller.*

"The greater one's love for Christ, the more effective is one's co-operation with other Christians."

EDITORIAL

Get Together In many ways Jehovah is speaking to his children in these passing years, and it will be well if they listen to his messages. Some of them are given with such unmistakable emphasis that we wonder when any mortal fails to hear the voice of God in the life of today. Men claim to hear his words spoken four thousand years ago, and look for his teachings in events that happened before they were born, but close their ears to his lessons now being given in the mightiest events of the world's history.

Who can look upon the mobilization of the armies of England, France, Belgium, Italy, and America, pledged to stand by each other against a common foe without hearing the voice of God saying, "Get together and stand by one another." This wonderful mobilization of the resources of nations, this syndicating of brain and heart regardless of all differences, and the ignoring of petty questions that might divide and distract, in order to co-operate in fighting for the right, is the sublime spectacle of this age.

The Providence that holds the destiny of nations, the mighty One whose voice is heard in all history, is saying to men, "Get together, stand together, or your doom is sealed."

The Kaiser is reported to have said, "I shall conquer them, for they have no single command." The Allies wisely listened to the voice of God in history, and united for efficiency and for victory. Now co-operation is the word of the hour. Soldiers of various sections, men of widely differing opinions as to policies and methods, are trusting one another. The spirit of sectionalism would be fatal. To quarrel among themselves or to allow any divisions to come in would only give the enemy an advantage meaning utter defeat to the Allies. The only hope is to keep together in the spirit of hearty co-operation.

Can we not hear the voice of God to the church today, speaking as plainly to it as he does to the nations, "If you would live and grow and meet the drives of your persist-

ent foe, *get together*. Let each man love and trust his brother; all join heart and hand in work for the triumph of Christianity. Give sectionalism no place among you; keep the unity of the spirit in the bond of peace, and victory shall crown your efforts."

Christian Allies Are Co-ordinating Their Forces We believe strongly in separate denomi-

national life in order that the great truth for which we stand shall be kept clearly before the world. The great Baptist Denomination also holds that the cause of Christ is best promoted by having different sects to magnify truths which people of other communions may minimize or overlook. The same is true of other peoples whose church relations and affinities draw them together in organizations for mutual help.

No one denomination can claim to possess all the truths of the religion of Christ. In most cases there is full agreement upon what we all term the fundamentals of Christianity. Upon these great principles all churches stand upon common ground, and they are compelled to face common foes. The mighty forces of immorality and organized vice in many forms are allied against the churches of Christendom, and unless the people of God can agree to co-operate and mobilize in a strong federation against them there is little hope of victory. The evil one has long been gaining ground and "trenching in" to hold his gains because the churches could not agree to organize and stand together upon the grounds they held in common. Until this fact was duly recognized and the churches of America began to co-operate in the fight against the rum power, the liquor interests could laugh them to scorn. But when all denominations mobilized their forces against the common enemy the cause of righteousness began to win victories. It is only by co-operation that denominations are brought together as an allied army of the Lord against the powers of Satan.

This mobilization of Christian forces should in no way necessitate the giving up of vital truths essential to the life of any church taking part in the movement. On the contrary it gives the best opportunity possible for such a church to hold up the light as to its own special views whenever

necessity requires, and that, too, in a way and under conditions that can give no offense. Indeed a church thus co-operating with others for the common good and still standing true to its special tenets will command respectful attention from those differing from it much more than it possibly could by shutting itself up within its own denominational walls and denouncing all who fail to accept its views.

The world needs the full service of all Christians combined if the mobilized forces of Satan are to be conquered. Denominations that isolate themselves from all union efforts on the part of other Christians, churches whose narrowed vision prevents their seeing the world-wide need of broad co-operative work for the good of the race, must necessarily lose power by shrinkage in themselves, and subtract something from the general power essential to complete victory.

In everything excepting in matters pertaining to the Sunday as against the Sabbath, Seventh Day Baptists can heartily co-operate with other Christians in order that the strongest possible allied forces of all denominations may be marshaled as one army in the conflict with evils that threaten us all.

Salem College Old and New Precious memories revive whenever we see anything regarding Salem College,

and we know full well that those who have watched its growth and marked its good work for thirty years must have a warm place for it in their hearts. One of the best illustrations of its material growth is seen in the two pictures we reprint in connection with its commencement story in this RECORDER. And its growth in the number of students can be easily imagined by thinking of the time when the little old building had ample room for all comers, and by remembering that the two new ones are now none too large.

By reference to my diary for 1892 I find this entry under September 1: "Began my duties as president of Salem College. How strange it seems! God only knows how reluctantly I enter upon this work. I simply succumb to the inevitable. There is no other way for me to go to save the school. I can only accept the place for *one* year, with the privilege of deciding later as to permanent work. *I would rather preach.*"

Nearly a year later, after acting as both pastor and president, I find this memorandum: "Brother Huffman installed (today) as pastor of Salem Church. I am out of a pastorate for the first time in nineteen years. Must hold the presidency another year at least."

As the years went by with their work of Christian education, which brought the new president into close touch with so many young people eager to make the most of themselves and widen their influence for good, the conviction grew upon him that no pulpit in all the land could offer such opportunities for helpful service, and he became more and more reconciled to the college work.

Look at the two pictures and then at the catalog of 1892 and 1917, and you will be impressed with the harvest now in sight from the early seed-sowing in West Virginia's efforts for education. Twenty-six years ago, the little old building stood a mere shell, with bare walls, naked floors, few seats, no window shades, no library, and scarcely a piece of apparatus; but with open doors inviting students to enter for whatever help consecrated teachers could offer. When the fall term of 1892 had been running nine days, only forty-two students had been registered, several of whom were only in the business and telegraphy departments. Forty-seven made up our roll for the entire term. The full year gave us only one hundred and thirty-one registries including those in music and in the business classes.

Today on the old campus stand the two magnificent college buildings shown in the cut on another page. In addition to these the college owns a president's home, seen on the hillside just above the buildings, and a good gymnasium to the right of Huffman Hall, just out of the picture. Into these fine buildings nearly four hundred young people are now coming year by year for education. An excellent library, plenty of apparatus and necessary equipments await them there, and so far as students are concerned the outlook for Salem College was never better.

The one shadow, and one that overhung all the bright days of the recent commencement week, is the distressing financial handicap. The number entering the summer school exceeds all expectation; but still the shadow hangs over them, and among the

last words of a recent letter full of the encouraging outlook as to patronage, we read, "All that Salem College needs is money."

We wonder what will be the outcome. Can it be possible that our people, after nursing such a school into life and expending thousands of dollars to perfect it thus far, will leave it to die for want of endowment? It can not be. Of all the mistakes made by Seventh Day Baptists in a hundred years this would be the worst. We can endow it if we will. In the days before West Virginians "struck oil" such a college plant was out of the question, and had it not been for friends outside the State the school could never have survived its first twenty-five years. Every one can see now that the people of the Southeastern Association have done wonders by way of buildings, and they will continue to do great things. But this can not excuse others from rallying around the school that has given so many strong men to the denomination.

NOTES BY THE WAY

SECRETARY EDWIN SHAW

Eight Seventh Day Baptist ministers attended the church prayer meeting on Wednesday evening at Battle Creek,—Pastor M. B. Kelly, S. W. Threlkeld, H. D. Clarke, George C. Tenney, George W. Lewis, D. B. Coon, H. N. Jordan, and myself.

Each additional visit strengthens the conviction that Battle Creek offers unusual opportunities and advantages to Sabbath-keepers. I find our church there growing and prospering. Young people can easily secure employment with Sabbath privileges. A spirit of loyalty and an interest in denominational matters very largely prevail. The large spacious parsonage provides a meeting place for all the church activities except the Sabbath Day services, which are held in the chapel of the Sanitarium. At the prayer meeting already mentioned the people were much interested in the account given by Brother Tenney of his visits at Shiloh and Verona as the delegate from the Northwestern Association.

It was my privilege and pleasure to attend a short series of meetings at White Cloud, in company with Brethren D. B. Coon, M. B. Kelly, and C. W. Threlkeld,

a service on Friday evening, two on Sabbath Day, and two on Sunday. The people of White Cloud take second place to none in the spirit of hospitality and social fellowship. The testimony meeting on Sabbath morning was especially marked by earnestness and promptness on the part of many who took part in the service. The people took a special interest in the strong, stirring, fervent message of our aged brother, Rev. C. W. Threlkeld, the evening after the Sabbath.

In a business session on Sunday morning the church voted to ask for admission to the Seventh Day Baptist General Conference. Arrangements were also made for the establishment of a semiannual meeting of the Seventh Day Baptist churches of Michigan, a June meeting in White Cloud, and a November meeting in Battle Creek, each year. It is expected that evangelistic meetings will soon begin at White Cloud, under the general supervision of Evangelist D. B. Coon. The people are already anxious and eager for the meetings to be started, and are praying for and expecting a blessing, sure promises of success.

The pastor of the church, Rev. John C. Branch, is also a physician with a large practice. About ten o'clock the evening after the Sabbath he had a call six miles out into the country. It was rather dark, raining a little, and I asked permission to go with him on his midnight journey, a favor which he graciously granted. The automobile almost annihilates time and space, and we were quickly at our destination, a home of evident poverty. A little after midnight, as I sat by the kitchen stove talking with the man of the house, even in the dim light of a smoky lantern, I could see his face brighten with relief and gladness as we heard the first cry of a baby girl, his third child in six years, the doctor's fourth baby in as many days. As we were on our way back to town about half-past one o'clock, the doctor remarked, talking more to himself than to me, "Poor people, I can't charge them more than half, if I make any charge at all." I hope he will attend the Conference at Nortonville.

These notes are being written between five and six o'clock in the morning at a railway station, called "Grand Junction,"

a very ambitious name for nothing but a "junction." A brief visit was made yesterday and last evening at Bangor, Mich., about seven miles from here, where a Seventh Day Baptist church was organized last year. I trust that our evangelists may be able to visit Bangor for two or three weeks this summer to give encouragement to the faithful workers here, and to bring others to the life that is hid in Jesus Christ.

This is the fruit section of Michigan. At Bangor this morning the train had to wait fifteen minutes while several hundred crates of strawberries were being loaded upon the express cars. Yesterday I walked through great orchards of apples, pears, peaches and grapes. Lake Michigan is about ten miles to the west, and Chicago almost directly across the lake.

I await with anxious eagerness the morning paper. What progress has the cause of human liberty made? What reverses have been met? Our trust, O Lord, is stayed on thee, and right and truth shall yet prevail through all the earth!

MEETING OF MEMORIAL BOARD

The third quarterly meeting of the Board of Trustees of the Seventh Day Baptist Memorial Fund was held in the church parlors, April 14, 1918, at 10 a. m.

Members present: Henry M. Maxson, J. A. Hubbard, W. M. Stillman, Orra S. Rogers, C. W. Spicer, F. J. Hubbard, E. E. Whitford, William C. Hubbard, and Accountant Asa F. Randolph.

Minutes of the January meeting were read. Correspondence was read from Mrs. Edwin Shaw.

It was voted that we apply the name "Ministerial Relief Fund" to all funds contributed for the relief, or maintenance, of Seventh Day Baptist ministers, and that we request the heirs of the late Sarah P. Potter, who started this fund by bequest, to assent to the change in name. All monies given or earned from bequests, for relief of our ministers, are now carried in one fund, named above.

The Treasurer's third quarterly report was presented in detail and, on vote, ordered approved as soon as the auditors sign it.

A general discussion was had when the

names of the delinquents were read. These are war times and the Trustees feel they must exercise judgment in pressing for interest somewhat overdue.

The Finance Committee was authorized by vote to sell what was formerly the Martin A. Rose property on Second Street and Terrill Road.

The George H. Babcock Discretionary Fund was voted to Salem College, amounting to \$149.87.

The Henry W. Stillman Fund was voted as follows: to Milton College, \$191.25; to the American Sabbath Tract Society, \$95.62; to the Seventh Day Baptist Missionary Society, \$95.63.

The Delos C. Burdick Fund was voted as follows: \$68.56 to the Tract Society; and \$68.56 to the Missionary Society.

The matter of providing a plan for receiving Income Gifts and making agreements was referred to the President and O. S. Rogers.

Regular monthly payments from the Ministerial Fund were continued to Rev. S. R. Wheeler and Rev. Madison Harry.

Minutes of the meeting were read and approved. Board adjourned.

SECRETARY.

Other funds distributed as follows:

Alfred University	\$963.72
Milton College	803.08
Salem College	105.56
American Sabbath Tract Society..	575.21
Seventh Day Baptist Missionary Society ..	434.35
Seventh Day Baptist Education Society, Theological Seminary	52.77

THE ONENESS OF BELIEVERS

I believe that some of us have been making a grave mistake. We have been antagonizing the Greek Christian, the Roman Catholic; and others who don't perfectly agree with us, instead of believing that there was a common unity between us, and trying to discover the points of agreement, rather than those of discord. I believe if the churches would endeavor to find the points of agreement in one another, and remain churches as they are, we should do a great deal to bring about the true unity of the body of Christ—one bread, one cup, one faith, one purpose, one baptism, one Lord over all, blessed forevermore.—*F. B. Meyer.*

YOUNG PEOPLE'S WORK

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

OUR ABILITIES FOR CHRIST

MARY DAVIS

Christian Endeavor Topic for Sabbath Day,
July 6, 1918

DAILY READINGS

Sunday—Our hearts for Christ (Matt 22: 34-44)
Monday—Our intellect (Heb. 8: 10-13)
Tuesday—Our time (Ps. 90: 1-17)
Wednesday—Our skill (Exod. 31: 1-11)
Thursday—Our strength (2 Cor. 11: 17-33)
Friday—Our bodies (2 Tim. 4: 6-8)
Sabbath Day—Topic, Our abilities (Matt. 25: 14-30) (Consecration meeting)

God has not given to each of us the same gifts. Some have a natural ability for one thing, some for another. We can not all preach, nor teach, nor be successful doctors, nor can we all be missionaries. Some one must stay at home and do the seemingly less important things in order that the others may carry on their work. Well do we know that, in the present war, only a small percent can be soldiers, or can serve

on the battlefield. Yet we each have a part and we serve according to our several abilities.

God does not ask us to do that for which we have no talent. If we use those talents which we have, faithfully and wisely, we need have no fear that we are not doing his will. If we do our best all of the time, remembering that we are doing it for him, we will surely hear the words, "Well done, good and faithful servant."

In ancient times, slaves were often given, by their masters, an amount of money to be used in trading, and the increase always belonged to the master. So with us. God has given us all we have; therefore all is his. Shall we not use it so that we may give it back to him someday, not just as he gave it to us, but "with usury," that it may be profitable to him also?

To serve God we must serve our fellow-men, and this must be a willing service. Cicero said, "It is wrong for a man to bury himself in study and pleasure and be of no service to his fellow-man." Surely the wise men of old were not using their talents for Christ when they secluded themselves from

(Continued on page 767)

CONFERENCE

The relation of Seventh Day Baptists to the World's Crisis

THERE IS A RELATION

What is it?

What shall be our definite part in the adjustment of world conditions both now and after the war?

Think this out along the broadest lines of which you are capable

IT DEMANDS THE BEST THERE IS IN YOU

(Continued from page 766)

the world and thought good and holy things instead of doing them.

"If thou hide thy treasure upon the earth, how canst thou expect to find it in Heaven?" (Enchiridion). Let us each ask ourselves, "Do we hide our talent or do we use it?"

TO THINK ABOUT

What gift have we to consecrate to Christ?

We have the ability to influence others. Do we use this for Christ?

Why should we try to serve Christ?

How does Christian Endeavor help to develop our gifts?

ARE YOU COMING TO CONFERENCE?

Nortonville is hoping you will but is not content with simply hoping. They want to know what you really plan to do.

These are not normal times. All must conserve. We want to for the denomination and nation. We are just as hospitable here as ever, but we feel that it is a denominational and patriotic duty for you to let us know early, if you plan to come. We want to plan wisely and provide for your needs and comfort in every possible way, and you are aware that we can do that much better, if we could know immediately the approximate number that will be here.

The pastor, or church clerk where there is no pastor, will be expected to respond immediately and as often as necessary to keep us informed as to delegates.

Send all communications to Mrs. Herbert Cadwell, Nortonville, Kan.

MRS. HERBERT CADWELL,

MRS. CALVIN SNAY,

MRS. HENRY RING,

Reception Committee.

WHY CATS FALL ON THEIR FEET

A scientist has constructed an ingenious model to show why a cat in falling invariably alights on its feet. This model, roughly speaking, consists of a cardboard cylinder wherein are stuck four rods to serve for legs, together with a tail devised on similar principles. The object of the experiment is to show that a feline's peculiar faculty depends on the rotation of its tail with sufficient vigor.

This faculty is one especially developed

by climbing and leaping animals, such as members of the cat tribe, monkeys, squirrels, rats and most lemurs. As mentioned, the tail plays an important part in the turning process. According to the investigator, all tree-inhabiting monkeys have long tails, and there is not the slightest doubt that these tails are of great aid to all climbers in enabling them to turn in the air. The tail also serves as a balancer, as evidenced in the case of a squirrel, which may be seen walking along a tightly stretched wire or string, swinging its tail from side to side much after the manner of a tight-rope walker balancing himself with a pole.—*Montreal Standard.*

We can be strong in heart and will, if not in body and nerve. And a strong will can do much with a weak body. A strong soul is able to utilize a diseased or weak body by intervals of rest, by taking careful thought for unnecessary steps, making the head save the feet. Greatest of all, a strong spirit can bear pain and weakness with patience.—*Home and School.*

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SPECIAL NOTICES

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

FRANK J. HUBBARD, *Treasurer*,
Plainfield, N. J.

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

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

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue every Sabbath afternoon. Sabbath school at 2 o'clock. Preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry Street.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Morningside Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

There are two kinds of freedom—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—*Charles Kingsley*.

THE SABBATH RECORDER

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

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

Advertising rates furnished on request.

Do any hearts beat faster,
Do any faces brighten,
To hear your footsteps on the stair?

—*Mary Raymond Andrews*.

The grand essentials of life are something to do, something to love, and something to hope for.—*Thomas Chalmers*.

MEN WANTED

By an agricultural implement manufactory, classed by the government as B1. Permanent positions, but those desiring employment for the summer months will be welcome. Men wishing to keep the Sabbath will find an excellent opening here. Wages 30 to 40 cents per hour. Experience not absolutely essential.

BABCOCK MANUFACTURING CO.,

Leonardsville, New York

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

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It either wholly supports, or assists in supporting such work in China, Java, Holland, British Guiana, and the United States.

Sources of Support

It has a small income from invested funds that have been left as legacies to the Society; but its principal support for conducting this work is the voluntary contributions of the people.

Notes in the Bank

These contributions have been slow in coming in this year, due no doubt to the many calls for financial help from the Red Cross, the Y. M. C. A., and other worthy objects. The Society is now being forced to carry notes in the bank at Westerly in order to pay the regular salaries to those who are conducting the work.

An Appeal for Contributions

The fiscal year for the General Conference will end June 30. An appeal is made to the churches and to the people in general not to forget or neglect this important work.

Do It Gladly, Do It Now

If the people "have a mind to work" it will not be necessary for the Society to come up to Conference with a deficit due to a lack of expected contributions. Give your offerings to the treasurer of your church who will forward them to S. H. Davis, Westerly, R. I. Or if that method is not convenient, send directly to Mr. Davis.

EDWIN SHAW, Cor. Sec.

THIS is an age of realism. Not that there are no ideals, no poetry. But in this age even poetry and ideals are put to a practical test. The poet must prove the reality of his material. But the war has brought to light, even out of this age, the noblest of idealists. The generous and fair-minded Englishman, the gallant and nobly impulsive Frenchman, the pure and brave-hearted men of our own homeland, in following the red, white, and blue of all three flags,—our own Stars and Stripes a-top,—are actuated by the purest idealism, sacrificing every baser value to the cause of freedom.

This is also an age of rationalism. Not that there is today no faith or reverence. But men of today have eliminated much of the miraculous and have enlarged the boundaries of law. The religious teacher must be prepared to meet this point of view. The war, moreover, has reduced religion to its lowest terms, so that Protestant and Catholic, ritualist and evangelical, stand side by side on the rock of their common faith, forgetting their differences as they draw near together in the face of death.—President William C. Daland.

—CONTENTS—

Commencement Week at Milton College.—A Word From Dr. Randolph.....	769-776	ing.....	783-786
Editorial.—Milton College Number.		Home News.....	786
—What Is Conference to Such a People?—A Good Opening for Sabbath Keepers.....	778	Young People's Work.—Favorite Parables.....	787
Missions.—Letter From China.—		The Far Look, or "Kon of Salem".....	788
Monthly Statement.....	779	News Items From Fouke, Ark.....	791
Missionary and Tract Society Notes.....	781	Homesteading in the Seventies.....	792
Woman's Work.—Believe, O Friend (poetry).—Christ and the Sabbath.—Minutes of Woman's Board Meet-		Are You Coming to Conference?.....	793
		Our Weekly Sermon.....	794-796
		Marriages.....	797
		Deaths.....	797-799
		Sabbath School.—Lesson II, July 13, 1918.....	799