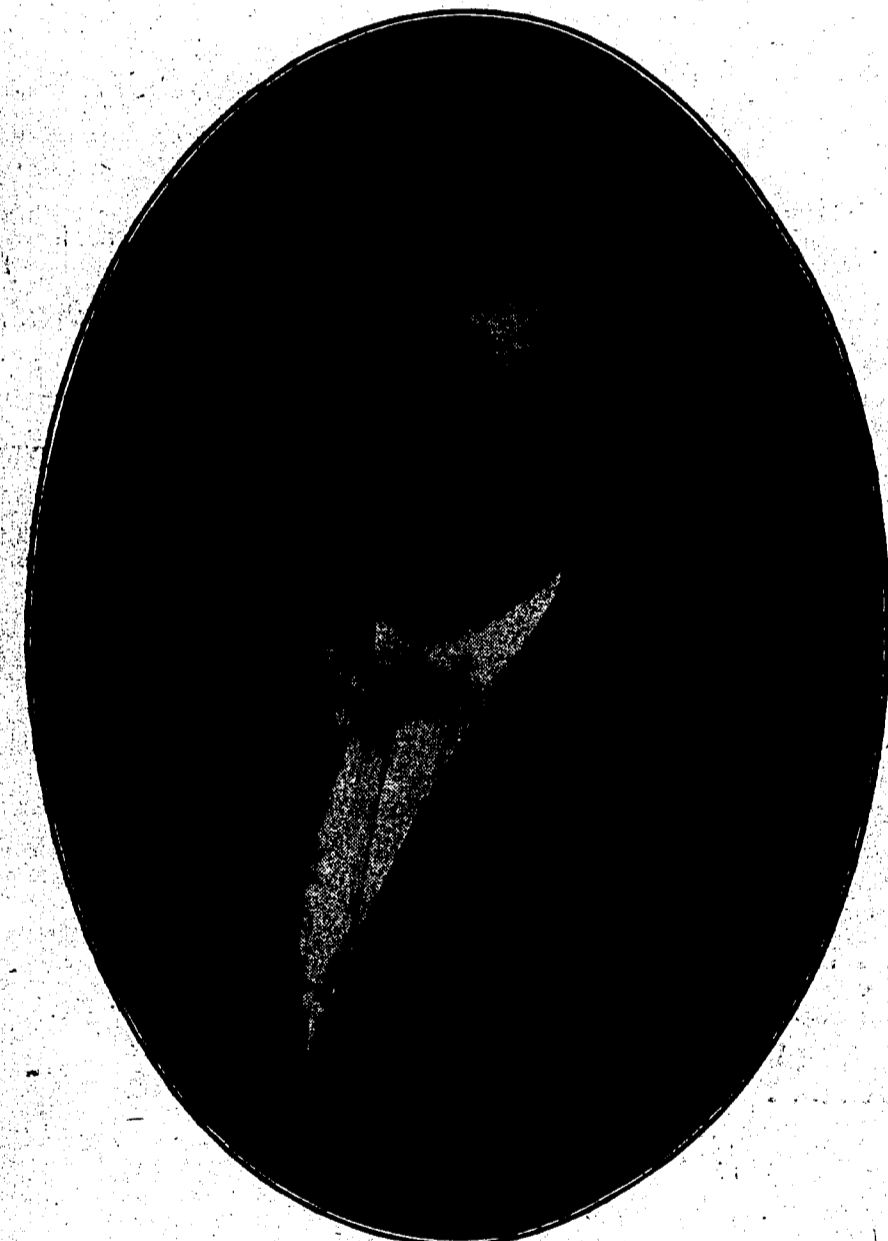


The Sabbath Recorder



DR. CHARLES B. CLARK
President of Salem College

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SEVENTH DAY BAPTIST DIRECTORY

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(INCORPORATED, 1916)

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PLAINFIELD, N. J., JULY 7, 1919

WHOLE No. 3,879

The Western Association June 26 was a rainy day and those who attended the first session of the Western Association at Little Genesee, N. Y., had to go in rain and mud. Notwithstanding these conditions there was a good attendance to hear the opening sermon by Rev. Walter L. Greene. After listening to the messages of the delegates from sister associations, and extending to them the usual courtesies, the congregation sang, "Holy Spirit, faithful guide," and all were ready for the message.

Mr. Greene read Matthew, twelfth chapter, and spoke upon the responsibilities of Seventh Day Baptists in view of their opportunities. We have a past of which we should be proud. The heritage from the days gone by is ours; the present, with its golden opportunities is ours, and our denominational destiny depends on us.

Our fathers had clear convictions and were true to them. They builded well and were not hindered by their loyalty to truth.

Four important tasks for this generation were clearly defined: the first, is to keep a proper perspective of the things worth while—spiritual things that endure; second, a re-study and re-adjustment of the things that belong to the kingdom; third, a more thorough and holy observance of the Sabbath and better Christian living; and fourth, a forward movement that shall enable us to give our children a greater heritage than came to us.

We have a great present to use, and a greater future to make for our cause. For a small people, loyal to truth, there are great possibilities. We have a special call to do faithful work in view of the future which awaits the activities of the present.

Are We Losing Sight Of the Value of Our Sabbath?

In Rev. Walter L. Greene's sermon referred to in the preceding editorial, one sentence is worthy of special note. He said: "We are in danger of losing sight of the value of the Sabbath as a source of spiritual blessing." I would make this statement still stronger, and say, we

are in danger as a people because so many have lost sight of the spiritual value of Sabbath-keeping. Painful evidences of this fact are to be seen on every hand. The devout reverence for God's holy day which some of us witnessed as children; the sweet spiritual fragrance of the quiet Sabbath mornings in the homes of seventy years ago is almost unknown today. The atmosphere of a holiday has taken the place of the influences which made the Sabbath a real holy day in the homes of our grandmothers. We are too much like the pleasure-seeking worldlings in our Sabbath-keeping, and a return to the spirit of true Sabbathism would greatly enhance our prospects as Sabbath reformers.

Once More Concerning Memorials

In the RECORDER of June 16, we had something to say regarding the value of memorials and also regarding the fact that we can not avoid leaving some kind of memorial, even if we wish to avoid it. Since those editorials were written we have found the following words in the *Outlook* regarding war memorials:

This is not a matter to put aside as secondary. By the memorials that we erect today future generations will judge this epoch. Those memorials will not merely tell what happened in the war, but they will also tell what war did to the minds and souls of the people who went through it and survived it.

These words are just as applicable to the people of this generation in regard to denominational life, when we think of the effect our work will have upon generations to come. Memorials we leave as the result of our interest in the cause we love will tell our children's children what our times did for the minds and souls of their fathers.

In the article referred to above, we also noted that some writers think there is no better way to honor the men who have fallen in the strife than to "build houses which will serve the needs of living men." Our plea is for *useful* memorials that will carry blessings for the generations to come, and

that will speak to the world of our loyalty to God and his truth. Shall not Seventh Day Baptists of this generation do just this thing?

The Church Letters Eleven churches reported by letter. These letters show a net gain of one in the association. The church showing the greatest number of baptisms was the First Alfred. The influenza slowed up the work in several churches which could hold no services for several weeks.

The spirit of loyal service prevails in some of the smaller churches that are trying to hold up the light of life. One little church writes of the missionary spirit in its pastor that makes him pastor of the community at large and prompts him to minister unto many outside his own people. We think this spirit prevails quite largely among the pastors of this association.

Pleasant Memories and Practical Message Rev. G. P. Kenyon preached the second sermon in the Western Association. His message was a practical presentation of Christ's question, "Whom do men say that I, the Son of man, am?" He showed the divine Christ, the Savior of men, as the one always as ready to keep men from sinking as he was to save Peter when the waves of the sea were about to overwhelm him. Over the sea of our troubles the Master still comes and, drawing near to his troubled disciples, says, "It is I, be not afraid."

As an introduction to his sermon Brother Kenyon spoke of the tender memories of years ago. These memory ties among Seventh Day Baptists are strong, and they do much to make these associational gatherings helpful. This old town is full of the sweet memories of childhood days for the editor. Here he lived and played with the children of seventy years ago. Yonder, only a few minutes' walk from this church, stands the old home of grandfather and grandmother, and all the dear ones of long ago. Around it are the brooks and the fields and the hills, still "dear to my heart as the scenes of my childhood," but the loved ones are not there. In the little cemetery yonder side by side are the graves of mother whose body was laid to rest on a cold winter day seventy years ago, and

grandfather and grandmother of blessed memory. All the "forefathers of the hamlet" are sleeping under the daisies today and we shall always love the dear old church they established here. As a child the editor came within these walls with the dear ones and their neighbors who filled the church well in those days. Elder James Bailey was its beloved pastor. Then came Elder Thomas B. Brown, but pastor and people are gone. Blessed are the memories that bind us to the cause they loved. Strong are the ties that hold us to the faith of our fathers. How could we have a heart to forsake the institutions they cherished and bequeathed to us?

Sabbath Bells Call to Worship The church bell had rung twice to call the people to Sabbath evening worship. It was eight o'clock by law, but the sun was at least a half hour high, when the church was well filled with people and songs of praise were heard as we entered the sanctuary. Professor A. E. Whitford was putting life into the music, and he found plenty of good singers to help him. It was good to hear the spirited songs so full of sunshine for the soul, at a time when the clearing western sky, after a day of clouds and rain, permitted the glory of sunset to fill the earth. Bright and beautiful indeed was the sunset glow that closed a dark, gloomy day and ushered in the holy Sabbath.

After the song service, the spirit of prayer prevailed and everything gave promise of a blessed Sabbath.

Just before the testimony meeting began Professor A. E. Whitford and Miss Nettie Wells sang the duet, "Just outside the door," two stanzas of which we give here:

Oh, weary soul, the gale is near,
In sin why still abide?
Both peace and rest are waiting here
And you are just outside.

CHORUS

Just outside the door, just outside the door,
Behold it stands ajar!
Just outside the door, just outside the door,
So near and yet so far!

Come in, be free from chains of sin,
Be glad, be satisfied;
Before the tempest breaks, come in,
And leave your past outside.

The after-meeting was led by Rev. Ira Lee Cottrell. As is sometimes the case,

certain songs brought out several pleasant reminiscences of other days and of worshipers who used to meet in this church, and who were found in the annual meetings and in other meetings in this association.

Good resolutions were formed, hearts were touched, and the prayer and conference meeting of the Western Association gave an uplift to the heart-life of many who were present.

The Sabbath at Little Genesee As we approached the house of worship on Sabbath morning some thirty or forty automobiles, parked around the church, gave the assurance of a large congregation before we reached the door. So we were not surprised, upon entering, to find the room filled until extra chairs were needed to seat the people. The gallery, too, was well filled.

The sermon was by Rev. Clayton A. Burdick, of Westerly, R. I., from the text: "Watch ye, stand fast in the faith, quit you like men, be strong, let all your things be done with charity." I Corinthians 16: 13, 14.

The enemy had made inroads in the ranks of the church at Corinth and divisions had come until Paul was greatly troubled and spoke in strong terms.

Sometimes we do more harm than good and fail to touch the hearts of men, by the want of proper tact in presenting the truth. But Paul was peculiarly fitted to give wise counsel. He was tactful. He knew all the conditions and unfavorable circumstances of temptation that confronted his people and his language was so tempered with love that every one could see that he loved them with all his heart. This kindly spirit was Paul's strong point, and by it he was able to draw men unto himself rather than to drive them away from the church. Had he not possessed this beautiful spirit he could never have given us that matchless chapter on charity—love—in I Corinthians, thirteenth chapter.

When Paul found jealousies existing in the church he knew the members were not growing in grace. Bitterness and divisions in a church are the worst things that could happen to it, and the same is true of a denomination. Paul could not stand for such conditions in the church of Christ, and so he pleaded for love.

Paul also found unbelief among the Corinthians. They did not believe in the resurrection and so the apostle gave a full long chapter upon the question of the resurrection.

Another dangerous tendency in the church to which Paul wrote that letter, was a lack of sensitiveness regarding crying evils and sins that had crept in. His instruction regarding this condition is just as appropriate in our day as it was in New Testament times. In every generation human needs have been the same. Wherever people become indifferent to evils that creep in; wherever they look with complacency upon things which tend to evil, there is needed the admonition, "Watch ye, stand fast in the faith, quit you like men, be strong."

Divisions among Seventh Day Baptists will work ruin as well as they did in Corinth. Unless we can be united there is no hope of progress. If we can't agree to work in harmony among ourselves how can we hope to do so with others? Unity of spirit would work a wonderful change if it could prevail among us as a people.

Great lack of sensitiveness regarding sin in our midst should give us much concern. For instance, how many Christians seem indifferent to the open profanity heard on every hand! They seem to take it for granted and to regard with complacency so many crying evils that the case becomes alarming. People take so little interest in these matters and appear to condone so many sins that it becomes easy for men to go wrong.

Take the Sabbath question among Sunday-keepers as an example. The act of changing Sunday services in some churches to accommodate Sunday ball games simply shows the trend of things regarding the sacredness of Sunday as a sabbath. When the world loses all respect for Sunday, then will come our chance to exalt the true Sabbath. Things may continue to grow worse, but we have faith in the ultimate outcome. Be true, and do not look with indifference upon things that tend to undermine our faith.

Questions of Loyalty The papers offered in the Young People's Hour will probably appear in the RECORDER in due time. The questions of loyalty to the church and loyalty to country were considered. The first was presented in a paper, and the second was a talk by Brother John Randolph, of Nile.

After defining the word loyalty as "faithful to law" and therefore faithful to lawful government, the speaker made good use of the soldiers as an illustration of what it means to be true. Those who served in the Y. M. C. A., Red Cross, and other lines of work, including conservation of food, were loyal to our government. It required love of country to be loyal. The same is true of the church. Love for God and our fellow-men must be behind our services if we are truly loyal.

Several Forward Movements In one afternoon session at Little Genesee Secretary Shaw spoke upon the forward movements, or "drives," among the Baptists, Methodists and Presbyterians, in which millions for each denomination are being realized. Indeed they are all going over the top in their advance movements to meet the demands of these times.

Each movement required an extensive propaganda, or publicity campaign of education to prepare the people for the drive, and one of these great denominations reports a marvelous revival of interest as the result of this educative work.

People are learning that the church must do more than merely take care of itself, it must take care of the world in need of salvation. If it arises to the occasion and meets the demand upon it there will need to be a united propaganda for education in spiritual things and for higher purposes.

Each denomination must work up its own propaganda, and whatever funds are realized are to be distributed through the regular denominational channels.

President Davis' address on the question of co-operative work for the great world needs was strong and convincing. He believes that if Christ were here in these times he would approve some kind of co-operative service for the great things that belong to the kingdom. Churches should get

together for united work in many social and moral reforms.

Every world interest federates for bad things and if the churches can not federate for good things they must go to the wall.

Woman's Work The program of the Woman's Hour at Little Genesee suffered from the same causes that embarrassed the leaders in the Central Association. Two out of three whose names were on for papers failed to respond. We hope, however, that the delinquents will furnish their papers for the woman's page in the RECORDER. The papers read were very good and our readers will enjoy reading them when they appear.

What Is Our Mission? Rev. William L. Burdick, president of Conference, spoke in the Western Association on the work of the Conference Commission of the Executive Committee. His remarks on that subject were substantially the same as in the other associations. He introduced his remarks by asking, "What is the mission of Seventh Day Baptists?" His answer was, "It's first mission is to evangelize the world." By this he did not mean that we should treat the Sabbath truth lightly or be indifferent to its importance. This truth we are expected to hold up before a Sabbathless world. But in common with all Christians we are under obligations to bring men to Christ and to nurture and train them for Christian work. This is the duty of the church.

There is something wrong in a church that raises no ministers. The churches are to blame for the unpromising outlook that keeps young men from entering the ministry, and many who have entered it leave the pulpit for other work because they are handicapped by the unwillingness of churches to furnish adequate support. Openings for Christian work in other fields are plenty, and men can not be expected to starve their children for the sake of serving a stingy church.

Professor Norwood on Increasing the Number Of Ministers Professor J. Nelson Norwood followed Brother Burdick in this meeting. He spoke regarding the shortage of ministers, and said many good and practical things. We caught some of his thoughts for our readers, as follows:

If we have a Sabbath-school class it must have a teacher; if we have a railroad it must have a manager; if there is a store it requires a keeper; an army must have a commander, sheep make pastors necessary, and churches must have pastors or soon they will go out. If we can't supply them we are doomed. This is the most serious problem of the denomination. It is causing more depression and greater alarm than any other. For this reason the Commission is trying to work out a solution of the problem for you to think about and make suggestions if you have any to make. This Commission meets in Alfred next week to work on this important matter.

In answer to the question, "Why is this shortage of ministers?" Mr. Norwood named first, the *financial* conditions. These he said could be easily overcome. Second, he named the fact that plenty of other fields of usefulness had opened to invite our boys.

The tendency is to make ministers bear all the sacrifice. The conditions can be remedied if we will, but it can never be done by purchasing fine autos for self and giving ten cents a week for support of the church.

Let us not emphasize the thought that lack of money keeps men from the ministry; but rather, let it be understood that penuriousness and indifference of the people stand as an impassable barrier between the young man and the ministry.

The Commission is confronted with these serious conditions, and is proposing ways by which this unfavorable outlook may be changed. Watch for the report of this Commission, and for the action of Conference regarding it.

Better yet: go to Conference and help settle the important questions that are sure to be offered there.

People Much Interested On the evening after Sabbath the interests of the American Sabbath Tract Society and of the Missionary Society were laid upon the hearts of the people. Rev. Clayton A. Burdick spoke for the Missionary Board and the editor for the Tract Society. Secretary Shaw had charge and spoke for both boards. If we can judge by the interest manifested in what we said, we are sure that such meetings between the people and the representatives of their boards must do much good.

Several RECORDER subscriptions and some gifts for the tract work and for the Denominational Building were received after this meeting.

The Last Day A Busy One Education First The Education Society had the right of way Sunday morning at the Western Association.

President David spoke of the purposes of the National Federation on education. The plans are to obviate the unwise complications growing out of too many competing schools in close proximity in some of the States. They also are designed to aid in the proper standardization under a common system. The question as to what constitutes a real college, competent to confer degrees, is also being settled by the Government. The Seventh Day Baptist Education Society is a member of the Federation.

The plan is for people of all faiths in any section to care for the standard college located in their midst. Sufficient number of colleges to take care of any State will be standardized and properly equipped with apparatus and teachers. Provision is made for two classes of funds: gifts from individuals, and a general fund. Out of the latter class—in which funds are undesignated—the weaker schools, if standardized, will be supplied according to their needs. Each approved school will be referred to its own denominational board.

Rev. William C. Whitford spoke at some length upon the League of Nations, as illustrative of the principle that people must learn to give up some things for the good of the many. The policy must be unselfish. The probability of war in the future must be greatly reduced by the League of Nations and our people should urge their Senators to favor the League with the treaty.

"What next in education?" was discussed by Professor Norwood. He thought the problems that bother us are similar to those of all times, only they are greatly intensified by the war. The war has been a mighty movement of education for the world. Sentiment has been transformed by this mighty educator. Four million soldiers, thousands of clerks and office workers, and the people of the nation were educated as to the purposes of the war and as-

signed the service for which they were best fitted. There was a big *motive*, and the Government used every possible way to fit every one for that work for which he was best adapted.

There are three things needed now in proper education: (1) It must be suited to all kinds of people if it meets the conditions. Many come out of the war incapacitated for their old work and must be re-educated for new lines of service. (2) The times require a new emphasis in *higher* education. There is too much of a tendency toward educating merely to make a living. This is the German idea. America has been hypnotized by German education. True education should emphasize the *person* more than the profession or trade. The world needs a *man* as well as an engineer. The man is above the trade. He is bigger than the machine. The material side of education is not good without the spiritual side.

The third thing needed in education is something to counteract Bolshevism. I do not mean the kind of Bolshevism found in Russia, but the kind that is working a great change in the American spirit. The individualism that makes a man take the initiative is being left out and organizations are taking the place of the true Americanism that makes a man say, "I can."

We must inspire men to make use of what opportunities they already have rather than to make new ones. Men do not need help from outside so much as they need inspiration and hope and strength within. The self-help spirit must be cultivated. The spirit that says over and over, "I think I can't" is sure to say in the end, "I knew I couldn't"; while the spirit which says over and over, "I think I can" will be able to say in the end, "I knew I could."

The closing thought of this hour was given by Professor Whitford: "The World War was won because all the forces went under the leadership of one general. Could not we as a people accomplish more by getting together and working as one man?"

Work Out Your Own Salvation The sermon on Sunday by Rev. M. G. Stillman, of Lost Creek, W. Va., was from the text, "Work out your own salvation with fear and trembling."

While Paul taught salvation by faith, he emphasized works as the true evidence of genuine faith. It was a gospel of works that Brother Stillman emphasized—not merely to work with head and tongue, but with hands as well. Under Paul the whole man, head, heart and hand, worked.

Mere generalities at Conference and other annual meetings are not sufficient. There must be work in the get-together spirit back of it all. There must be both study and attainment.

Conscience is needed that enables a man to rise to a higher spiritual plane, forget self, and work for the higher life of humanity. Seventh Day Baptists can have a Denominational Building, support their schools, their missions and their churches if they only *will*. The unity of purpose that resolves to all push together for these things; that determines to speak kindly of the church, and of the boards, and of the schools, and of the publications, would work wonders in preparing our young people to be loyal and strong in the faith.

In the afternoon of Sunday the value and importance of the Bible school was ably set forth by different speakers. Walter L. Greene had charge of this session.

Post-War Problems The discussion of post-war problems made an interesting feature of the last afternoon session in Little Genesee. Paul E. Titsworth spoke of some problems that concern the homes and the churches as well as the schools.

A new sense of duty needs to be cultivated. There must be a clearer conception of responsibility, a spirit that takes interest in work and renders a proper equivalent for wages earned. Second, boys and girls must be better prepared for the work they are called upon to do. Many are thrown out of employment because not properly fitted for their work.

Third, there is need of more attention to leadership, and better preparation for it. Leaders are greatly needed. There is too much suspicion of leaders among the masses. Men who are able to plan, and organize, and lead for work need skill and training. It requires trained and tactful men to straighten out the tangles, if democracy is to succeed.

On the subject of post-war problems, Dr. Hulett urged that young men seek education, not merely to increase their earning capacity, but to become holier and better men, and to enable them to do good to others.

The doctor was an ambitious young man for worldly positions, until he had what he calls a "vision" of his death and his funeral. He thought he heard his funeral sermon preached and his will read. Whatever this vision was it changed his whole life-plan. He made a strong plea for boys and girls to secure the best possible preparation for lives of usefulness. He also pleaded with young men not to injure their powers for good by the poison of cigarette smoking.

Mary E. Bowler had the last paper on post-war problems in which she discussed the liquor and tobacco questions in a masterly way. We have requested her to prepare the substance of her address for our readers.

Officers and Delegates The Western Association will hold its next session with the Second Alfred Church. Its principal officers are as follows: Moderator, Professor J. Nelson Norwood, Alfred, N. Y.; recording secretaries, Miss Elrene Crandall, Independence, N. Y., and Rev. William C. Whitford, Alfred, N. Y.; corresponding secretary, Rev. Walter L. Greene, Andover, (R. F. D.), N. Y.; treasurer, Milo Palmer, Alfred Station, N. Y.

The delegates are, Rev. William M. Simpson, Alfred Station, N. Y., for the Eastern and Central associations in 1920, with Rev. George P. Kenyon, Shingle House, Pa., as alternate; John F. Randolph, Nile, N. Y., for the Northwestern Association in 1920; for the Southeastern Association, this fall (1919), the appointee of the Central Association; and for the Southwestern Association this fall (1919), Rev. Eli F. Loofboro, Little Genesee, N. Y., with Rev. Walter L. Greene, Andover, N. Y., alternate.

The Offerings On Sabbath morning at the Western Association the offering for the three societies was \$53.05. In the Woman's Hour, for the Woman's Board it was \$10.24, and in the Young People's meeting it was \$13.67, making \$76.96 in all.

Genesee Public Library In the upper chamber of the hall where we were so royally entertained by the young people of Genesee, there is a large, pleasant room with carpet, tables and chairs, devoted to the community library. Here, too, weary delegates found a rest room during the association.

This library contains 1,400 books, which is very well for a community of 400 people. The village gives \$150.00 a year for new books. This kind of community service is just the thing for such towns. It seemed good to see several boys in their teens, quiet and well behaved, enjoying a corner in this restful place.

About 400 people were fed on Sabbath Day at the dinner hour in the main room of this hall. The social pleasures of the recess hours around the church and hall added much to the enjoyment of the meetings.

Rapidly Changing Public Sentiment Never in the history of our country have such wonderful changes in public sentiment been known as in these two or three years of war. In America the real "boss" is public sentiment, and the closer attention we pay to its voice the better it will be for all concerned.

This seems to be a hard lesson for the liquor men and for the anti-suffrage people to learn. When the great American public has spoken with such emphasis upon any matter as it has regarding prohibition, or regarding woman suffrage we understand that the mightiest scepter known in human government is behind the movement.

As to woman suffrage, the wonderful change in public sentiment is revealed in the votes of the State of New York for 1915 and 1917. In the former case the measure was lost by a majority of 185,000. Two years later it was carried by a majority of 102,000 votes. This called for a change of 287,000 votes in so short a time. It seems that the educative work of many years was brought to a culmination by the World War, and now the great responsibility for reconstruction to meet the requirements of the new day is being laid upon the American people. As to the part the women of this nation should take the *Outlook* says:

Wherever woman suffrage is asked for and granted there is laid upon the women a duty of doing something more than to drop a ballot in a box. It lays on them the duty of new lines of study, discussion, and thought. A million and three-quarters of uniformed and indifferent voters added to the polling lists of New York State would be a calamity. The addition of a million and three-quarters of thoughtful, intelligent, and conscientious voters would be of inestimable value."

As to the matter of "uninformed and indifferent" voters, we would make the same rule for men as for women. The nation has long been disgraced by giving the ballot to ignorant, disloyal, drunken men whose votes could be bought for a drink of whiskey. And the sooner we can secure "thoughtful, intelligent, and conscientious" balloting among both men and women the better it will be for our country's future.

CONFERENCE

The time is rapidly approaching when Conference will be here. The Battle Creek Church is hopefully and prayerfully looking forward to the largest and best gathering that our people have had for many years. We hope to have our capacity for entertainment taxed to the limit. Every one who can come will be amply provided for. We may have to ask the guests to help a little but if necessary that will be announced in due time. In order, however, to be sure of providing for all we must know in advance who are to come. Personal letters are being sent out to all the pastors asking that their lists be made up early and sent in to Mr. E. H. Clarke, Sanitarium, Battle Creek, Mich. If you can not give names now, please send him the approximate number of those who will attend from your church. This could be done to advantage at once and then from time to time make the list as complete as you can. This will be our best way to make proper provision. New lists of several hundred coming in the last few days, or people coming here unreported, will severely handicap our work. Pastors and people are earnestly requested to co-operate with us in this matter. It may seem a little early but Mr. Clarke already has made up quite a tentative list of delegates and visitors. Won't you please sit down and write him at once telling approximately how many

people will attend from your community? Give names if possible.

B. F. JOHANSON,
Chairman Publicity Committee.

The minister is well within his right and the province of his duty as a preacher of righteousness when he declares that a given act or course of wrong-doing is un-Christian; but it behooves him to be very careful and to go very slowly in declaring that he who does that act or follows that course is not a Christian. He does not know any thing about that. Many a Christian does many a thing that no Christian should do. The tree is to be known by its fruits, yet there is scarcely a tree in the orchard that does not produce some nubby, gnarled, worm-eaten apples, judged by which it must be declared a profitless cumberer of the ground. But the orcharder knows that such judgment would be mistaken and unjust, and that the tree is good and profitable in spite of this, and therefore cherishes and cares for it as among his choice and enriching possessions.

The writer recalls once asking his teacher in theology whether a person could believe and practice certain things then under discussion and yet be a Christian; to which that same and wide-visioned man replied: "I have long since given up trying to decide what a person may believe and do and yet be a Christian." The reply is suggestive. Judgment belongs not to us but to God. Grace can doubtless see possibilities hidden to human wisdom, and has tests of its own of which we know nothing. To that grace we may commend both our erring brother and ourselves.—*Watchman-Examiner.*

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

Medical, Surgical, Obstetrical, Children, Di-
etetics, Hydrotherapy and Massage. (Affilia-
tion three months Children's Free Hospital,
Detroit.)

This school offers unusual advantages to those who recognize the noble purposes of the profession and its great need at the present time, and are willing to meet its demands. Enrolling classes during the year 1919, April, June, August and September 1st. For catalogs and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan.

SALEM COLLEGE COMMENCEMENT

JUNE 1-4, 1919

SALEM COLLEGE MEMORIAL SONG

GLADYS MILLER, '22

Black loomed the war-cloud
Over all our fair land,
And swift to the colors went our brave men.
Determined in heart,
They answered the call,
For home and for country, they stood one and
all.

On the far distant shores
Of a land full of woe,
They poured out their life blood to stop the foe.
For truth and for right,
But most of all
For home and for country they bravely did fall.

O shine on ye stars,
Ye stars bright and new,
For the lads and the maidens who were so true.
Of this be assured,
Though grim death you met,
Your home and your country will never forget.

Unit in their praise,
Ye men of the land.
They sheltered your dear ones from Tyranny's
hand,
They lost their own lives,
That peace might abide
O'er the homes and the country where they did
reside.
Their names ne'er will die for life they have
won.
O Salem, unite in praise for thy sons.

The thirty-first annual commencement closes another successful year, a pleasure to all who have been connected with her.

The year opened under darkest war-cloud; it closes under glorious peace.

To this handicap as a depressing feature at start was added the confusion of S. A. T. C.; a five weeks' forced vacation on account of Spanish influenza; Dr. Clark's five weeks' absence in Charleston in the work of helping the new school code become a law; the death of Professor Karickhoff's father obliging him to drop his work at the mid-year; and the critical condition of Dr. Clark's father causing him to be absent for one week before commencement.

Notwithstanding all of these—which have all been borne with patience—the inside workings have been thorough, pleasant and happy and the commencement which has

just closed, so rich with wholesome thought, a delightful closing to it all.

THE DR. CECIL POST LYCEUM CONTEST Wednesday, May 28—7.30 p. m.

This pre-commencement event of Salem College was greeted with a good house and perfect weather. Professor M. H. Van Horn was in charge of the exercises.

The contestants for the Excelsiors were: Essay, Gladys Miller; reading, Eva Ford; oration, Jean Lowther; debate, Carrol Ogden and Harvey Dodd.

The Salemathean contestants were: Essay, Mary Ogden; reading, Alberta Davis; oration, Lotta Bond; debate, Duane Ogden and Floris Randolph.

As well as showing much lyceum spirit, the participants gave much credit to their work as students and gave their audience a highly entertaining program.

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

COLLEGE AND NORMAL CLASS DAY Saturday, May 31—8.15 p. m.

The first event of commencement proper was the play of the college and normal departments who united for their class exercises.

The play was an innovation of college commencement, but being well chosen and skillfully prepared did credit to the girls in every particular.

A dramatization of Mrs. Gaskell's "Cranford" was used on this occasion. It took well despite the fear of some that a Salem audience would not appreciate it.

The girls fitted the parts to which they were assigned most perfectly and outbursts of applause met them, not for the jollity of the points made but for the many and quaint sayings and opinions which we can easily conceive that the real ladies of 1840 might have possessed. The play followed Mrs. Gaskell's book very closely.

The class song followed the play.

THE ANNUAL SERMON Sunday, June 1—11 a. m.

The ninth annual sermon before the Christian Associations occurred on Sunday morning. As usual on this occasion, the churches of the city united in worship with the college.

At the appointed hour the participants of the program and the presidents of the Christian Associations ascended from the first floor to their places on the platform of the auditorium. They were followed by the faculty and graduates who took seats reserved for them in the body of the house. The processional was played by Miss Mildred Fleming.

After a piano duet by Gladis Clark and Miss Harkness the congregation joined in singing "How Firm a Foundation."

The morning lesson, 2 Peter 1: 1-9, was read by Rev. W. G. Ware, after which prayer was offered by Rev. A. J. C. Bond.

The offertory by Miss Harkness was followed by a vocal solo—"Jesus, Lover of My Soul"—by Miss Mary Ogden.

The sermon of the morning was delivered by Rev. W. O. Fries, of the United Brethren Church of Dayton, O., who took for his text Jude 20, subject, "Soul Architecture, or Building of a Life."

Following is a synopsis of his sermon:

The introductory to his sermon expressed his unbounded pleasure in the opportunity afforded for he always felt at home in a Virginia or West Virginia audience. "You were Virginians when I was born. I am always glad too, to show my helpfulness to the Christian Associations anywhere, but especially in college connection. I regard the Christian Associations a potent factor in an educational institution. When I find them in a college, I know that religious life is there kept alive and burning—something much needed in this day. The work of the Associations in the colleges can not be estimated in the results of keeping religion and faith alive in the school and in keeping religion and state as far apart as possible."

The surest truths that we have are those found in this blessed old Book and God is their author. The most important buildings are not those that are material alone, however costly and magnificent they may be. Spiritual structures surpass those that are material as much as the spiritual surpasses the material. The greatest wonders of the world are not the pyramids, cathedrals, Eifel towers, Washington monuments, but the magnificent characters of men and women who have learned that science and art of character building that they may build so as to please God.

Man's only absolute possession is himself. What he is, is his in time and eternity. All material possessions of man are his temporarily and must be abandoned when he has finished his career on earth.

Not only is character man's absolute possession but it is also the condition of his happiness or misery hereafter. Heaven is not heaven because of its grandeur and durability but because of the character of its inhabitants. Saints could not suffer the miseries of the lost were they

placed in the regions of the lost, any more than the fires of the furnace could consume the ancient Hebrew worthies.

The relation of a man's character to his future happiness makes it supremely important that he build a life that shall have in it the conditions of happiness. Every person who contemplates erecting a building of any kind has in mind or on paper

First, A plan.

There are many kinds of buildings in the world and all are built according to their needs when completed. If a material building demands a plan, how much more does a spiritual character demand the adoption of a plan for its construction. Two principles enter into every plan—utility and beauty. These principles should govern in the adoption of a plan for one's life. Every life should be built on a plan that has in it four-fold utility. First, toward the home; second, the community; third, the church; fourth, the state. Lives that are built having these objectives will not be useful only but will be beautiful as well.

Every good plan for a building presupposes

Second, A foundation.

The foundation must be strong and firm should the structure endure the utility for which it is designed. The plan of a life may be ever so good but unless its foundation is firm and sure the plan will be useless. There is a foundation on which every human life can be built. It is the "Rock of Ages." By repentance, confession and faith we must go down through all of our sins until we reach the Rock which is Christ. A character built on any other foundation will be unsatisfactory and insecure.

It is possible for a contractor to have a first-class plan and foundation but to have a perfect building he must have the best of,

Third, Material.

No poor material should be used in the building which is intended to endure the heat of summer, the frosts of winter and the ever changing conditions of weather, and so the building of a life, if it is to be strong and rich in character, must be built of only first-class material.

Material that enters into the building of character is of three kinds: First, thoughts; second, words; third, deeds. Out of these three kinds of material, character is formed. Criminal thoughts, criminal words and criminal deeds make criminal character. It should be the desire of every individual to put into his life, day by day, those things which will make it useful and beautiful. He should possess the spirit of the poet in "The Chambered Nautilus," "Build thee more stately mansions, O my soul."

A good plan, a good foundation, good material and still the building will be imperfect without the best,

Fourth, Workmanship.

Let the plan be perfect, the foundation, the strongest, the material the choicest and unless the workmanship is the most careful and accurate the building will be a failure. There are carpenters who do their work thoughtfully, and carefully and successfully. There are others whose work is unsatisfactory and tends to mar the structure. It is so with the life. Unless the building of character has been put in the

hands of the greatest workman—Jesus Christ—the life will be lacking in power.

The building of Christian character must be done in the spirit of determination. Men must be thoughtful of the means of grace—Bible reading, family prayer, the prayer service of the church, the preaching of the word, Christian benevolence and all of the forces which lean toward strength of purpose.

He who is indifferent to the building of a noble life since it is to be his and the source of his eternal happiness robs himself of his inheritance. There should be inspiration for the building of a noble life in the thought that God provides the specifications and promises his gracious assistance.

The Bible is a book of divine specifications for the building of one's life. He who follows these specifications will have the divine approbation both in the process of construction and in the completion of the work.

We have but one life to build and but one chance to build it. It should be of the greatest concern to us to build so that it will be useful and beautiful, worthy of the crowning God wishes to give it.

Beloved, build with care. Don't believe that the imperfections will be covered up. Human eyes may not see them but God himself will see them. Build for the eyes of God.

Build it well whate'er you do,
Build it straight and strong and true,
Build it clear and high and broad,
Build it for the eye of God.

Following the sermon the congregation sang and Rev. E. J. Woofter pronounced the benediction.

THE BACCALAUREATE SERMON

Sunday, June 1—8.15 p. m.

The heavy rain storm which came at the appointed hour for the baccalaureate sermon prevented many from being present at the opening exercises. As at the annual sermon of the morning no services were held in the churches of the village.

The procession followed its usual order with the Misses McClain and Sutton at the piano.

The preliminary exercises consisted of a piano solo by Hallie Van Horn; a ladies' quartet by the Misses Schutte, Davis, Davis and Rowley; Scripture reading by Rev. A. J. C. Bond and prayer by Rev. W. G. Ware. The Euterpe Club sang "Lullaby," from Jacelyn, just preceding the sermon.

Dr. Clark took for his text the last part of Matthew 16: 3, "Ye know how to discern the face of the heaven; but ye can not discern the signs of the times," using for his subject "The Signs of the Times." He analyzed conditions now existing by inquir-

ing into the deeper demands of the present time. Emphasis was laid upon the fact that to meet the demands and needs of reconstructive civilization there must be idealism, optimism and social service. The sermon follows.

THE SIGNS OF THE TIMES

The Pharisees above all classes of their time had, with careful discrimination, adjusted themselves to what they considered the demands of their age.

It was a time of formalism and devotion and they were the best exponents of these ideals. Representing as they did the spiritual leadership of a most careful and painstaking life, they must have been surprised to be told that they had no discernment of the real signs of their own times and the deeper meanings that were struggling to find expression. The Pharisees observed the superficial traits of their time with the same perfunctory attitude that they read the signs of tomorrow's weather. Jesus saw the hidden life of the age and read under its surface the coming of great events, just as the barometer foretells the coming storm while the sky gives no sign of its approach. In their vanity, how preposterous to the Jews must have seemed these utterances of Jesus as each step carried him nearer the disaster and death. As they felt themselves in supreme control, how manifest was it that they themselves understood their time and that he was deluded.

Yet in spite of sanguine expectation of Jewish supremacy, the world, weary of its formalism and hungry for truth, was ready for the message of the Man who was marching to his ignominious death. The age and its divine seer had met the age with its desire and Jesus with his message based on reading the nation to its core.

Every age of crisis has a story no less significant to tell. There are always the superficial aspects, traditional ideals, shallow interests, and feeble thinking, frivolity, spiritual poverty, and indifference to things serious and momentous. At the same time, for the man of vision, the age has its deeper but less ostentatious currents of hidden life, its spiritual resources, tendencies and lessons; its experiences and dreams, by which a divine hand is directing its ultimate destinies. The former conditions are manifested through its time-serving majority who are both servile and selfish; the latter through a time-discerning minority who are self-denying and misunderstood. There is always in evidence the screaming dullard who takes the scum for reality, who reads the social weather cock of the day, ignoring the season and spiritual barometer. Like the Pharisees they lead an easy life and watch the spiritual ideals of the time go to their crucifixion.

But the age that looks so empty is, to the discerning, the fulness of time. Such dare to have faith even in an age that does not believe in itself. They read the deeper yearnings, the heart cravings, the latent capabilities as yet unrecognized. To the Pharisees, they are unreasonable, impracticable and untimely. Yet, this is history, religion and the message of Jesus

Christ. True progress is not and can not be invasion, it must be discernment or it is nothing. It must be the insight of the Christ, recognizing the cry of the heart, the secret demand of the soul to which at last response will come.

To a college graduate no question can bear more directly upon his career than the one of discerning aright the real hunger signs of the age. Many men—college men at that—have failed to achieve the good they desired to do, not because they had no truth, but because it was ill-adapted truth. It was untimely truth, sometimes outgrown, sometimes premature. If one serves his age, time and message must meet the time with its special need and the message to answer it.

The college graduate as he ventures into the world of which he is to be a part must ask afresh, "What are the signs of my own time? What are the essential needs of my day? What things, as I see them, will abide and what will pass away? How may I discern between the inner life and spirit of my age, and the evanescent froth that will leave not a trace behind? What is the destiny of the stream on which I desire to embark?"

In this age, as in all that are past, the two kinds of signs stand out against each other. The signs that satisfy the pharisaical element and the signs that inspire a Christ of humble service and self-denial. The one is based on surface indications, the other is a faith that reads the heart. The one is the way of indifferent conformity, the other is the way of strenuous struggle and creative effort.

From the present outlook it seems likely that we are entering upon one of the most interesting periods of human history. It seems not too much to say that any man who shall be privileged to live during the next twenty-five years will probably see the most profound transformations human society ever witnessed in so short a period. Political methods, national and international relations, industrial and economic principles, theological and educational systems are to pass through such a revolution as will make new cloth of the whole range of human experience. In the presence of such unusual conditions with their concomitant, but extraordinary opportunities, what words can fittingly express the privileges of being a young man or woman just graduating from college and university as she or he sets about the prophetic task of thinking out the needs of the coming age. In such an age, not slight are the responsibilities of our institutions of higher learning. Have these institutions prophetic eyes, and will the young man and the young woman get the vision, or shall self-content and superficiality cast its deadening blight on mind and soul?

Down deep in the heart of our present age is the longing for the idealist, but on the surface of things one would not think so. Outwardly it is obsessed by materialism, rampant commercialism and crass realism. Scientific thought has developed a positive leaning toward material forces, business success is measured by material accumulation, fashion is multiplying material luxuries. The sterner standards of our forefathers seem to have gone forever. The honored are those who show signs of material possessions,

and often without inquiry as to how it was obtained. Even our educational institutions are leperous with the spots of secularism. The point of view of the average parent, if not that of the child, is: "Why should one get an education at all, if one may not thereby get ahead in the world?" Indeed, how is one to be popular or happy if not by accumulating, spending, seeking amusement or in finding some new appeal to the senses?

But listen, above the din of sense confusion and the noise of clinking dollars comes in clear accent the rebuke of the Master. "Oh, foolish generation, you can see the sign of the dollar, but can you discern the sign of the times? You read the superficial incidents of today but do you know the craving of the heart for a more satisfying tomorrow? You note the cheap philosophy that passes for religious experience, but have you seen the heart torture that demands a new and more basic idealism?" The young man who thinks the latest utterance of philosophy is the last word that will be said on the meaning of life has not had his ear next to the human heart. The young woman who thinks the religion of her mother is thread-bare and antiquated does not know that the Christian religion is yet coming to its own; and the sensationalists who know that religious experience is a maudlin mess of feeling have not yet learned that the heart and the head have the same creator. The reconstruction days on which we are entering will see an application of the broad but simple teachings of the Christ such as the history of Christianity has never witnessed.

There is not wanting ample evidence that the soul of humanity is crying for a revival of idealism. World politics, sordid, polluted and blood-soaked, is responding to the call of that master idealist, President Wilson, in demanding that politics shall come out into the daylight, wash her skirts, and bedeck herself with fairness, honesty, and fraternity. Selfish, mean, and egotistic industry is gradually relaxing its stubborn grasp in favor of mutual sympathy and co-operation. Wealth, if it is to be justified at all, must be by dedication to human service and other ideal ends. Great, rich and grasping America has attained unprecedented material prosperity, but her soul is lean and her people discontented because they want refinement, culture, imagination, art, and religion. America is scouring the earth for fresh comfort from new philosophies and old religions. Underneath all this worldliness, selfishness and frivolity it is a time of expectancy and reconstruction. A craving for something finer and more satisfactory than anything we now possess.

But this spiritual hunger as a sign of our times is a sign to the educated man or woman, for a college is a home of idealism. This institution like others of similar character was founded by men and women who believed that life is more than meat and raiment. The aim of education is not so much acquisition as prudence and self-possession. A college, however, is not an isolated experience. It is touched and influenced by all the conditions and environments by which it is surrounded. The spirit of the community is reflected through it as much as the character of those who compose its faculty and

student body. A college has its heresies, its loose talk about sordid and worldly aims, its pharisaic superficiality, its shallow misjudgments, its narrow mindedness, and even its bigotry, but a young man is a fool if he is caught by one of these eddies and permanently distracted from the main issue of education. The main stream flows toward ideal citizenship and spiritual living. If he is a worthy son he will give himself to the pursuit of enlarging his powers, to the teachers who inspire a worthy ambition, to the student organizations that strengthen his ideals, to the religion that anchors his soul to confidence and faith in the reality of truth. No young man can be wise or safe who imagines that he is advancing his interests by abandoning his ideals in favor of a worldly prudence. If he is to have a creative part in our future American democracy of universal brotherhood he must view the present issues in the light of permanent principles. As an idealist he may suffer scorn and disappointment; the Pharisees may have their innings, but the heart of humanity will in the end turn to the man who mixes his vision with faith, and whose face is set toward the morning.

No less a sign of our times is the demand for optimism. On the surface of things there is plenty enough to encourage the philosophers of despair. They point out that politics is degraded, that business is corrupt, that religion is hypocrisy, that goodness is thwarted by wickedness in high places and weakness in low, in short that life is disillusionment, and the goal, ashes. The pessimist has a right to be heard. It is true that scholarship often despairs in the struggle with ignorance, refinement sits under the juniper tree, and the goal of humanity seems far beyond our day and time. But let it be so, if it must; it will be worth the efforts of a thousand generations of achievement.

The boisterous agitations of social conflict and industrial upheaval are signs of the amazing advance in power of the industrial workers. They are sound in heart but exceedingly crude in method. The thousand and one problems growing out of the social betterment program arise from an attempt to apply discretion to social and individual conditions where once indiscriminate charity did as much harm as good. The perplexities of theology arise only where a sincere and candid scholarship is taking the place of arbitrary dogmatism and when the problem has been worked out we shall make the amazing discovery that the human head and heart are not alien in origin or purpose.

A college graduate who is beginning life today is entering into a world of unprecedented duty and happiness, of education and responsibility, and he must be patient with crudity and often with miscarriage, but he ought to be an intelligent optimist, and glad that for him life is at the beginning.

The sign of optimism is a sign for college men and college women to see, yet in spite of privilege and favor, thousands of college students are blasting a life of usefulness and promise by harboring that dissolving and exotic evil known as cynicism and contempt. Cynicism and professional criticism leads first to feebleness and at last to despair. If one is to be success-

ful he must shun it as a fatal disease, for one who reads the signs of his day and then indulges in the art of the cynic has cut away from under his own feet all standing ground. One can do little to aid our limping civilization without the healthy mindedness of the Christ. He found that the best of human soil which the self-complacent Pharisees thought hopelessly barren. The imperfections of life are both a challenge and a hope, but the coward makes it an excuse for his ineffectiveness.

But perhaps the most conspicuous and characteristic aspect of contemporary consciousness which indicates the trend of human sentiment is the new sense of social responsibility, and the spirit of fraternalism. It was William James who said: "The ceaseless whisper of the more permanent ideals, the steady tug of truth and justice, give them but time, must warp the world in their direction." In spite of the fact that today the whisper of the more permanent ideals is almost drowned amid the harsh clamor of opposing voices, and the tug of truth is struggling in cross currents. Mr. James is right. Fraternity and justice are making steady advance, though on the surface there is a terrible scrambling of individualism and much that we call socialism is only another name for disguised selfishness and cheap ambition to despoil the prosperous and put the 'outs' in." The Pharisees are everywhere advising young men to jump into the scramble and get away with what they can, but the true prophet of the morrow is asking this same young man, "Do you hear the voice of brotherhood disclosing its dream of a new world and trying even in crudest ways to create it?" Not to the churches and colleges alone, but to Christian business men, economists, and publicists there has come a new appreciation of the social gospel: "No man liveth to himself," "Bear ye one another's burdens," and "Do unto others as ye would that they should do unto you." Toward this goal of Christian fraternalism in its many aspects the serious thought and life of today is steadily moving. Never before was it more clear that the religion of Jesus Christ is not a plan of personal safety from a general wreckage of the world but a call to make the world a better abode for humanity. The Christian church, through several of the leading denominations, is putting on a program to meet the world's needs in this period of rebuilding its civilization. The church is raising millions of dollars for missions, enlisting and training hundreds of young people for service. Commendable and worthy as such a program is, the church must yet get back of these extrinsic facts, to more fundamental ones. It must get back of the question, "How are you spending your money?" to "How did you get your money?" In reply to a request for the social program of one of the leading denominations of this country, the following answer was received: "We have been obliged to concentrate our efforts upon the financial side of the work, but we shall be very glad to send you the social program as soon as it is published." The implications of this sentence constitute some of the reasons why a large part of the working class is indifferent or hostile to the churches.

The industrial population will remain outside of and indifferent to the solicitation of the church until the church makes an honest effort to apply the principles of Christ to the democratization of industry. It is the glory of the church that it has never ceased to believe in a better world, but its mournful tragedy that so pitifully it has failed to attain it. But we shall blunder on so long as we overlook or ignore the basic elements in man making. The logic of the world situation makes a powerful appeal to our social sympathy, but the difficulty is that by virtue of every instinct through a heritage that goes back to the beginning of time, man practices retaliation and renders evil for evil and not infrequently evil for good. Socrates, say these realistic philosophers, spake with prophetic insight when just before he drank the fatal hemlock, he told Creto that we ought not to retaliate or render evil for evil but added, "This opinion has never been held and never will be held by any considerable number of people." Were Socrates and the realists right? If so, then will no morning ever break o'er the long and stormy night of men's wrong. Hope—human hope—lies in the faith that divine grace—or something—can change human nature. Man is capable of high spiritual adventure, and to this capacity constant appeal must be made. Surely a being so divine as to create and possess a vision of world citizenship and fraternal comradeship must be capable of discovering and applying the methods necessary to realize his vision, and save him from self-defeat. If true Christianity does not have within it the elements out of which may be created a new social structure built on foundations more dependable than those which, having crumbled, have cast our twentieth century civilization into the melting pot, our plight is serious. The way is not by hate, revenge and violence. Only hell lies there. Christianity confidently proclaims that there is a more excellent way, that is by charity, good will, and constructive fraternalism. Dare we follow that way for the salvation of mankind?

Meantime, what is the greatest sin of academic America? No one will accuse him of conscious evil doing. It is social irresponsibility and sometimes carelessness, with a measure of snobbish superiority thrown in. Most young people have from childhood been trained to think of little but themselves, and in their isolated consciousness they are apt to hold themselves blameless, if not superior to the average man. So too, the teacher and scholar, absorbed in the art of acquisition, may quite unconsciously lead a life almost as selfish as the miser, and forgetful that every privilege has its duty.

But it is to be hoped that year by year this situation may improve. Beyond the life of tempting irresponsibility, the spirit of education is becoming more and more the spirit of human service. The call is becoming louder and louder for educated men and women to answer, at much cost of personal advantage, the crying needs of our modern world.

Here then are the essentials of a constructive character, answering to the fundamental demands of the present age—the idealism which sees the

imperfection of the present, the optimism that believes in a better future, and the social service that means to make the ideal real. It is not difficult to understand how the lack of these qualities blights many a life though educated according to current standards. I see a young man come one day to the college. He has the interests and ambitions of a normal boy. His philosophy of life is one of material success. His absorbing interest is self-devotion. Then I see the spirit of a great ideal lay hold on this young life. I see him avoiding the eddies and quicksands that are trapping its hundreds and thousands. His spiritual vision broadens, and he feels the pull of a sympathetic touch of human suffering. He begins to divine the meaning of the words of the great Teacher when he said, "Ye shall know the truth and the truth shall make you free." The tastes and the tendencies that tempted his youth have lost their grip. He is entering into service and fellowship with that company who are to show the age its own inner needs and submerged idealism. Loyalty to his ideals fires him with fresh ambition and a new hope; about him are the indifferent and the indolent critics and pessimists, despairing of a world they have not learned to know, but they move him not. Instead of sitting with the contemptuous, he rises up to serve. His idealism and optimism are not luxuries to enjoy but instruments of redemption. As he hears the cry of the age issuing from its spiritual emptiness, its maladjustments and its sin, simply and humbly he answers to the call of God: "Lord, here am I, send me."

To you, graduates of the class of 1919, it is our hope that, discerning the signs of our age, you are prepared to meet its call. Your education, if it has qualified you for a fitting response, has helped you to discern between the superficial and the fundamental, between correcting to condemn and correcting to help. It has rescued you from blinding materialism, from fetid pessimism, and corrupting selfishness. It has given you faith, hope and, most of all, unbounding love and charity. To such as you comes today, as of old, the call: "If any man will come after me let him take up his own task and burdens; his own care and his cross, and follow me." Troubles you will have and apparent failures, while the modern Pharisees will call you visionary and impractical. Nevertheless give your lives not to the leading of men but to the direction of God. Take up your little tasks and make them both significant and purposeful. Ask not for ease, but for strength to serve where life looks hard. Summon your souls to loyalty to God. Criticise if you must, but remember it will do no good until your attitude is such that men can believe you mean to help and not condemn. Launch your life on the sea of service, and God make of you each a wise and successful fisher of men.

Following the sermon the congregation joined in singing "My Faith Looks Up to Thee," after which Rev. W. G. Ware pronounced the benediction.

ACADEMIC CLASS DAY

Monday, June 2—10.30 a. m.

A perfect day and considering the early hour and Monday morning, a good house was in waiting as the academy seniors filed to their seats on the platform.

The class gave a typical class program. The good old class welcome, poem, history, prophecy and will can never be well substituted on a real class program and this the academy seniors took into consideration and favored their audience accordingly.

Special mention must be made of the presentation of the class keys by Elkins Pratt, the president, to Jean Lowther, president of the junior class.

The class song was sung to close.

THE MEMORIAL SERVICE

Monday, June 2—2.30 p. m.

It was great satisfaction to the friends of the college to devote one session of commencement to the honor of those former students who gave their lives in the service of our country in the great war.

These students were:

Velma Bartle	Earl Jones
William Brissey	Cecil Robinson
Frederick Haught	Hale Samples
Harrison Hildreth	Dorsey Warner

At the appointed hour, a full house was in waiting. Seventeen soldiers of the vicinity were gathered in one room on the first floor. At the sound of the processional by Mr. Bumer, Dr. Clark, president of the college, followed by the guests, marched to the platform, and the soldiers, headed by Captain Fred Swiger, marched to seats reserved for them in the body of the house. The friends of soldiers who served in the war had been seated in the rear of the seats reserved for the soldiers. As the friends entered the building they were met and decorated with the national colors, which aided the ushers in the seating.

Following the processional, the audience united in singing "America," after which they were led in prayer by Rev. A. J. C. Bond.

Rev. Mr. Woofter conducted an "In Memoriam" service, reading the obituary letters written by home people of the deceased. He spoke feelingly of each, having been personally acquainted with them.

He closed his service by reading "A Song for Heroes."

We give his words here.

IN MEMORIAM

It is a merited tribute the college pays today to her sons and daughters who gave their lives for the principles which their "Alma Mater" instilled in their minds.

It is not singular that they devoted themselves to duty, and it is well that we pause in the midst of this commencement season, to place a flower upon the tablets of memory.

It was my privilege to know these young people, some of them intimately, for I had the honor of being their pastor, and to have something to do with the development of their religious experience. Most of them were members of my Young Men's Bible class. This gave me the opportunity of close touch with them. Some of them were members of my church.

College days are usually stormy periods in the religious life of young people. Most of these formed no exception to the rule. The change in the viewpoint of life that comes to every normal young man or woman after they enter college, is in such sharp contrast with what they have had before, that they are frequently perplexed as to their spiritual experiences.

To many of these young people this was true, and they came to me in their perplexity, for counsel and advice and I believe that in some small way I was able to help them, and I know they helped me by giving me their confidence and friendship. In their passing I have suffered a personal loss. But through their courage and devotion to duty, they have made the whole world their debtors.

To them was not given long life, yet they were able to accomplish in the short period in which they lived more than most persons accomplish in a long life. It is not length of years that proclaims the highest achievements, or that bespeaks the greatest success. It is in doing the thing that ought to be done and doing it when it ought to be done, that counts for the highest success. It is in rendering the greatest service to humanity that our powers and opportunities make possible. It is sincere and consecrated sacrifice of self and personal happiness for the benefit and happiness of others.

There are children learning to laugh and play today that would still be wearing white scared faces; there are women sitting today in ruined homes, but with a glad spot growing in their hearts that would have been filled with dread and an anguish unspeakable; there are men who are squaring their shoulders and gathering courage to go on and try to retrieve some little thing out of the wreck of their homes and fortunes, who would be cursing God in despair today; there are thousands of men and women who are learning the path to the place of prayer, who would be hopeless and godless today if our brave boys had not made the sacrifice they did. They died that others might live; they suffered that others might find a surcease from suffering.

What higher achievements could any one ask? The life that brought the greatest blessing to

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this weary old world measured but thirty-three years, and its achievements were crowded into only three years of that time. It reached its triumphs through suffering and death. The lives of these young men and this young woman were given when the sacrifice would mean most.

There is not so much in the sacrifice of the life of an old person, for they have had the privilege of living; they have had a part in the battle of the day. They have feasted upon the joys and drunk of the cup of sorrows. They have been a part of the great drama of living. Knowledge with them has ripened into experience. They have not much to give up, only a few more days, for the thrill of life is gone.

Not so with the young. The first vigor of youth is theirs; the ideals, and ideas, and plans of life in their minds are as yet untried. The world before them is yet an adventure. They still have the surprise of life before them, and its lure. They have much to renounce; but they bring vigor and freshness, and faith, and power, and youth, to the altar; and this, after all, is what is needed in an acceptable sacrifice.

None of these young people went to war for war's sake; it was not the shock of battle and the flowing of blood that called them. They went because their country called them, and because they saw the liberty of this country imperiled. They went because across three thousand miles of ocean came the cry of defenseless women and helpless children, calling for some one to stand by them and protect them from the ruthlessness that was crushing and defiling all that came in its way. They heard the cry of anguish from a people who, in the long ago as we were struggling for our liberties, came with ships and men and money to our help and who thus gave us our liberty and freedom. This debt had never been paid, and our young men went to pay the debt.

Today the debt has been paid in full, paid in money, ships, and the blood of our noble young men and courageous young women.

We stand to honor them today as we call the roll of our heroic dead, and as we welcome the living back to our midst.

Mr. Richard Dolan sang "Dear Old Pal of Mine" to the great pleasure of the audience. He responded to an encore by singing "Mother Machree."

Dr. Clark introduced Mr. I. Wade Coffman as one who had been closely connected with home plans of the war, hence a fitting person to give the ceremonial address.

It was a coincidence that during the address the homeward-bound boys of the 80th Division should pass; that the speaker should pause and the audience patriotically applauds.

The address brought home again the horrors of the Hun attempt upon civilization, the heroic efforts of America and her brave boys and our debt to those whose sacrifice has brought us to this hall today. Mr. Coffman's address follows.

It is always a great act of piety and honorable that the living should by formal ceremonies recollect the virtues of the dead. It is a mark of civilization that we lament the passing away of those whom in their lifetime we knew and loved. Funeral ceremonies for the dead are a part of the time-honored customs of civilized races,—and it is most fitting that such ceremonies should be accompanied by display and circumstance in proportion to the rank and station of the dead. Poor, indeed, in the rich coinage of friendship and esteem is he for whom no one laments when he is dead save the members of his own household.

It would be entirely fitting and proper if this great college should set apart an hour to commemorate the memory of its dead on any occasion. But how much more proper and fitting that we here spend this hour in solemn recollection of the memory of those heroic sons of Salem College, who in their passing from this life achieved the glorious distinction that they gave their lives for the sake of others.

It is, indeed, well that we here in this formal manner recall the heroism of those of our number whose lives have been sacrificed upon the altar of their country's need, and that we recall the patriotic discharge of the last and highest duty of citizenship by those others of our number who have passed the awful tests of this great war unharmed and have returned or are returning home, and that we take occasion to renew our several vows of citizenship, each for himself, and briefly but fairly and candidly search some of the duties that lie before us.

Ours is a republic—with liberal institutions, and with generous laws. It is the most successful experiment in popular government in all the history of the race. Our Government's participation in the great world war has been one of the great tests of the nation's history. It has been the great test of this generation's right and fitness to continue to possess and enjoy the political heritage left us by the fathers.

There were some who doubted the ability of a republic such as ours to participate with credit and with effectiveness in a war of the magnitude and peculiar character of the one which for three years had shocked the conscience of mankind with its inexcusable baseness and brutality, which had startled the imagination of the world with its stupendous machinery of death and destruction, and was threatening the very physical destruction of whole nations of people.

The American public entertained little, if any, war spirit. We were accustomed to ease and luxury in our standards of living. We were enjoying the widest possible latitude of personal conduct. Statesmen and publicists were assuring us that the war was 3,000 miles away. And, when the hour struck for America's entrance into the war, there was grave doubt in the minds of some if our people would submit to the harsh exactions of military requirements.

But all such doubts were at once dissipated when, in silence and with sternness, four million men of military age laid aside their personal affairs, forsook the schools and colleges, the farms and shops, the stores and offices, left the ease and comforts of their homes, and don-

ned the uniform and assumed the character of a soldier of the republic.

To my mind, this single performance was one of the most sublime spectacles of America's part in the war,—a test of personal citizenship that searched the very souls of all our people.

Why did four million men join the colors for a foreign war? What impelled them to step forward with such unanimous precision? What was the deciding factor in those terrible personal tests that were so heroically met by those who remained at home. What great overpowering influence was it that touched the hearts of American mothers, that bade the mother-love be still and enabled them, with cheeks blanched by terror but unwashed with tear, to say good-bye to the soldier sons? What strong, controlling sentiment was it that softened the husky voice of American fathers, that the heart-sobs of strong men were held as if in a powerful vise, when with a smile father parted with son with a heartfelt "God bless you"? What strange force enabled wives to part with husbands in a very halo of sacrifice, when in their secret hearts they felt that loved ones was going to a certain and speedy death? Why did America so quickly and so orderly assemble in the camps of a war which was correctly described as one of cold, scientific processes, devoid of sentiment?

It was not physical fear, our young men were not compelled to go to war. For there is not enough physical force among all the children of men to compel four million Americans to do a thing they are not willing to do. It was not the power of a great exaltation of patriotism which so often lifts a nation to strange and heroic heights. For, to speak frankly, there was little sentiment among our people in favor of our taking part in the war. True, the moral conscience of the nation was shocked. Its intelligence was enraged. But it can not be said there was any powerful sentiment to stir the people to make war on the German outlaw.

No, my friends, it was something more powerful than physical fear, something more potent than the influence of a great exaltation of patriotism that led four million Americans to join the colors for a foreign war,—for it was something more lasting than either.

It was obedience to law, and compliance with authority created by law,—the highest production of patriotism.

It was the great, sublime test of this generation of Americans. It was this generation's answer to the great heart of the tall, gaunt Lincoln when he stood on the battlefield of Gettysburg in 1863 and gave to mankind that memorial address which will continue to be the flaming torch of inspiration for every lover of human freedom who mourns for soldier-dead while time shall last,—when he called upon his people to resolve that those who die for American ideals shall not have died in vain, and that government of the people, by the people and for the people shall not perish from the earth. Mark his words: that government of the people, government by the people, and government for the people, shall not perish from the earth.

Yes, it was in obedience to the lawful requirements of government that a great army was

selected—to my mind a more lasting token of our country's firm place in the galaxy of nations, and a brighter page in our own national history than could have been created if recruiting offices had been stormed by even a greater number of feverish, excited men seeking to enter the army.

I have said that we entered the war without the potent influence of a great inspiring martial sentiment, but that influence, first touching the men in uniform, soon roused the nation. The result was a whole nation of a hundred million souls with the one fixed and positive determination to fight without stint, to fight to the uttermost, for the great ideals of decent, orderly and respectable self-government. And to those ideals the American soldiers and sailors, living and dead, were true.

Our tears fall in deep sympathy with the mothers of the men who fell in the line of duty, performing the highest service a nation may call upon her sons to perform, that of bearing arms in defense of her ideals. But when we glimpse the page of that history which will record the heroic deeds of our soldiers and marines in turning back the barbarian hordes at Chateau-Thierry, those tears are mingled with other tears of joy that American mothers still bear sons who are capable of such heroic service.

Our hearts are sad when we give the grip of sympathy to the father of the man who laid down his life in the service of his country, whether in the camp or upon the battle field. But when the vision comes to us of the soldiers of America, side by side with the soldiers of those other countries whose ideals and hopes are akin to ours, at Belleau Wood or in the Argonne, that hand-clasp or sympathy is electrified into a grip of congratulation in the solemn satisfaction that must be the priceless possession of every American father who is the immediate blood kin of such heroic spirits.

But no words of ours can lighten the load of sadness that broods in the broken hearts of those whose kindred and friends are sleeping in soldiers' graves. No words of ours can add to the record of heroism of those who personally participated in the great war. No words of ours can honor the soldiers of America, living or dead. They have honored themselves, and they have honored us.

Then shall we search for the duties that lie before us in these days of returning peace? We need not search. Those duties are as easily discovered as the light of the rising sun. They are thundered into our ears by the echo of every roaring cannon that thundered against the Hindenburg line. They are painted on the firmament by the lurid glare of every bursting shell that lit up the landscape from the North Sea to the Swiss border. They are mutely signalled from every grave of our soldier dead.

It is ours to see to it—as it was for the men of '76 and the men of '61 and the boys of 1917 and 1918—that popular self-government shall not perish at our hands. That not only the form, but the spirit of our institutions shall continue to live when we are dead.

It is the first duty of the citizen to support his government. If the war has reminded us of any thing, it has taught us that our duty to

the government, to the country, to the flag, is our very highest duty. Under the necessities of a great foreign war, that duty has been well discharged by soldier and by citizen. Shall it not be as well discharged in the gray days of peace? If we are faithful to our soldier dead, if we are true to our soldier living, we can do no less.

That duty requires that we support the institutions of government as well in the spirit as in the letter. And what are some of our institutions of government? They are legislatures and congresses, presidents and governors, courts and judges, school boards and mayors, army officers and policemen. We boast on formal patriotic occasions of our system of government and of its history and traditions. But, after all, that history is but the record of the men whom a free people have selected from time to time to administer the people's affairs for them.

When we lay it down as an American duty to support these men, our servants, engaged in our business, we do not shield them from just criticism, for such proceeding would stifle the voice of the people—the source of all authority under our system of government. But, unjust, insinuating and unfair criticism of the authority of government is the first weapon employed by the lawbreaker, the first symptom of the black plague of the anarchist's and radical's propaganda. We have heard much of alien propaganda the past four years. The British were doing this and that, the Red Cross was committing this outrage and that, the army was practicing this cruelty and that. And these preposterous falsehoods were credited to German propaganda. Perhaps such credit was due. I do not know. But I declare to you that these things reminded me very much of an unconscious, and unthought and an unjust American practice,—that of cynical and insinuating criticism of congresses and legislatures, of governors and presidents, of courts and judges, of practically all our fellow-citizens whom we had selected to conduct the great affairs of our government. It has grown to be a considerable practice that from stage and platform, from press and pulpit, from business office and club and private homes, has come the cynical chorus that suspicion attaches to every man in responsible public place. It has driven good men from public life. It has prevented useful men from entering public service. Perhaps such criticism is deserved. I do not know. But if that be true, it is the duty of every man that loves his country and of every woman that loves her home to see to it that it is no longer true.

There is little danger from Bolshevism in this country. That new brand of the old disorder of the anarchist class is a product of European political and economic conditions, where men are called upon to administer government from whose hands the shackles of political, economic and ecclesiastical slavery have been but suddenly removed, men crazed with power and unfitted to wield authority. Bolshevism is made in Germany, the legitimate offspring of German militarism, of Russian despotism and of Austrian autocracy. There is little danger from it in

this great free country, or in any other where Anglo-Saxon ideals are cherished. There is much more danger here from the careless and thoughtless and unthinking exercise of our individual rights as citizens, some of which I have attempted to point out.

Another lesson that the war has taught us is the truth of that age-old adage that "righteousness exalteth a nation." Public and private morality are the victors of the martial contest between the Allies and their enemies.

It has been written that nations may not break their solemn obligations with greater impunity than that with which individuals may speak falsehoods. It has been written that individuals may not degrade themselves by intemperance and drunkenness with greater impunity than that with which armies may be degraded and destroyed. It has been written that the weak have certain inalienable rights which the strong are obliged to recognize and respect. It has been more deeply engraved upon the conscience of mankind than ever before that brutal might does not make right—but that moral right shall govern communities and states, and that the decision of means to secure the dominion of public morality shall be made by a free majority of the peoples who are to govern it.

Neither public nor private morality, however, has ever flourished for long periods among a people which did not possess and practice pure and lofty ideals of religion. Few, if any, instances can be pointed out in all the history of the race, of nations which rose to power and have left any lasting impressions upon the civilizations of the world, which did not possess and practice lofty ideals of religion. During these past four years and more, mankind has been put to the test on these fundamentals of love for home and homeland, of patriotism and obedience to law, of respect for morality among nations and among individuals—but our national experiences during this great crisis in the world's affairs have made possible no new discoveries of the paths we may safely tread. They point to principles as old as the Law of Moses, as ancient as the faith of our fathers—and as faithfully true and useful for solving every problem that may confront us.

But, why take your time and mine in further futile attempt at memorial address. The blue stars in the service flag, be it hung in modest cottage window or behind the polished plate glass of the mansions of the rich, have carried a message to our hearts that time can never efface. And when, one by one, those blue stars have silently changed to gleaming gold, that mute message of devotion has become a challenge to our souls. Our faith is pledged to those who sleep the long last sleep. They can not release us here. We can not release ourselves.

The voices call to us in the language of the wonderful poem of Colonel McCrea, the young poet who only a short while before he met death on the battle field, wrote the soul searching verse, "In Flander's Field":

In Flander's Field the poppies grow
Between the crosses, row on row,

That mark our place; and in the sky
The larks still bravely singing fly,
Scarce heard amid the guns below.

We are the dead; short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved; and now we lie
In Flander's Field.

Take up your quarrel with the foe;
To you with failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die,
We shall not sleep, though poppies grow
In Flander's Field.

A song composed by Gladys Miller, '22, for the occasion, was sung by six young ladies, after which the audience joined in singing one stanza of "The Star Spangled Banner."

Recessional was played by Mr. Bumer, guests and soldiers retiring as they had entered.

We would especially mention the four veterans of the Civil War who were among the soldiers—Mr. Childers, Mr. Young, Mr. Carr and Mr. Arnold.

THE ANNUAL CONCERT

Monday, June 2—8.15 p. m.

As usual though the evening was warm, the annual concert called out a full house. The Music Department of the college had been highly efficient throughout the entire year and this closing demonstration spoke well as a crowning.

Miss Harkness has labored diligently and has brought out the best in every student under her instruction. Miss Fleming as an assistant has shown much ability.

Every number on the program deserves special mention but we will give space for that of the Euterpe Club only which closed the program.

Miss Lotta Bond as a reader added much to the entertainment of the evening.

ACADEMIC, SHORT NORMAL AND MUSIC DEPARTMENT GRADUATING EXERCISES

Tuesday, June 3—10.30 a. m.

Following the processional by Miss Hallie Van Horn, the Misses Grace and Ruth Davis played a duet, after which prayer was offered by Rev. A. J. C. Bond.

Miss Harkness and Miss Dicie Bailey sang "My Heart, Welcome the Morn," by Thomas, after which Dr. Clark introduced

the speaker of the morning, Mr. S. O. Prunty, of Harrisville.

Mr. Prunty expressed his love for many of the people of this town and his appreciation of the opportunity the occasion afforded.

He said he was a business man, not an orator, but he was here to mention as best he could some of the things which go to make life worth while.

He called his talk by no name, saying he would leave that to his hearers after he was through, but on such a glorious morning as this, one's inspiration could not refuse to help them to say something to help some one, "so here goes."

He objected to being called a pessimist but wished to put upon the young people before him a burden of the responsibility of the hour. He was pleased to address the ladies particularly because upon them will soon rest the power of the vote; soon they will be real citizens and he would have them sense the responsibility soon to rest upon them.

He made strong the idea that every person had a place in life—"find your place and fill it. Do not attempt to be a round man in a square hole. Don't think that you can prosper in all the vocations of life—you can't. The field is too broad. You must specialize and do so in the field for which you are best fitted."

He said further, "I know of but one person that fits everywhere and that is the politician. I would have everybody interested in the affairs of his country, be ready to help in all of its issues, but the man who is on all sides of everything is the politician, which I am not recommending to you. Of all persons I despise this morning and wish to spew out of my mouth it is the professional politician."

He illustrated at this point by the father of a Yale graduate. He would test his son. He would know the choice he would make for life, so he placed on a table a Bible, a dollar and a bottle of whiskey, and left the room saying, "If he takes the Bible he will be a preacher; if he takes the dollar, he will be a business man; if he takes the bottle, he will be a drunkard." The son entered the room, put the dollar in one pocket, chucked the bottle in another and tucked the Bible under his arm. "Oh," said

the father, "Bill is lost; he will be a politician!"

"There is many a man who is a misfit, so as a word of homely advice, let me say to you that when you find your place, apply yourself diligently, but do not hold the dollar as the paramount object of life. If you teach, make yourself a successful teacher and don't think of the dollars—they will take care of themselves."

He made elaborate reference to the great country in which we live, the greatest on earth. Said we have more blessings transmitted to us than any living people. He plead with his hearers to find themselves this morning; to put themselves in the proper attitude toward the great heritage which had come to us and by no efforts of ours. He said that he learned of George Washington over and over when a boy, but never knew how to appreciate him till two weeks ago when he stood on the banks of the Potomac by the tomb of that great statesman through whom we enjoy much that is ours today.

"I am driving at this: George Washington—your father and mine—transmitted to us an inestimable blessing and responsibility and with these wonderful blessings of freedom and liberty there is also an incalculable responsibility. God never puts his approval upon a proposition intending it to stand still. It is our responsibility to increase these blessings and hand them down to those who follow us. Don't follow the damnable isms of the day. There are too many of them. Keep a clean, straight cut—just follow and teach the good old republic.

"This is my plain, practical proposition to you this morning."

The address was brief but practical and was well received. It was throughout very complimentary to the college he had come to serve.

Following the address Miss Alberta Davis sang "In the Deeps o' the Daisies."

The president called to the platform the young ladies who had completed work in music.

He expressed to them his appreciation of art and his especial appreciation of the work of Miss Harkness and the students in her department. He hoped these girls would continue to use this art for which they had found themselves well fitted.

To the girls finishing the short normal

course he expressed his regret that such a course did not fully prepare one for the responsibilities of teaching but that in pursuing it they had done thorough work and received an inspiration which later might lead them to return and continue their studies.

To those finishing their academic work he said "No one can stand today who is not well prepared for the tasks of the world. May the years you have spent in Salem College be but a starting for you, an encouragement to continue in your pursuit of an education till you are prepared to render to the world only the highest service."

Hearty applause greeted each group as it left the platform.

The Euterpe Club sang "The Night Wind" and Rev. A. J. C. Bond pronounced the benediction.

The following diplomas were granted:

Short Normals: Ruth Bond, Louia Carder, Pearl Ford, Virginia Haskins, Lenna Holbert, Gethrel Spindle, Ruth Coffindaffer, Johnnie McDougal.

College Preparatory: Daisy Campbell, Ruth Fletcher, Marie Ford, Mova Kelly, Martin McDowell, Duane Ogden, Mabel McIntire, Elkins Pratt, Hazel Smith, Willis Merryman, Gethrel Spindle, Marie Thompson.

Music Certificate: Olive Brand, Blanche Smith, Gladys Randolph.

Music Diploma: Dicie Bailey.

ANNUAL CLASS FIELD MEET

Tuesday, June 3—1.30 p. m.

Athletics at the college have been earnest and clean under the direction of Mr. Orla Davis.

The field meet which was the closing event of the season was full of enthusiasm and college spirit. The cup was won by the academic seniors who were the winners in 1918. The academy freshmen won second place, and the college freshmen, third.

ALUMNI ASSOCIATION

Tuesday, June 3—7.30 p. m.

In order to accommodate all events, the Alumni Association combined its regular session with its banquet.

The banquet was served by the ladies of the First Baptist Church in their parlors and was excellent in every particular.

Following the banquet the toasts took the form of a program with Rev. E. J. Woofter as principal speaker. Following is his address.

EDUCATIONAL RECONSTRUCTION

We are becoming familiar with the word "reconstruction." What we mean by this word will be shown by what is done in the next few months or years at most. It may be emptied of all its content by our failure to reach a solution of the problems that are confronting us; or it may be the chronicler of great achievements that will bless humanity for ages to come.

The very fact that we use the word shows that we are conscious of facing things which need rebuilding; that the last word in the constitution of government has not yet been spoken; that the cap stone has not been laid in the temple of religion so that we can say "it is finished"; that the palace of education is not complete so that we may sit back and contemplate its beauty and perfections.

In nothing that touches human life can we say "it is done." Even when a man dies we can not write "finis" upon the slab that marks the resting place of his ashes. Life refuses to become static and express itself in some fixed and regular form or manner. Where there is energy it may be directed and controlled to a certain extent, but frequently it will overcome all control and make for itself a new outlet of expression.

Today we are facing the miracle of nations discarding the old forms of government and seeking to build new structures. Not content with discarding, they are utterly destroying every vestige of the old form of government, tearing it up root and branch. The mania of destruction is upon them, and kingdoms and governments which looked back over a thousand years of history are torn into fragments and cast aside—rejected because they considered themselves as the last word in government.

What has brought about this condition of things? *The infiltration of new ideas.* Ideas born in the schools for some; ideas born in the university of hard knocks and oppression by others. The earthquake of war tore asunder the iron shell that had held the peoples down, and the new ideas came flocking up, giving vent to their new found freedom by all kinds of excesses. But back of the excesses are mighty purposes that will slowly take shape into new forms. For life must have its forms and the forms that life assumes are but the expression of ideas crystalized or become habitual.

The ideas of a people will reflect the education of a people. You can tell with reasonable accuracy what a man thinks, if you know the character of his education. "As a man thinketh, so is he." What is true of a man, is true of a nation, or an age. Upon the thinking of the world is the stamp of the school and the character of the thinking will reflect the character of the schools which shaped the thinking. Germany assumed many things which she was not able to prove; but one thing Germany proved beyond any doubt, and that is, that the schools are the one agency whereby the character of a people is determined. She built her reign of power in the schoolhouse; she subjugated Saxony in the schoolhouse; she welded the empire together in the schoolhouse; she prepared her frightfulness in the schoolhouse. In this she

has taught the world a useful lesson if they will but see it and act upon it. Her ideals and aims were wholly material, grossly so; but if she was able to accomplish her diabolical ends through the schools, so can the idealistic nations accomplish their beneficent ends through the same medium.

By this war we have lost something in our educational world, unless we are too dense to understand, and too blind to see the consequences of following certain courses.

With all her planning, Germany struck too soon. Had she waited another fifty years, until the German system of education and German habits of thought and German science had had time to work out their natural ends in this country, we would have faced a far more dangerous condition, and the world would have fallen before the Juggernaut of German power.

The impetuosity of her action revealed the nature of her "kulture" and exposed the deep laid scheme that was back of it all. We in this country were imbibing her "kulture" and calling it good; its trail led through every college and university and most of the academies of our land. Today we know what these things lead to, and what the end will be of those who follow we are losing from our curriculums this vast low her courses of study. So if we are wise, body of German "kulture" and are thrown back upon its opposite.

We are forced from materialism to idealism; and if we are wise we must make our idealism a thing of practical worth in the life of men and nations. One trouble with much of our idealism, it is a thing spun out of cobwebs, woven of fog, too ethereal and unsubstantial to meet the hard practical things of actual life. Idealism must be rescued from mysticism; it must not simply be dream visions of impossible things but dream visions carved in stone, or molded in iron, or forged in the furnace into plowshares and pruning hooks. To see a vision and yet to find no road to reach it makes it worthless to practical people. With the ideal must be shown also the road by which it may be attained and made to bless humanity.

The new education must be rescued from materialism. Our ideals must not be allowed to become only a glorified materialism. This is the shoal toward which we have been drifting for some years, and upon which we will be wrecked unless our course is changed.

Education must not be divorced from religion. In our reconstruction of our educational systems we must have regard for the whole man. It is not the business of the schools to turn out splendid animals; neither is it to turn out splendid intellects or great souls. The business of the schools is to turn out *men*, well-balanced, well-rounded, forceful men, whose training brings them a vision of the whole circle of human contacts—mental, physical and spiritual. This object can not be accomplished unless the whole man is trained, developed in every faculty and power which he possesses.

The philosophical trend today is toward pragmatism, or the submission of all truth to the acid test of practical utility. Its value based upon its effect as seen in the actual world of

practical things. Science seizing upon this trend of philosophy has assumed that there is no ascertained or ascertainable truth except such as science is able to demonstrate by its methods. This throws you back upon materialism pure and simple. Science thus traduces this great generalization of philosophy and places it in a false light. Philosophy deals with mind and laws and life. Science deals with things. The generalization of one can not be the generalization of the other. Pragmatism is right when it demands that truth must stand the test of practicality, and its value determined by its effects upon human life and conduct. Science is wrong when it assumes that it is the sole custodian of truth. Each must recognize the sphere of the other, and work in harmony with each other, or they will be self-destructive. True science can not deal with religion. It can only deal with the physical structures of religion. Religion lies beyond the pale of its power to investigate. Science can not even deal with truth, it can deal with fact, and by its investigations it may lead to the discovery of truth. But after the discovery it can not deal with the truth.

Philosophy can deal with truth; it can deal with religion, for its field is in the domain of mind and law and life, and it is content to deal with all the realm in which the mind of man dwells. In this whole realm it can apply its pragmatic test and demand and value what it finds by the effect it has upon human life.

From the standpoint of practical results, or the pragmatic principle, religion must have a restatement in terms of daily life and conduct. Religion must have a restatement in the schools, not as now from the combative standpoint of materialism, but from the sympathetic standpoint of idealism, and life. There is no other force in human life strong enough to save us from the strangling grasp of a Godless materialistic philosophy. Idealism can only be maintained by the strong support of a religious faith that is able to see victory from the ash heap of defeat, and that can cry out of the midst of the wreckage of nations and institutions today a word of hope that looks to a more glorious tomorrow.

Without this today there is nothing but darkness ahead, not a single gleam of light to guide. Our brave men met the German in the place of his own choosing, supported by all that his materialistic science could give him; drove him from his fortresses; laughed at his inventions; scoffed at his frightfulness; and crushed him in an awful defeat.

The one thing the Germans could not understand was our splendid men rushing into battle with a song on their lips and fighting with a smile on their faces. They were used to the scowl on the face of the German soldier. It was the idealism of the West meeting the materialism of Europe, and smashing it with its own weapons. It yet remains to be seen whether our schools in this country that have been walking along the path of German "kulture," will be as brave and valiant in casting off every vestige of this false philosophy with its sneer at marriage; its sneer at the home; its sneer at the church; its sneer at God; or whether they

will continue to follow along after this false system until this country shall out Hun the Hun.

It remains to be seen whether our professors and teachers are as brave as our soldier boys; if they are not, then we have sacrificed our young men in vain. We have repelled the foe from the outside but allowed him to strike us to the death from the inside.

In the reconstruction of education we need to cast away this hateful system; spurn it as we would the most deadly serpent. For it is more dangerous than the most insidious poison. It destroys all that is Godlike in man and makes him a beast. To accomplish this the alumni of our schools must lead in making the demand that their "Alma Maters" purge themselves of this virus that is destroying the spirit and ideals of our Americanism. For this is true: but little effort will be made by our schools and colleges to change their courses of study unless there is pressure brought to bear upon them from the outside. This ought to come from a sympathetic source, and no one but an alumnus has that complete understanding of the spirit and ideals of the schools which would enable him to direct in a sympathetic way. His interest in the school is great, and his contact with life has kept him in touch with the great currents that are moving onward toward a new world. His religion is not a thing of scholastic precepts but is sentiment with life and energy—a transforming power operating upon all human relations.

Then again we are rapidly becoming the teachers of the whole world. Last year with the world embroiled in war, more than 9,000 students from fifty countries were in our colleges and those of Canada. This shows the trend of things educationally. If this continues for a few years, until peace has begun to lessen the financial pinch of war, this country will be the Mecca of students for the whole world. For every student we send to Europe to finish his education, we will receive a hundred students from Europe to take his place. Then in the regions beyond, the plains of Mesopotamia, the long stretches of Persia, the mountain fastnesses of the Balkans, and the snowy peaks of the Himalayas, from far off China and Japan they will come pouring into our schools, anxious for a knowledge of the things which make us the most prosperous, happiest and most powerful nation on the globe.

These students who come to us from the East will not come for our philosophy. They have forgotten more philosophy than we know or ever will know. They will come to us for our science and our religion. We can not teach them religion as an abstract proposition. They come from countries whose every thought and act is dominated by religion. They have been in a religious bondage of the most ultra type. But it has not satisfied, neither has it met their needs. They will come to us for a religion that gives life, freedom and joy.

Here is the opportunity of our Christian schools and denominational colleges and universities, for it is a sad fact that most of our great state colleges and universities along with some of our great philanthropic schools, are the propa-

gandists of a species of materialism that is nothing short of atheism. The burden is falling more and more upon denominational colleges to assume the responsibility of interpreting life to the students and leading them to an appreciation of that which is highest and best in our civilization. Hence there is need that our Christian institutions purge themselves of the poison of individualism and idealism, and keep prominent the one foundation, the soul's accountability unto God, and its duty to its fellows.

The world is going to be shaped by us, not alone along political lines, but in those things which make for character. The young men from other lands who are being trained in this country today, in ten years will be at the head of the various departments of government in the land from whence they came. The thousand young men from China in our schools this year will in ten or a dozen years be the governors, the legislators, the judges, editors, lawyers, physicians and teachers of that great republic.

I read that there is in Brown University this year a young man who walked 4,800 miles from near the shores of the Black Sea, subsisting upon roots, berries and fruits along the way, that he might enter school in this country; and after completing his education he is going back to his people to lead them into a higher and happier life. He is preparing to study medicine. What started him? Two years ago the American Red Cross came to his country bringing food for the starving and medicine for the sick. A scourge of typhus fever was on at the time, and this young man watched these people as they ministered to his suffering friends. It all went home to him and he said, "I want to go to the country that sends out such people, and learn there how to work as they work." When he came to Brown he said, "I want to be a Christian physician that I may bring health and healing to my people, both in body and soul." He came to the right school for Brown still holds fast to the Christian standards of education.

For some years, following Germany's lead, we have been driving experimental religion out of the schools. The old foundations of faith have been torn up and thrown aside.

It is illustrated by this old story of a traveler who was shown in an ancient shrine in Crete a lamp that had been burning for two thousand years. As he looked at the venerable flame he asked if it were really true that the lamp had never been out in all of that time. He was assured that it had always been kept burning.

"Well," he said, as he blew out the memorial spark, "Puff! It's out now."

The man who blew out the old lamp did not understand. Those who are seeking to divorce religion and education do not understand. They fail to realize that the one without the other is not possible and any moral standard of right or righteousness be maintained.

There must be a replacing of the arts in our school courses of study. We are rapidly approaching the place where we are testing the value of study by its adaptability to some profession or trade. We are specializing in everything. I have no objections to specializing but specializing ought not to begin until a complete

course in the arts has been pursued. We are measuring the advantages of an education by the amount it brings to us in money. It is not the training value that is considered. It is not the broadening of vision or the heightening of ideals.

The ancient classics ought to be in every course of study and many of the modern classics should be sent to the trash pile. It has always been strange to me that Homer and Aristotle should be thrown aside for Edgar Allen Poe—a man of genius, it is true, but a man whose writings are the vaporings of an over stimulated imagination.

Education must be divorced from the materialistic taint of commercialism and brought up to that position where it may give its rich store of knowledge, of hope, of power, and of faith that will make men not beasts of burden merely, not simply intellectual machines.

In Russia today we have the fruits of ignorance—bestial brutality without sympathy or shame. In Germany today we have the fruits of unChristian education brought up to its highest form—cold calculating intellectuality—the one just as brutal as the other with this exception, ignorance first destroys itself then turns upon others. The other begins by destroying others but later turns upon itself as we shall see.

To avoid the brutishness of ignorance we must turn to our schools. To avoid the brutishness of intellectualism we must maintain Christian schools.

COMMENCEMENT

Wednesday, June 4—10.30 a. m.

The morning of June 4 dawned clear, though very warm. The interest which the citizens of Salem manifest in these annual occasions of their home college is very gratifying to the management. It was especially so on this commencement morning. A full house was in waiting when the procession, led by Dr. Clark and Governor Cornwell, entered the auditorium to music by Misses Traugh and Randolph.

The procession took its usual order, the faculty being seated on the platform with the guests of the morning.

After the congregational hymn, "Holy, Holy, Holy," led by Miss Harkness, the musical director of the college, Rev. A. J. C. Bond, pastor of the Seventh Day Baptist Church, made the invocation.

The Euterpe Club sang "In Dreams I've Heard the Seraphs," followed by Scripture reading and prayer by Rev. E. J. Woolfer, pastor of the First Baptist Church.

The vocal solo, "Cherry Ripe," by Miss Harkness, was rendered in her usual charming manner, after which Dr. Clark called upon Mr. Ernest Randolph to introduce Governor Cornwell, the speaker of the occasion.

Introducing his remarks, the Governor expressed his especial satisfaction for being present at this time and hoped he might be able to say some word of helpfulness.

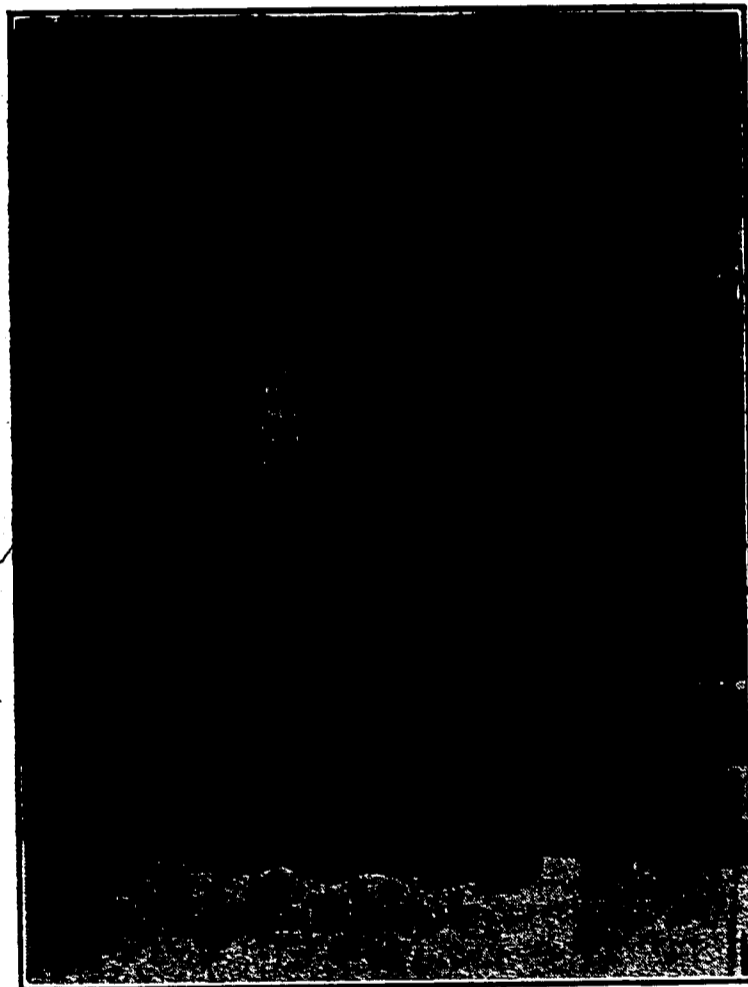
GOVERNOR CORNWELL'S ADDRESS*

YOUNG LADIES AND YOUNG GENTLEMEN:

It occurs to me that there are three things upon which you are to be congratulated, one or two things for which you should be very grateful this morning.

First, because you are coming upon the threshold of manhood and womanhood in this, the most wonderful period of the world's history.

We have just seen the end of the greatest war of all ages, a war unprecedented in its magnitude, its ferocity and its sacrifices as well as in the number of nations of people engaged; a war



DR. C. B. CLARK AND GOVERNOR CORNWELL

which had no precedent and which, let us hope, will have no successor, at least in kind. I shall not consume any of the time set apart for me in discussing the war, either as to its origin, its progress or its material results. I am assuming that all of you are readers and that you have already read everything that has been published in the newspapers and magazines on the subject. You are coming out of school your first step, passing the first milestone as it were in your educational life, in the process of mental training and in the acquisition of useful information, just as the great war has ended and as the process has fairly commenced of readjustment—reconstruction, as we term it.

The changes that have taken place within the past five years are greater than ever occurred

*Stenographic report.

before in the same length of time. Nations have disappeared and other nations are being created. Kings have departed, princes have fled or been executed and crowns have been tumbled into the dust. Millions of men have died and vast areas of fertile lands have been desolated.

All these changes, however, are no greater than those that will occur within the next decade, certainly within the next score of years at least. You, or many of you, will live to see those changes. I shall not undertake here to enumerate what they, or any of them will probably be, for to attempt that task would lead you to believe I was entering the fields of fancy. You would conclude I was trying to imitate Jules Verne whose wildest dreams were realized during the war. Enough to suggest that you are more fortunate than you now imagine, coming upon the stage of life just when this terrible era of destruction and of blood-shed appears to have ended and when there is in prospect a new era in the world; when nations, through their accredited representatives, have sat down around the council table not for the purpose of apportioning territory and spoils wrung from the vanquished, as in the days that are gone when one nation triumphed over another, but for the purpose of enforcing justice and equity as well as for the deliberate purpose of trying to devise a league or association or agreement or understanding between all civilized peoples that will prevent the recurrence of such world-wide catastrophes as humanity has just experienced.

Wars, terrible as they are, usually have had the effect of quickening the minds and stimulating the inventive genius of the people engaged. The one through which we have just passed has been no exception to the rule. On the other hand it stimulated not only the inventive genius of the people, touched their consciences and brought to them a realization of their duties as citizens, which they had not considered or fully understood before, a realization which if maintained, a patriotism which if not allowed to lag as we progress through the wonderful era of prosperity and industrial and commercial development which is sure to come, will result in setting forward America as a government, as a country and as a people full half a century. So, for these reasons you are to be congratulated and should be thankful, truly thankful, indeed, that your journey through this world was so timed as to begin just at this particular period.

The second thing, for which you should be most grateful is that you are living and that your lot has been cast in the greatest country on the face of the earth, greatest in material wealth, greatest in natural resources, and above all, greatest because there is more unselfishness among its people as is manifested by its dealing with the problems of making peace between the contestants. It has asked for neither money nor territory, only that International law be observed and that strict justice be done. America entered the war solely to enforce justice and to bring peace to a stricken world, and it has sought in making a treaty to secure such terms and settlements as would insure the preservation of that peace for which we gave precious American lives and poured out more than twenty-five bil-

lions of dollars. Certainly you should be grateful that you are Americans and that you can enter upon your race with all the freedom and equality of opportunity that this country and its laws afford.

The third thing I would congratulate you and every other American youth upon is that you have been obtaining a foundation for your education in a country and in a college where Christian ideals prevail, where justice, good will and democracy in all things constitute the keystone of the educational structure.

For practically half a century Germany gave her people one kind of education—a training in militarism. She taught her people to think war, to talk war, to study war, and to train for war. That system filled the German people with ha and egotism. As a result of that education and that preparation the world has been engulfed in woe.

Our teachings and our education have been along different lines and they must be continued along different lines. The human family has come up from barbarism and the lower forms of civilization through slow and painful struggles. It is only within the past two or three centuries that it has made much progress in some things. Religious freedom had its origin here in America. It was Thomas Jefferson, author of the Declaration of Independence, who penned the first statute which gave a man the legal right to worship God according to the dictates of his own conscience and it was a Virginia legislature that enacted it.

Two hundred years ago a wage-worker in England could not lawfully ask his employer an increase in pay. His wage was fixed by the justices of the peace. They were appointed by the crown and there were no such things as popular elections. We can readily see that wages were fixed solely for the benefit of the employing class. It is only a little further back in the annals of time when labor was performed everywhere by slaves and it is only a little over a half a century since slavery was an established institution in almost one half of this country—so firmly established that it could be uprooted only in a bloody war, the horrors of which are still fresh in the minds of many people now living.

We need go back only a comparatively brief period in English history to find that the man who engaged in business was looked upon as a menial, classed with the cooks and scullions. The very term, "business-man," was a reproach. Only those of noble birth, children of lords and nobles had a chance to rise in the world. Those born at the bottom were doomed to remain there. The world was ruled by those who inherited wealth and position—political and social.

All that has changed.

The biggest and best brains of the country are today engaged in business enterprises. As a rule we elect to office men who have failed to succeed with their own enterprises, if they ever undertook any. To these we turn over the business of managing the State and the nation. Sometimes we make a mess of it and were it not that public officials are very responsive to criticism, sometimes entirely too responsive, the

majority of those holding office would make bigger failures than they do.

Business men of America, those who are abreast of the times, are learning and many of them have already learned that their employees are their brothers and that they are indeed their brother's keepers. They have learned that the more the Golden Rule is applied to business the more successful, in the end, is that business. The one-priced rule in the department stores was the biggest step toward injecting honesty into dealing that has ever been taken. The old method of haggling and bartering and charging whatever could be filched from the purchaser was happily abolished before you were born. I remember those days very well. Those were the days when the railroads were charging the big shipper one price and the little shipper another price, and when the Congress enacted to make them charge all shippers the same rate they attempted to get around it by making the charge all right and then rebating to the big shipper. Those things were the logical results of unbridled barbaric competition, a wild scramble for business whether it was profitable or not.

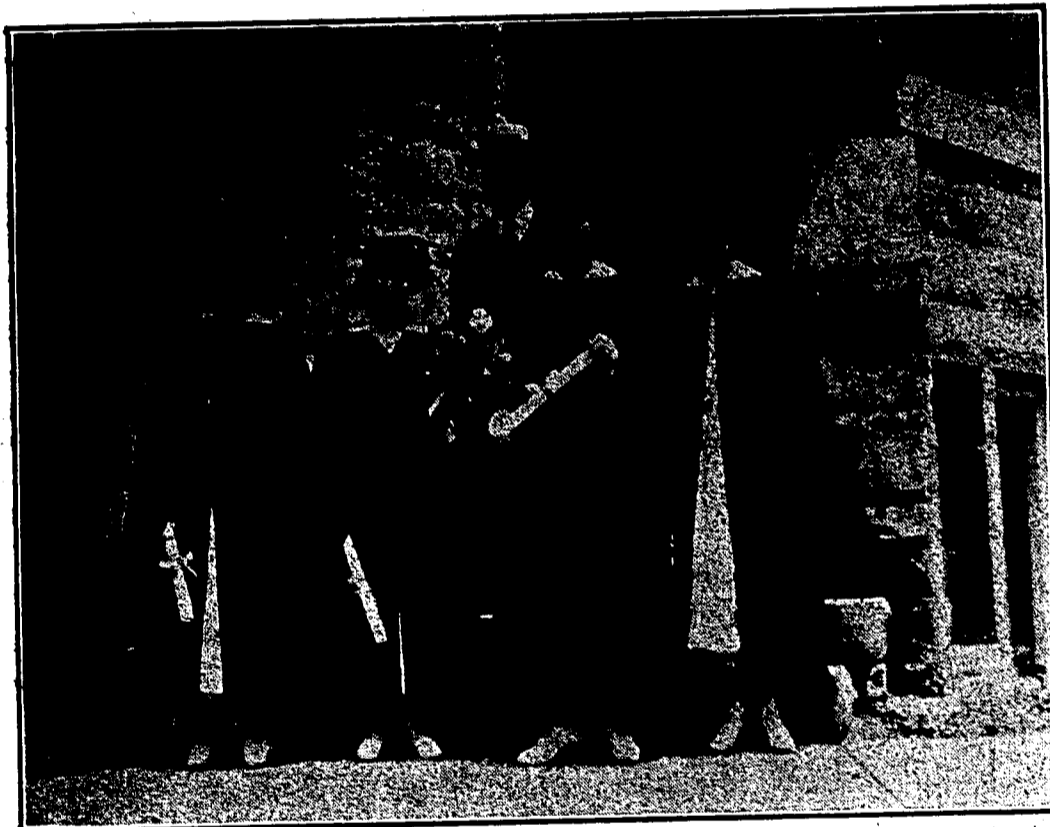
But with the changes mentioned has come a new period as to the use which a man will make of his fortune if he happens to accumulate one. We are just entering that new period where a man of wealth, the right-thinking man, if he has been fortunate in his business and accumulated a large amount of money, will regard himself as a trustee, in a sense, for the public with which he has transacted business, for the people from whom he has derived his profits, and he will not want to die until he has devoted a large part of his fortune to some public purposes, educational, religious, scientific or charitable.

It is no longer a disgrace for one to work with one's hands. During the war millions of women in Europe did manual labor, women whose hands were unused to things rougher than the keys of a piano or the handle of a tennis racket. They did it from patriotic motives, but they found joy in being useful, in being independent and in having done something worth while and a vast army of them will carry on in times of peace. Idleness is now the thing that is disgraceful, whether it is indulged in by the rich or by the poor. The non-producer is a fifth wheel in society today. West Virginia was the first State in the Union to penalize idleness by statute after this country entered the war. The Legislature of 1917, at the special session, made it a misdemeanor for a man to loaf and remain in idleness, where work was available. That law was passed after I had taken a census of unemployed and found that, notwithstanding the shortage of labor, there were thousands of able-bodied men, many of them married, who were idling regularly. Other States followed our example and one of them, the State of Maryland, got credit for originating the policy. Its act was passed more than two months after ours. Finally came General Crowder's work or fight order giving Federal recognition to the principle we had early established here in this State.

The man who is not a producer is a drone. He has no place in the scheme of things and society is gradually going to slough him off, just

as nature has sloughed off of animals the unused portions of their anatomy.

In speaking of producers, however, I am not limiting the thought to men or persons who do manual labor, to what is popularly termed the working people, the toilers. I am not advocating Bolshevism. I am not proposing to argue for that wild, autocratic theory which has plunged Russia into the depths of chaos, which has brought, under the guise of the dictatorship of the proletariat, the lowest elements morally and intellectually into control and which is fast exterminating those who have property or education. I am not seeking to extol any of its allied theories of radical socialism which is being so earnestly urged in this country. On the other hand the main thought I have come to urge upon you young people is the principle of Americanism, of individualism and intellectually as opposed to those crazy theories that are getting



GOVERNOR CORNWELL AND COLLEGE SENIORS

control of the lazy, the vicious, and the unthinking part of our population, native and adopted.

I said producers, yes, but the greatest are those who produce with brains as well as with their hands.

In our very commendable desire to benefit the wageworker, to pay him better wages, to give him shorter hours and to provide better living conditions, we are just now prone not to give proper recognition to intellect, to the brain producers. The battle for better conditions for the men and women who give the world their brawn must go on. It must not be allowed to lag, but it must go on along orderly and governmental lines. All this talk of revolution is not to be tolerated here in America. To that phase I shall address myself directly, but while that battle for betterment of the condition of the working people, that is, those who work with their hands, who produce things with brawn sweat, must continue, yet at the same time there must be no lessening of the power and of the dignity of cultivated minds of trained intellects.

This country is what it is, not because of the labor that was expended in clearing its forests, in erecting its factories, in doing the manual work that laid down the thousands of miles of railroads that have tied the various sections together. Brawn, muscle, physical power and strength, undirected and uncontrolled, are no more than the mighty forces of nature, the lightnings, the storms, the waterfalls and the cataracts.

It was the brain of a Watts that gave us the steam engine, "whose tireless arms turn countless wheels of toil"—the engine, which relieved man of the slow and painful processes which he was compelled to use before its origin, in doing the simplest work that is done today by steam.

It was the brain sweat of Edison that gave us the electric light and which harnessed the unseen electric current to machinery of all kinds and which moves the millions of passengers that travel upon electric cars daily.

It was the intellect of McCormick that produced the harvester and enabled the pioneers to bring the vast expanses of the prairies of the West under production and to make them yield hundreds of millions of bushels of wheat to feed our ever increasing population, which could not possibly have bread otherwise.

It was the intellect of a Whitney that produced the cotton gin and revolutionized the use of cotton for clothing and all other purposes.

Labor, brawn, is entitled to the fullest recognition by the nation, by the States and by society, organized and miscellaneous, but brain power and brain development is even more essential and to that end our schools and colleges must not only be patronized by our youths, but sustained and directed along sane and practical lines. I

fear, sometimes, that we are minimizing the value of brain power and brain production. It was brain power, as well as physical power that won the war. God knows I would not take one jot of credit from the brave American soldiers who smashed the German line and kept on smashing it; nor from the French and English, who stood like a wall against the German hordes for nearly four years before our men got there in force, but we could not have put our soldiers over the seas had not inventive minds created the submarine ears that told of the approach of those monsters of the deep; and that designed the depth-bomb, the "ashcan" as our sailors called them, which, with the aid of the listeners and airplanes, another American invention, practically put the submarines out of business and enabled our ships and those of England to take three hundred thousand American soldiers overseas every month, something Germany regarded as an impossible undertaking and which our know-alls

here at home said would not and could not be done.

Is there such a tendency to minimize the importance of brain power? I believe there is. The Railroad Administration may be taken as an illustration. When the Federal Government took over the lines of transportation it dismissed executive officers and reduced salaries of attorneys, managers and assistant managers to the extent of \$17,000,000 annually. This was heralded as a great saving. It then increased the pay of the men who belonged to the operative class, to the extent of \$700,000,000. In other words it cut seventeen millions of dollars off the brain end of the business and added seven hundred millions of dollars to the brawn end to get efficiency and economy in operation. If there is anybody today who contends that government operation is an assured success I have not found him.

There is a deficit this year, in the first three months of operation of \$192,000,000. The total increase in wages since the Government took over the roads is \$1,000,000,000. The brawn end of the railroad work has gotten that much more money while the brain end is getting much less than before. I am not criticizing. The railroad men may have been entitled to all they got. I don't know. I do know that the results have not been what was prophesied and it is the result only to which I am referring. I am contending that the business of the country can't be run by brawn alone. I am contending that the bigger our problems and the larger our financial institutions and our industrial enterprises become, the greater need there is for trained minds, for educated men and women and that men must be paid according to their producing power, whether they produce with their hands or with their minds.

And, while I am a firm believer in labor organizations, I am equally firm in the opinion that the labor organizations will have to change some of their policies if their members are to rise to their opportunities; if their people are to progress. To allow no one man to do more than another man; to limit the producing power of the competent and skillful man to the minimum production of the incompetent and the unskillful one, will never develop a race of people. Managers, superintendents, executive officers and owners can not come up out of organizations which support that policy. They will come from the outside.

I hope I shall not be misunderstood. I rejoice that labor has come into its own. I rejoice that hours have been shortened and that wages have been raised several hundred per cent since the day when I carried a dinner pail that was none too full and toiled for ten hours and some times longer, for one dollar a day, which was the top wage at that time.

I rejoice that the representatives of the great powers, including the President of these United States, when they sat down at Versailles to make a treaty of peace which we hope will be lasting, gave to labor what I believe will be a Magna Charta—what will prove to be an epoch-making document—where the nations pledged themselves to guarantee the rights of toilers everywhere.

What I am pleading for is a proper recognition of brain power, brain sweat of the muscles.

What I want to protest against, too, is the tendency of some of those who claim the right to speak for labor, in their papers and on the platform, to make constant warfare on their employers and on all others except those of their own organization. There is being developed too much hate, to much suspicion and too much antagonism. There is entirely too much denunciation and abuse of our Government, our laws, our courts and the orderly processes through which this country has made such wonderful progress and achievements. Most of this is emanating from countries where autocratic governments stifled expressions of discontent, but it is spreading among native-born persons who pose as spokesmen for organized labor in certain communities. It is the same play, they are making, as has been made by the demagogic politicians of the past few years. These labor leaders are elected to their offices, just as the politicians were elected to theirs, and sometimes they draw better salaries than the politicians received. Some of them have learned from the politicians that the way to popularize themselves with their people, those who chose them, is to stir up trouble, real or imaginary; to find some proposition which the "plutocrats," as they term the employers, are supposed to be trying to put over on the workers. Then they go to the state legislatures, hold conventions and pass resolutions, threatening the mighty voting power of organized labor to retire to private life the legislator or the governor who dares oppose their will. In our recent experience here in West Virginia they were not content with political threats but coupled them with threats of physical violence. Those resolutions were duly signed and sealed with the seals of more than twenty local labor organizations and sent to me and to the members of the legislature.

Legislature had passed the Red Flag Bill, making it unlawful for anybody to carry a red flag, the emblem of anarchy, and to teach governmental doctrines subversive to those of our own Government. In other words we made it unlawful for anybody to try to overthrow this Government and set up another on its ruins. I asked the legislature to pass a Red Flag Bill because there had been riots in New York, in Chicago, in San Francisco and in many other cities where anarchists were displaying the red flag of revolution. Our returning soldiers, men who had fought that this Government might be maintained, broke up those meetings and in some instances there was bloodshed. I want none of the red flag here and by the eternal we will not tolerate it here in West Virginia. But I want it prevented not by force, but by law.

And then I want the State to have the power to enforce its laws. I want boot-legging and illicit distilling stopped. I want the thickly settled rural sections, where there is no local municipal governments, protected and the people to have some police protection, just as they have in the cities and towns. And because we tried to get these things we were charged by a lot of people with trying to organize some kind of brutal force of thugs to mistreat the workers.

Agitators went all through the mining sections and told the workers the wildest stories to alarm and prejudice them in order to get their signatures to protests and petitions. Then these petitions were presented and the legislature duly warned of the visitation impending if it dared to pass a police bill.

It was a humiliating thing the way professional politicians and cowards cringed before this clamor, but fortunately there was a bare majority in each house willing to stand up. Today there is not a citizen in West Virginia who believes in organized government, who believes in law and order and who believes in the sanctity of the home, that does not realize that to have yielded to those threats would have been a calamity.

The men who were tricked into signing the protests and going on record as opposed to those measures will, in due time, find that the laws were enacted for their benefit as well as for the benefit of others and if they are wise they will then direct their wrath against the men who so grossly deceived them.

Now, being a believer in organized labor, I am not opposed to a strike when absolutely necessary for the betterment of conditions of the men who toil. The strike, however, is a dangerous weapon. If overloaded it is liable to kick backward and cripple those who use it imprudently. If the unions are wise they will treat it as the "gun behind the door," as a guarantee of fair treatment, as an emergency weapon.

Now what are these strikes for, that the workers were asked to vote all over the country?

They are strikes of protest against the conviction of a man in the state court of Los Angeles, Cal. Some three or four years ago, long before we got into the great war, there was a preparedness parade in Los Angeles. Somebody set a suitcase of dynamite on the sidewalk, with a clock attachment and it exploded as the parade passed and killed several people, wounded and maiming a lot more. Tom Mooney was convicted of the crime and sentenced to be hanged. The governor of California commuted the sentence to life-imprisonment. Mooney is in the penitentiary and the workingmen of the United States were asked to tie up all the industries here in West Virginia and all over the country to force the courts of California or the governor to release a man who was convicted by a jury of his fellow citizens yonder on the Pacific Coast.

Are we going to overturn the courts of this country, the tribunals where justice is meted out to the rich and poor alike, even if we know there has been a miscarriage of justice in a single case? Are we going to decide the guilt or innocence of a man by a popular vote of those who sympathize with the man convicted, who belong to the same order or organization he belongs to—by men who did not hear the evidence?

Young men and young women, too, we are trying to preserve, not only our Government in form, but we are likewise trying to preserve and protect American institutions and ideals. You may not know it, but it is nevertheless true that already, in a dozen cities, reaching all the way from Seattle, Wash., to Lawrence, Mass., there have been open attempts to overthrow the

established Government and institute Soviets molded after those of Russia. In every instance these attempts have been headed and stimulated by men who are foreign-born. There are hundreds of papers and periodicals being published in this country openly advocating Bolshevism here in America. On my desk in Charleston, lie two copies of a large publication, called the *Liberator*, one of which contains on the front page the picture of Eugene Debbs, former candidate for president on the Socialist ticket, now serving a term up here in your own state penitentiary, sent there by a Federal court, and with that picture in his final message before going to the pen in which he declares that he is Bolshevik from the top of his head to the sole of his feet.

Are we going to exchange this government for some strange experiment in Socialism and Bolshevism? Are we going to allow its course to be interrupted and turned aside by men who want to upset all that we and our fathers have achieved? The forces today that are aiming at those things are greater and stronger than you realize, by far, but the danger does not lie in them so much as it lies in the crooked politicians who will deal with anybody that can furnish votes and with the political cowards who are willing to see your government subverted if they can only hold on to public office.

You young people are about to go out into the world to become potent forces, in college, in industries, in offices, or on the farms. My prayer is that you may take with you a splendid supply of virile Americanism and that you will have the courage to stand by it, defend it and fight for it if necessary.

I thank you.

Hearty applause greeted the Governor at many points as he made a strong conclusion or clinched an Americanism which appealed to the patriotism of his audience.

As he took his seat, the students, led by Jean Lowther, gave a lively college yell.

Boom-a-laca, Boom-a-laca
Bow-wow-wow.
Chic-a-laca, chic-a-laca,
Chow-chow-chow.
Boom-a-laca, chic-a-laca,
Who are we—
Salem College. Don't you see?
Cornwell! Cornwell!!! Cornwell!!!

A piano trio by Misses Randolph, Brand and Smith preceded the president's annual statement, which was brief but comprehensive. He spoke of the handicaps which the college had unavoidably borne during the year in spite of which a very successful year had been realized.

He called to the platform the eight young ladies who were to receive diplomas in Standard Normal Department, and with well chosen words commended them for their diligence and bade them carry with

them as they enter the professional world, the spirit which their Alma Mater had sought to give them.

To the four young ladies who were granted the degree of A. B., he spoke feelingly of their responsibilities and wished them success in the new fields of usefulness they were sure to enter.

All joined in singing the Alma Mater song, after which Rev. M. G. Stillman, of Lost Creek, pronounced the benediction.

Degree of A. B. was granted to Misses Lotta Bond, Mary Ogden, Cerena Davis and Flora Robinson.

Standard Normal Diplomas were granted to Misses Erma Childers, Tella Davis, Ruby Fittro, Thelma Ingram, Daisy Jett, Myrtle Leaf, Garnett Van Horn and Mildred Woofter.

SOME GOOD THINGS HEARD AT COMMENCEMENT

A SONG FOR HEROES

(Read by Rev. E. J. Woofter at Memorial Service)

I

A song for the heroes who saw the sign
And took their place in the battleline;
They were walls of granite and gates of brass;
And they cried out to God, "They shall not pass!"

And they hurled them back in a storm of cheers,
And the sound will echo on over the years.

And a song for end, for the glorious end,
And the soldiers marching up over the bend
Of the broken roads in gallant France,
The homing heroes who took the chance,
Who looked on life, and with even breath
Faced the winds from the gulfs of death.
Their hearts are running on over the graves—
Over the battle-wrecks—over the waves—
Over the scarred fields—over the foam—
On to America—on to home!

II

And a song for the others, the heroes slain
In Argonne Forest—in St. Gobain—
In the flowery meadows of Picardy—
In Belgium—in Italy,
From brave Montello to the sea.

A song for the heroes gone on ahead
To join the hosts of the marching dead—
A song for the souls that could lightly fling
Sweet life away as a little thing
For the sake of the mighty need of earth,
The need of the ages coming to birth.

All praise for the daring God who gave
Heroic souls that could dare the grave.
Praise for the power he laid on youth
To challenge disaster and die for truth.
What greater gift can the High God give,
Than the power to die that the truth may live!

Glory to the Lord, the Hero of Heaven,
He whose wounds in his side are seven—
Glory that he gathers the heroes home,
Out of the red fields, out of the foam—
Gathers them out of the Everywhere,
Into the Camp that is Over There!

—Edwin Markham.

From an oration—

Yes, I know that the speech of a mere schoolboy will not build roads but I lay it down as the first law of any progress that any improvement must first have its inception in the minds of the citizens within the borders of the area of progress. I would like to remind you that more than fifty years ago when there appeared upon the American platform public speakers advocating the prohibition of the liquor traffic, almost every man and woman was willing to look upon him as a hopeless crank declaring that he would talk his life away and make little progress toward his ideal. But the movement gathered momentum until it spread throughout the length and breadth of this nation; until we see the States almost running over each other in a scramble to ratify the prohibition amendment to the Constitution. Just so, if we all have this ideal and go out to spread the good roads propaganda it will become the burning desire of every citizen to live by the side of a good road.

The school is for instruction and discipline. The church is for moral suasion and prayer. The home is for love and admonition. The hospital is for mercy and help. The shop is for bargaining and fair exchange. The farm is for laborious faith in God, but good roads are for the progress and civilization of the world.

From an essay—

To have an acquaintance with the rare works of art is to know life at its best, both in the revelation of the past and the ideals of the future. Art was born with the race and though its first expressions were extremely crude they are the best records of the thoughts and habits of prehistoric man. Throughout the ages of the past and in the present time it has gone hand and hand with history. . . .

With the limitless heritage of natural beauty about us and the treasures of the human interpretation of it, the world should be one grand panorama of the harmonies of form, color and sound. But many are the

human imperfections and limitations that break and blot and blur this conception of an aesthetic ideal. So much of the gross, the ugly and the primitive idea pervades the world today that few individuals are born into artistic surroundings while countless numbers are never even given the privilege of enjoying fresh air and sunshine and cleanliness. . . .

Perhaps the most glaring evidence of a deficient aesthetic sense that confronts us is the careless and destructive habits of so many people. It is not necessary to go into some disreputable alley to find conditions that are a shame to any respectable community. Civic pride is a practical application of artistic tendencies. If every citizen had the right amount of aesthetic sense and altruism, surely it would be registered in our immediate surroundings. Why should conditions be tolerated that offend the eye and health of the community? . . .

Modern practical education is giving more attention to artistic development in the children but its results can not go far in surroundings such as now exist. Men and women must be aroused to the demands for a more artistic and beautiful world in which to live and must set themselves to the task of making it so before the educational efforts can really be felt.

From an essay—

From foreign lands come voices in anguish, louder today than ever before. Some cry because they live in conditions which never knew the tender Christian religion with the open door to larger understanding and opportunity. Some cry because in their ignorance they fight blindly against their unfriendly environment which is a very hot-bed of disease. . . .

The voices of which we are most conscious today are those of the war-ridden countries of Europe. They are greatly in need of that kindly factor which makes for a complete life, for better adjustment.

So it seems that all of these weary "voices of the night" cry for education. An education which will make men more able to adjust themselves; an education which will aid men when thrown out of work readily to fit themselves to another. It must provide a higher standard of fitness and allow each child its birthright of a sound mind

and body. It must give to these war-burdened creatures of Europe, the beauty of a new life.

PRESENTATION OF CLASS KEY TO JUNIORS

Mr. President: It gives me great pleasure this morning to have the honor of presenting to you this key of knowledge which we have possessed for the past year.

The colors in which this key is bound are the bands which have held us as a class so firmly together for these four long years. The color pink is a symbol of our steady, onward appointed goal that leads to our motto, "Fortune Favors the Brave." It points to the rosy future.

The green, the present leading color to the sister, white, "purity," belongs to us especially and signifies a rivulet that has flowed steadily on to the goal of the pink.

We sincerely hope that you will use this key to the best advantage and that it will unlock some hidden store as great or even greater than that which we have found, and at the end of your senior year when you have earnestly and sincerely stored your minds, unlocked the streams and reached the fountain head of knowledge, that you will pass it on to those who will follow you.

Mr. President, we beckon you to follow us, the Class of Nineteen Hundred and Nineteen.

From an essay—

Without the most rugged and uncompromising character there can be no success which will bring pride to a man's friends or admiration to his family or satisfaction to himself. I do not mean to say that a man of questionable character can not make money. He may make millions and live in a palace; in time of peace he may exploit the poor for profit and in time of war he may exploit the supplies of the army and the nation to enrich himself. That is not success. A man of good character would do neither. A man may build and keep everything in the world and be a failure. He may lose everything but honor and be a success.

"There is no unbelief.
Whoever plants a leaf beneath the sod,
And waits to see it push away the clod,
He trusts in God."

YOUNG PEOPLE'S WORK

REV. HENRY N. JORDAN, Battle Creek, Mich.
Contributing Editor

INTEMPERANCE

REV. GERALD D. HARGIS

Christian Endeavor Topic for Sabbath Day,
July 19, 1919

DAILY READINGS

Sunday—Spirit-filled, not wine-filled (Eph. 5: 18; Luke 1: 15)

Monday—Drink and God's service (Lev. 10: 8-11)

Tuesday—Drink and rulers (Isa. 28: 1-8)

Wednesday—Drink and boasting (1 Kings 20: 1-21)

Thursday—A sober nation (Deut. 29: 1-6)

Friday—For the sake of others (Rom. 15: 1-4)

Sabbath Day—Topic, Intemperance (Eph. 6: 10-20)

SUGGESTIVE THOUGHTS

This is one of our misdirected topics—one that means so much one lesson is scarcely enough properly to discuss it.

Intemperance—in drinking of alcoholic liquors, yes,—but also intemperance in every phase of living life today. Our great danger is intemperance in every department of government and home life. The greatness of the hour calls for our immediately stamping out every intemperate part of our routine of living and take the great model of living—left by the Master of men—which is so vividly pictured early in the fifteenth century by the Italian author of "The Long Life" or "The Art of Living Long," when he says "temperance" in all things makes for lengthened days and happy existence.

OUR NATURES

Our nature is human nature and that nature has brought us face to face with an early death and questionable happiness in many, many cases because we are weakly intemperate.

Our motto should be then—temperance in all things—eating, drinking, sleeping, habits of pleasure, temperate in all of life. But you say, "I never eat too much." Not one of us has failed in experiencing the after effects of overeating. When the saloon faced us in every city the curse of drink was eating at our very vitals. There we needed not temperance alone but total abstinence. Temperance in daily habits di-

rects the life into channels of a better, happier existence and brings the truth of the adage: "Early to bed, early to rise—makes a man healthy, wealthy and wise."

TO BE THOUGHT ABOUT

Isn't the Christian Endeavor as an organization a hero in the fight? In 1911 we said, "A Saloonless Nation by 1920," and we see it over a year early. Shouldn't victory inspire us to greater things yet for His kingdom? The fight isn't over yet. Our battleline is well entrenched, and we see not the organized foe before us—only the fragments of a scattered army. Let's stay organized to crush to the uttermost all fruits of the drink traffic—lawlessness, anarchy and crime.

Organized effort is becoming greater and greater against drink. Statesmen, business men, doctors, owners and controllers of factories and great manufacturing interests, and scientists are lining themselves in varied ways against this great curse.

For a drinking man to get legitimate employment is almost impossible. Factories don't want him, business men don't want him, no business with standards of efficiency wants a man made less efficient by drink.

From our national saloonless propaganda has spread a world-wide desire to crush the manufacture and sale of liquor.

Haven't we forgotten something—what about tobacco? Do we need temperance in that? *No*—emphatically *no*; we need organized effort against this curse—second only to drink. We Christian Endeavorers, to hold our standards high, must organize ourselves against this blight that is sapping the vitality of our manhood and womanhood today. This great war has increased the use of the cigarette in an astonishing way. Army and navy alike has been a breeding place for cigarette fiends.

During the epidemic of the "flu" physicians reported numberless cases of deaths from "flu" because of weakened conditions of the patient under treatment. The cigarette contains a deadly poison that undermines the health, weakens the mind, and the gradual emaciation of the physical person causes death prematurely.

THE RESULT

What of a life wasted—through intemperance? What of a life ill spent and a

weakened, diseased offspring to suffer through another generation for the sins of its father and continue the degeneration instead of elevation? Our interests are not for one generation but for eternity.

"I am not much of a mathematician," said the cigarette, "but I can add to a man's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work and I can discount the chances of his success."

Therefore, "Watch and pray that ye enter not into temptation."

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

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Sabbath School. Lesson IV—July 26, 1919

CHRISTIAN FELLOWSHIP. Acts 2: 42, 46, 47; Phil. 4: 10-20

Golden Text.—"If we walk in the light, as he is in the light, we have fellowship with another." I John 1: 7.

DAILY READINGS

- July 20—John 17: 1-11. One with Christ
- July 21—Phil. 4: 10-20. Christian fellowship
- July 22—Psa. 133. Dwelling together in unity
- July 23—Acts 11: 27-30. Ministering to the brethren
- July 24—Philemon 8-20. Slave and brother beloved
- July 25—Gal. 6: 1-10. Forbearance and helpfulness
- July 26—I John 3: 13-24. Love in deed and truth (For Lesson Notes see *Helping Hand*)

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

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