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The Seventh-Day Baptist Church.

The Seventh-Day Baptist Church is a denomination of Seventh-Day Baptists. It was founded in 1830 and is recognized as one of the oldest and largest denominations in the United States.

COMMENCEMENT EXERCISES AT SALEM COLLEGE

Commencement at Salem College, which was held from June 7 to 12, was the twenty-first anniversary of its founding.

Although no especial exercises were conducted in commemoration of the fact, it was frequently mentioned.

The weather from the first was all that could have been desired and the attendance at every session was indicative of the interest of our townpeople and friends in their home college, and their appreciation of the work she is trying to do for them.

All who attended were greatly entertained, not mentally and spiritually fed. They carried with them to their homes a new inspiration and understanding of the work and aims of Salem College as well as of prevailing ideals in the educational world at large.

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

It was remarkable that these men from different sections, with varied interests and work, should bear the same burden of “sacifice” as the ideal power of the world.

The Board of Finance.

The Board of Finance was composed of seventeen members. It met in May and June and made its report at the commencement exercises. The financial condition of the college was very satisfactory.

The Annual Meeting.

The Annual Meeting of the Board of Directors was held in June. The report of the president was read and the budget for the ensuing year was adopted.

The Sabbath Recorder

A Seventh-Day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 75, NO. 2.

PLAINFIELD, N. J., JULY 4, 1913.

WHOLE NO. 3,567.
They have moral reality, and reason, and God, and the spirit of Truth, veracity, love of consistency, demand for harmony with life, passion for verity, consistency which is, literally, knowing or fitting together. The second characteristic is not less indispensable than the first. It is intellectual protection, mental insight, intuition, depth, reach, logical grasp. What we achieve in our truth search will depend upon not one, or either of these mental qualities taken separately, but upon our success in bringing these two factors together as inseparable and indispensable parts of a single disposition.

To illustrate, it avails nothing to know the mass of a moving body and not know its momentum, or to know how fast a body moves, and not know its weight. A single bound of iron might come in contact with a human body so gently as to afford no shock whatever, but if hurled from the cannon's mouth its consequence is dire enough. No more can any man's truth search fail except by the concrete quantity of his logical capacity as well as intellectual integrity be reckoned.

If ignorance turn the wheels in a man's head, he is not safe to follow him, and the testimony of his momentum is dire enough. No more can any man's truth search fail except by the concrete quantity of his logical capacity as well as intellectual integrity be reckoned.

For the truth being simple, so just, so earnest, so clear and convincing that it moves even the hardened old Roman judge to ask in his embarrassment: "What is truth?" And Pilate was a man of the world. He was intellectually alert and undeceived. He had vision. He saw in the accused unfathomd depths of manhood and character. He saw clearly through the malevolent demands of those who impeded human progress, unenlightened devotion or unscrupulous intellect? Each in turn has filled the earth with woe and suffering. Looking into whatever field of human experience you please, whether individual, national or institutional, the issue is sure and certain, tragedy is always up the sleeve of either situation.

I offer you but a single illustration, and I have chosen to draw the least inglorious experience. Before us stands the noblest man of all time. He is accused of spiritual and political treason; and he is on trial for his life. The judge is Pilate. Before him crowd the accusers. They are religious leaders. They are honest, earnest men, but narrow, bigoted and self-confident. They have moral enthusiasm, but no vision. They are devout, but blind to the insensible and consequently ruinous spiritual and political evil that is the cause or man that is the cause, the root of all evil, the cause of all tragedy. His facts for truth is so simple, so just, so earnest, so clear and convincing that it moves even the hardened old Roman judge to ask in his embarrassment: "What is truth?" And Pilate was a man of the world. He was intellectually alert and undeceived. He had vision. He saw in the accused unfathomd depths of manhood and character. He saw clearly through the malevolent demands of those who impeded human progress, unenlightened devotion or unscrupulous intellect? Each in turn has filled the earth with woe and suffering. Looking into whatever field of human experience you please, whether individual, national or institutional, the issue is sure and certain, tragedy is always up the sleeve of either situation.

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

Many times within recent years has the older generation of our fathers and mothers expressed grave anxiety as to the outcome of the present religious uncertainty. This suspension and disquietude is often voiced in language something like this; "Puritans don't study the Bible as they used to do; they don't have revivals like they used to, nor does joining the church mean what it used to. The people are taught all sorts of strange things now—anybody's hogs and ducks like they used to. Our young people have lost faith, and religion is going into decay."
The one thing unmistakably evident in these words and the spirit which breathes through them is that the younger men and women are sincere and a deep but honest sadness actuates them in all that they say.

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

After you have reached the inner heart of these young men and women, there will come home to you the unquestioned conviction that they too are honest and no less sincere in their point of view and expression. There are scores and thousands of young men and women who are so certain that the world is facing a crisis. Whether that means a religious crisis or not is the question, and with its convictions would be unwelcome, and so they are given credit for having none.

The old men referred to honestly believe in the Bible as an infallible book, while the student often refers to it as a record of religious experience, genuine, but progressive in character. The father holds that creation, conversion and sanctification are miraculous and static events, due to divine fiat, while the son thinks creation is a process of divine energy embodying itself in every new-formed life, salvation is character, and development the key to divine revelation. Right or wrong, these views, however, give rise to religious conceptions. Denying one or the other or both settles nothing. Recognition and assistance in discovering the truth is our duty both to ourselves and our posterity. The next question is, "Is it not enough? It is a trying time for both old and young, and on both sides there is suffering and the possibility of tragedy. Unless there is a careful study of personal relations and a serious endeavor to understand each other, many parents and children will suffer spiritual estrangement. The same process is at work in churches of every denomination. The present situation demands patience of the part of the old, and respect on the part of the young. While our fathers and mothers wait, we, who are young, must be respectful and obedient. In religious matters men are sensitive and often hasty, but the future blessings or future woes which are at stake in this issue argue for patience and wisdom on the part of each for. It is a time when both fathers and sons need healing and thoughtfulness to pray for guidance. Let us bring this to a time like this we forget the personal courtesy due every man who, however imperfectly, yet sincerely, is seeking the truth.

An unbiased and sober analysis of the present situation reveals the fact that not only are sincere and son both honest, but both are right and both are wrong. The old men are right when they say; "Things are not as they used to be." Times have changed, are changing, and will continue to change. We do live in a different world from that of our fathers and grandfathers; but dear and worthy and monumental as that may be, we cannot long abide there. The Fates have decreed that we must move on, or perish. As says the poet; "Truth is eternal, but its effluence With endless change is fitted to the hour."

Just as through the revolutions of Copernicus and Galileo, men found that the universe was a thousandfold larger than their fathers had dreamed, so now will our children find, when they know the truth, that religion is a thousand times greater in its embrace and significance for life than our fathers have taught us. We are on the way to finding out that religion is the most liberalizing, liberating, rational, normal experience that may come within the range of man's experience. If our children are going to find out that religion is not a ticket nor a passport, but a normal existence. Some day, though not yet, our children will discover that religion is not a matter of going to heaven, as it is to bring heaven to us. Some day, but not yet, our children will see that religion is more to keep hell out of us, than to keep us out of hell. We do not teach it so; but when our children will teach their children that man lives only while he is in perfect adjustment with this world order and universe, as a divinely ordered discipline, every scrap of which is for him, then we will have the mind to read it. We are finding out through revential science that the handwriting of the Almighty is not confined between the lids of a book, that it is not only the written but written not less large in present rock and distant star, on land and sea, in the wonders of biology and the spiritual development of man—that is, for him who has the heart to read it there. Some day, but not now, some day will disclose that man is not static, cut and dried, machine salvation, but a divine infusion of spiritual potential, with which man may cooperate. We have not reached it yet, but some day, when man has grown in learning, wisdom and age, they will see a grandeur and dignity, a nobility and sublimity in the Bible viewed as a revelation.
of the divine Ideal actualizing itself in human life which will as far outweigh any foreign and dead-level infallibility, as the sun outshines the moon. To me the present republics represent the dialectic of these attainments. It may be a halting and imperfect step, but it is head-
ed in that direction. The vision of the poet expresses it thus:

"I doubt not through the ages one increasing purpose runs.

And the thoughts of men are widened with the process of the suns."

Yes, the sire is right—times are changing,—but he was right in more than that, and be it said to our shame, young men and women, he is right when he thinks the young are lacking in due respect. Irreverence is the besetting sin of young blood and of this age. Our fathers and mothers have a right to our due and considerate respect, to our filial obedience and our dutiful regard. To them we owe it that all that is good and beautiful and worthy in life has become our heritage and possession. To the past solely do we owe it that material, social, ethical and spiritual betterment is a constituent feature of twentieth century opportunity. We have a debt to be paid, young men and women, and not the least of it is respect and esteem for the worthy generation of our fathers and mothers. Any man who will laugh at his father's faith or ridicule his mother's prayer, truth and wisdom did not die with them, but is not less true of our religious convictions. Why do not you and I in our ignorance and superstition daily implore some blind force in wood or stone or wind or storm? How does it happen that when we pray we calmly and confidently address "Our Father," and do not apparently stipulate away the very possibility of the wrath of some enemy god? Why? It is because up through the life of the race our fathers to a thousand generations have thought and sought and struggled and suffered and readjusted themselves to higher and yet higher conceptions of truth. The Bible is a part of that wonderful record. Truth and wisdom did not die with them, but was passed on with cumulative power and comfort to oncoming generations. Truth and wisdom were not born with us, and our duty will be done when we have passed them to our children, with clearer luster and enlarged proportions. I am not afraid of the moral qualities of our youth if only they can catch the vision of this ever enlarging account of personal obligation. The young who stumble over the past do so because they fail to appreciate their need of it. The right attitude of mind, in this, as in all other relations of life, comes only through a better understanding of these relations.

In a world of knowledge and progress, both the old and the new are needed as complementary agents. As young and aggressive thinkers we may doubt the efficacy of some of the forms, others may go so far as to doubt the creeds, and a few possibly may go so far even as to doubt the church, but religion as the embodiment of the eternal values, religion as the spirit of service, religion as the priceless concept of Christian character, religion as the golden bond between man and the Ideal Person, certainly no man of ordinary enlightenment could desire to conceal either his approval or his obligation to its high worth.

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

It matters not so much what path of service you have chosen to take. The vital thing is that you make it one which shall conduct you to the heights of truth, beauty and virtue. Let it be hopped with science, and crowned with beneficence transcending the class-room; something more than the facts of geometry, and history, and language, and chemistry. If you shall have tender memories for your Alma Mater, may it be because she has taught you to approach the problems of duty, of human and divine relationships in the same spirit as you approach a problem in physics or mathematics, with open hearts and clear heads. May God grant you in this world a knowledge of truth, an appreciation of all beauty, and a life of soulful service. The truly educated man desires no more, and this for you is the prayer of your Alma Mater.

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

E. H. Garrett.

Address for Alumni Meeting, June, 1913.

Mr. President, Alumni and Friends of Salem College:

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

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

And as the thought of that early day of beginnings awakens memories, so the evidences of the present efficiency and prosperity of the college call forth gratulation.
and rejoicing. The little one has not exactly become a thousand, but has become several hundred, and with adequate buildings and endowment and through the hearty cooperation of all friends and friends of the college, there would soon be a thousand eager students here equipping themselves for that large and blessed life to which God calls and for which humanity waits with deep longing and eager expectation.

No praise of the faithful souls who have sacrificed and travelled in spirit for the upbuilding of this college could be extravagant, and their achievements alike are beyond praise; and whatever of rejoicing may be in our hearts today has its foundation and warrant in the facts of past achievement and present efficiency and outlook upon the future. Surely, my friends, this anniversary is one of hope and is radiant with the glory of the days that are to become actual in the life and history of this institution.

But we are not met to indulge in reminiscences, nor yet in gratulation and rejoicing. The ancient Greeks were wont to meet in their anniversaries for games of strength and skill, for recitation of song, and of tragedy, ofodial dances; and such meetings calls for serious thought and for delegated intellect of society. The friends of the college, there would soon be of the essence prevent maturity of life and society; and his responsibility for the operation of the four essentials is not to be an instructor.

In this distribution of function, as Emerson tells us, the three essential, a teacher, a guide for the student with his knowing mind seeking the truth, to follow after the truth, to follow the route of knowledge is folly, the quest of truth in its pure and formal, but the universe be founded and fashioned by an Infinite Intelligence it becomes a standing invitation to the inquisitive mind to explore its mysteries and discover its secrets.

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

4. Given these three elements and conditions of development, there is a fourth essential: a teacher, a guide for the student with his knowing mind seeking the truth of a knowable universe. The function of the teacher is woefully misunderstood and in some cases grossly exaggerated, but a teacher is an indispensable factor in the production of the scholar. The teacher must be, in part, an instructor, a sausage stuffer, a fairy rubbing down the simpleton's head, but this is a small part of the true teacher's function. A larger and more valuable function is that of the institution of the pupil. If I remember with lasting gratitude a few teachers who fired my soul with ambition to know and who taught me to investigate for myself. The true teacher supplies the method, shows how, and this is the thing most to be desired by the pupil after a love for the truth; and here the teacher is distinguished from the bungler. It is also out of the function of the teacher to gauge the pupil's capacity, to err in all by giving him more rather than less work than he is capable of doing, recognizing his individuality, his special fitness for some things and lack of fitness for others, and occasionally discovering in the mass of students with whom he deals a genius who may be of more value than all the rest of the class.
inherence. So may it be! Soon may it be! Amen and amen!

II. With this outline of the philosophy of education before us we should be in a position to determine the function of the different parties in the world to undertake to define the function, the duty, the responsibility of the alumnus, the product of the various forces and elements. Just because the alumnus is the product of all the elements, his responsibility appears in connection with each and every element. He should fully understand that what he has learned is not a mere accumulation of facts, but a complete development of a complete individual. He has received much; of him much is required. His responsibility is as broad, as deep, as high as the need of human completeness; and in whatever degree of social life he may be found fulfilling his function and discharging his duty he is rendering both service and glory to his Alma Mater.

I should like to speak at length of his responsibility in all its magnitude, but time forbids. I must say this, however, the alumnus who withholds his service from society, hoards his learning and culture as a matter were, is even more to be condemned than the man who drags his gold, and it will be even more difficult for him to enter into the kingdom of heaven in the end, for he will have sinned in the face of greater light and will have withheld greater blessings from those who are in need.

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

1. To the first element, the knowing mind, the nature capable of development, the responsibility of the alumnus is very great and his duty very clear. (1) He knows where the light shines, where help is to be had, and like John the Baptist he should go up and down the land preaching to all his fellows the good news of the kingdom of heaven, the kingdom of light and truth and salvation from ignorance and error. It is a Gospel, it is his Gospel, my friends, which the alumnus has to preach; for when this world is completely educated it will be completely redeemed, since education is the complete development of all the faculties and powers of man, and since the divine method of redeeming the world is educational or by means of propagating the truth whereby God transforms and ennobles and perfects human character. Therefore must the alumnus preach to all the good news of the service which his Alma Mater renders to those who drink at her fountains of truth and life. (2) The alumnus cannot give brains to the brainless, sense to the senseless, neither does his Alma Mater want brainless and senseless students in her halls; but he can and should be able to point the brainy and sensible who need development to the institution where he obtained the necessary aid to his own development and where the success lie in wait for others. The alumnus can send his own children to his Alma Mater and can influence the young people of his community and acquaintance to enroll in the institution as students, and if this one service were rendered by each alumnus there would never be lack of knowing, inventive minds in attendance upon the college. Rachel would never be found weeping for lack of children, and there would be no tears of Niobe, to dry, because choice spirits produced and selected by alumni would not flunk out of their classes and so there would be no educational deaths over which to weep.

2. At first thought it would appear that the alumnus has no responsibility as to the knowable universe, the second element in our philosophy of education; but if we look closer we will decide that it is otherwise, for the world of thought, the world of both mind and matter, is composed of the forces which operate to produce it, and the alumnus, the scholar, is the mightiest force after God in the determination of both mind and matter. At least two opportunities are presented to the alumnus here: (1) He should and must, by fulfilling his function in human society, make the world of both mind and matter different, and bring into clearer view the fact that intelligence reigns in both the constitution of the mind and in the management of the universe of God, and this additional emphasis thus secured for wisdom and intelligence will emphasize the necessity for educated people to participate in the affairs of life. (2) And again, it is the educated man or woman who knows best that this is God's universe, and that the laws of thought are the same for God and Man. I sometimes think that this is the greatest discovery that my own years of study have brought me: that when we read the educated man should and should think, we are thinking in accordance with the workings of God's own mind, are reflecting the divine image, proving our kinship with God; and a Christian college is a place where the young are taught to think God's thoughts and to think in accordance with God's own laws of thought. All this being true our responsibility is very great as to the second element in education.

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

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

THE SABBATH RECORDER.

The President’s Annual Report.

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

GENERAL IMPROVEMENTS.

Looking back over the past three or four years, and reviewing conditions then and now, there seem to be evidences of improvement sufficient to warrant encouragement for the present and hope for the future. The material improvements have been devoted to the benefit of the institution and the well-being of the college.

A new building is admirably adapted to its present use and fills a want nothing else could supply. During the year just closing further improvements have marked our progress.

The balance of the open plot of ground between the college campus and the railroad has been added to the property of the college, and now furnishes not only a suitable frontage for the hundreds of students, but provides an excellent place for out-of-door sports.

The campus yard in front of the buildings has been put into permanent shape and substantial cement walks and terraces. While a coat of paint has added much to the appearance of the old buildings, it was to be hoped that the present commencement would see all these improvements fully paid for, but we are still lacking about $2,000.00 to complete all payments.

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

GOOD HEALTH.

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

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

The President’s Absence.

At the suggestion and by the advice of the board, the President spent above two-thirds of the year and one-half of last summer’s term in the interests of the college outside the office and classroom. The first purpose of the absence was the solicitation of funds with which to satisfy all the obligations of the college created by recent improvements, and the President had hoped the work might be fully completed by this commencement. Because he was needed for the spring term the work was delayed, and as stated before about $2,000.00 must still be raised.

An accurate summary of the results of the President’s canvass has been placed in the hands of the college treasurer. The subscription papers are open to the inspection of anyone interested at any time. Suffice it to say here that about $10,000.00 was added to the subscription resources of the college.

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

It should be added in this connection that for want of time he did not visit the
friends and churches in New York State, with the exception of the New York City Church. The president believes it would be desirable to remember the church in the interests of the college in the near future, and would suggest that one or two of the senior members of the faculty might render excellent service in this manner.

A DEFINITE POLICY.

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

If we take no individual responsibility in financial matters and to increasing the patronage of the college, leaving such important matters to those who, whose official duty it is to direct such interests, the college will have a hard struggle between life and death. The president and those immediately associated with him may work hard, but without the active cooperation of every member concerned with the mission of Christian education, we shall not succeed.

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

THE FACULTY.

Economy and efficiency should lead the way to constructive results. If we take no individual responsibility in the cooperation of everyone concerned in the work, mistakes and lead to constructive results. If we take no individual responsibility in the cooperation of everyone concerned in the work, the college will suffer from lack of adequate dormitory facilities.

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

THE BOARDING CLUB.

While the club has been a great blessing to the college and the students, it seems quite impossible to keep student numbers up to the point of paying expenses.

We do not see how the college can dispense with the advantages of the club, but it is highly desirable that a better and more efficient method of conducting its business be established. It is necessary that all students are afforded. Would it not be an encouragement to these faithful teachers, as well as a source of help and advantage to the college, if one at least each year should be given a week or so to visit in the interests of the college and department some progressive institution where they might seek to learn of better means and methods of conducting work along their particular lines of teaching?

SOtCAL AND SPIRITUAL CONDITIONS.

The president feels that attention should at this time be called to his fourth annual report under the heading: "The Problem of Assimilation."

The old chapel should have attention given to the beauty of its present uses, and its more efficient use. The president desires to have the chapel brought to the attention of the board of trustees.

In some parts of the college, the increased attendance is more than a dozen years. The old chapel should have been completed in the light of its present uses, and enough labor and money expended upon it to make it suitably finished and comfortable for the students' use.

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

THE COLLEGE WORK.

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

THE NORMAL WORK.

The work of this department has been conducted with its usual efficiency, its greatest drawback being lack of room. The work of the department has been much strengthened through the year by the efficiency of the faculty. With the exception of the New York City Church the president desires to call the attention of the board of trustees of this institution to the physical conditions existing in the old building. Its present condition is scarcely treatable, to say nothing of esthetic. Portions of the old building have seen neither paint nor paper for more than a dozen years. The old chapel should have been completed in the light of its present uses, and enough labor and money expended upon it to make it suitably finished and comfortable for the students.

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

ATHLETIC INTERESTS.

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

THE LIBRARY.

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

The Art Department.

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

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

Some Impressions of Salem College.

REV. A. J. C. BOND.

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

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

However, others have reported commencement proper for the readers of the SABBATH Recorder. Before entering I was impressed with the beauty and commodiousness of the new college building. And a tour of the interior further reveals its obvious utility, with its large class-rooms and study-rooms, with its splendidly appointed offices and its modernly equipped toilet system, with its large auditorium and its laboratories. But when you face two hundred and fifty students, and remember that this building houses not only them, but a normal demonstration school besides, you wonder how, even in this large building, the various classes can be accommodated, with other student activities. The fact is, which you later discover, is not roomy and one of the problems before the trustees at present is how to provide two more class-rooms before the beginning of the next year's work.

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

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

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

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

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

It could not be otherwise with the practical, wholesome Christian men and women who constitute its teaching force. There are members of the faculty who feel that they are overworked, but almost without exception the burden of their regret is that with so many classes to teach daily they have not the time they ought to have to devote to the personal help of the students. The president and other members of the faculty have said to me repeatedly, "We ought to be able to give more time to helping the students in working out their own personal problems, and in making satisfactory spiritual adjustments." It seems to me it is our business to be able to get young people equipped for service in a universe morally ordered and of spiritual significance.

I had not been in Salem long before I was asked to speak to the Y. M. C. A. The time for the meeting was 3:15 Tuesday afternoon. I was on hand at the appointed hour, and so was the president of the college, every male member of the faculty, and most of the students. Before introducing the speaker, the chairman of the meeting took occasion to urge the members to go as promptly from class to the Y. M. C. A. meeting as from one class to another. His point was, that promptness in this matter would emphasize its importance, and would be more apt to catch the indifferent ones who might be hesitating as to what they should do for that good.

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

Many things might be written which would indicate the Christian tone and character of the work. Salem College is doing and is destined to do a noble service for the young people who come and who will come to her for instruction, and inspiration, and guidance.

Her history of a quarter century is one of struggle and sacrifice, but it is one of struggle, success and advancement. There is needed but the increasing equipment commensurate with her opportunity, and the continued devotion to her present ideals, to insure her a permanent place among the forces which are calculated to bring in the kingdom of our Master.
In the Missionary department of this paper Secretary Saunders pours out his burdened heart over the Missionary Society's debt. Some questions have been asked which Brother Saunders tries to answer, and one does not have to read between the lines to see that he is troubled. We are all sorry for a friend in trouble, and our hearts go out in desires to relieve him. This is especially true when the troubled one is a brother, and when the distress is in our own home. No matter by what mistakes we think the burden may have come, no matter though we may feel that it might have been avoided by every one had been wiser, no matter though our own personal opinions may have been ignored, and even though the distress may have come "just as we expected," nevertheless, when as Christian brothers we see one of the family in deep trouble, and are able to help him, if we will, it is our duty to stop asking questions and quickly furnish relief. Now that the matter of the Missionary Board's debt has been laid before the people, so all may know what it is, and what is the question should be asked; "How shall we meet it?" Conference is only a little over a month away. Can the people of the churches go there knowing that this member of the household of faith, the Missionary Board, is bowed down under a debt of $2,500,000, and take any comfort there? Can the churches at home rest easy knowing that their servants who have so faithfully carried out their clearly expressed wishes are in sore distress on account thereof, and still make no special effort to relieve them? This burden is our own, and we should take it to heart. It lies within our power to relieve. The Missionary Board within thirty days after this Recorder reaches its readers. We can do it without any distress on our part if we will, and everybody will be the happier. We will be better satisfied with the result of our efforts, and we will then have no reason to criticize others. When we have sweetly done our own duty we will see no cause for dissatisfaction with any one else. Questions that have a sting in them will then never have to be answered, and there will be a unity of spirit that gives sweet peace among the brethren.

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

Death of General Grubb.

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

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

Terrible Fighting Between the Allies.

Since writing the editorial, "Europe's Disgrace," news has reached us that a terrible battle has taken place in which the Bulgarians met the Serbs. The reports place the losses as high as 35,000 men. Scores of villages are reported burned, and 100,000 non-combatants are said to be fleeing for life and in a starving condition. The fighting is going on in a zone covering an area of 5,000 square miles. This is a war of almost unbelievable folly and wickedness.

Driven to desperation through Austria's practical seizure of Servia's spoils of war in Albania, and Servia's efforts to retrieve her loss elsewhere for such flagrant robbery, the allies have now broken the faith pledged of their twenty-five years' treaty, turned a deaf ear to all voices of appeal to the most barbarous methods of brute force for settling their troubles. Out of the confusion of the most contradictory reports the one fact of war at its worst is clear enough.

Great Celebration of Perry's Victory.

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

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

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

How England Spreads Islam.

One factor that helps on the Moslem advance is found in the increased facilities for trade following in the wake of the "Pax Britannica." Only a few years ago many of the pagan tribes would not permit Mohammedanism. Now all of them carry the creed, even to women. Now in the British as well as in the French and German territories nearly every pagan village has its colony of Arab, Hauda, or Fula Moslem traders, and every Moslem trader is a missionary. Every new railroad and new steamer, every new highway built by European enterprise in Central Africa helps the advance of the Mohammedan religion.

England's Sudanese soldiers are practically all Mohammedans. New recruits are drawn from the pagan tribes, but as soon as they enlist they are made Moslems. Should they marry, and most of them do, their children are educated by the Moslem priests, and when they return to their home villages after their time of service, they return as diligent Moslem propagandists. The Moslem malams who can read and write and who knows certain pagan languages is naturally the interpreter of the white governor's instructions and in many cases Moslem malams have been sent to pagan villages as fact for them as scribes, as their mouthpieces in dealing with the government. — Christian Herald.

DEAR RECORDER READERS:

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

We are again in debt. The question is repeatedly asked, "How much?" In round numbers about two thousand five hundred dollars. This is a little less than the amount which the Missionary Society alone has expended in connection with the late African affair, the cost of which is also frequently asked. This amount, added to the already large debt which was begun during the last two years, put the society in debt. But let us not return to the old habit of remaining so, of paying the bank interest with the money which the men employed on the field should receive.

The policy of this board has twice in eight years have we done business; it offers the same protection against expending it wisely. I do not think Seventh Day Baptists wish to adopt such a policy. We can and must rise to the whole situation. Fields were never before looked to us for help as now, seeking to find a friend in time of religious upheaval and trouble.

We have recently learned of two groups of Sabbath-keepers in South America, who wish for our literature, to learn about us and perhaps unite with us. One group is in the Argentine Republic and is composed of hundreds who were converted by our people. The other group is composed of some forty natives living at Georgetown in British Guiana. Their leader, a Rev. Mr. Spencer, is now at my home and will attend the next meeting of the board. The life is greatly needed in these people. In this crucible period in the history of our people, of the Gospel and Sabbath truth, for which we stand or fall. We have hundreds of business men who in their business are making from two to five hundred dollars a month, and we also have hundreds who are not contributing much if anything for benevolent purposes. Brethren, let us not cry over this "spilt milk" debt longer. The only thing to do is to increase the enterprise of money by us as a people. More than one community has lost from ten to twenty thousand dollars in speculation, all of which they have lived through and said little about. Almost every day some one of our people buys an automobile for pleasure, and pays half or two-thirds the amount of the debt now on the board. Boys buy automobiles and launch boats for pleasure. How they do it, I do not know, but this shows what they have, and is being done. It is barely possible that we can find a good chunk of a boy who will pay this debt.

A man came to me two days ago and said, "I see in the Recorder something about raising two thousand dollars for sec-
Equalizing Sabbath-keepers and General Welfare.

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

Another question asked me several days ago in a very kindly way was, "When our little church pays you two, three or five dollars for an Sabbath day, where does the money go?" While the treasurer's report published monthly in the Recorder will show you or your church have credit, also the annual report in the Year Book, as well as the fact that I try to tell all who hand me money, I am glad to explain that it goes to the Missionary Society unless you otherwise direct. At the close of each month I make an itemized report to the treasurer of all expenditures and receipts, usually giving date and stating for what the money was expended. All men on the field whose expenses are paid by the board render a similar account. I wish to say that most of our churches have, of their own accord, come to see the wisdom of paying to the board the price of a supply when I visit them and conduct the service in the absence of their pastor. This shows both their appreciation and business methods. This kind of a church is trying to help itself, is lifting not leaning, and so can be helped. So far as I am concerned I wish I were not in want of the salary and the treatment which I receive from the people and from the board.

We are pretty well agreed there is need of both increasing and of equalizing salaries among men and localities; it is, however, a hard thing to do. We are working and praying for it. It is not all the "place" where one lives, city or country, "east" or "west," be the family large or small. It is more in the "how" we live. Thrift and economy have not small part in the question. These troubles are not confined to the minister, so do not come to the board for settlement. We have families of city men and those of ministers, living within three, four and five miles of each other, where the one family thrives on five or six hundred dollars a year and that cheerfully, while the other complains of lack of steady support when receiving ten, twelve and fifteen hundred. Some of our ministers have never received as high as six hundred dollars and have saved a home in which to spend their old age. Others received so small, but usually twice the amount, have saved nothing. Some are generous, while others of us are stingy; some have ability, their dear old parents to care for, and many expenses of which we know little or nothing. Some of our troubles are home-made in buying stocks in gold mines, iron mines, oil wells and various 'get rich quick' schemes. I am not defending a policy which asks a minister or missionary to live on less income than his parishioner or his employer. I am glad that a few of our ministers are well paid. I find the fact that some are not will worry us until we take the time and energy to correct it as far as possible. I am not sure that my discussion of this will serve in any way to correct it. I am, however, hoping that the next Seventh Day Baptist annual meeting, or the one combined, will be an equalizer, a spiritualizer and a "humbleizer" of ourselves. Will not our anxiety then be more about our overworked and underpaid minister than about ourselves? His hands are measurably tied. For him to speak on this matter would seem to be complying, while he is not of a complaining spirit, or you would have heard from him long ago. If you have questions or suggestions, please ask them. If we who are employed by the board are unworthy or unfaithful, write us. If it is done kindly and in confidence you will not be betrayed. No one knows about this article but myself. I love my brethren, but whatever comes to us, brethren, remember it will require a crucified man to preach a crucified gospel. May God be honored.

Yours in Christ,

E. B. SAUNDERS.

Good Words.

REV. G. M. COTTRELL.

(Secretary Lone Sabbath-keepers.)

"Heavenly in the heart of man maketh it stoop: but a good word maketh it glad." "And a good word spoken in due season, how good is it!" "A word fitly spoken is like apples of gold in pictures of silver." "As a cold water in a thirsty soul, so is good news from a far country." Solomon had a pretty correct understanding of the human heart, and how, like the mercury, it is sent bounding west or east by just the little words that are spoken to it.

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

How like children are we! How often the harsh word, the criticism, the contempt, the ingratitude get on our nerves, and like the tender child, we feel like breaking down and giving vent to tears. And then the soft answer, the cheerful, appreciative word comes, and to our cold waters a thirsty soul; the smile and joy brought back to the heart.

In response to the four hundred letters sent out, some 30 replies have been received. One had lately subscribed for the Recorder; one had gone to the Jewish faith; a very few had some criticism to offer; quite a number had for a long time been readers of the Recorder, in some cases the paper has been subscribed for the name of some deceased member of the family.

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

Would that the other more than 300 might write us making the same promise. We herewith give extracts from three different writers, no one of whom have we ever seen. Here are the "good words" that bring "good courage" to the heart.

"Your circular letter received re subscribing for the SABBATH RECORDER. I have been a subscriber for at least three years. Independent of religious belief, it is a paper most worthy of respect. It is truthful, fair and respectful in its criticism of wrong, yet most holy in its life and wider may its influence grow." "I received your circular letter some time ago. In regard to the Recorder, it has been a constant comer to our home as long as we have had a home. As we change our tent we change our map. He takes it. Am very glad to note the interest you take in the lone Sabbath-keepers. Think it a step in the right direction. Was glad to see your article in that paper. Teach me to love my brother."

Topoka, Kan.
July 5, 1913.
Railroad Rates to Conference.

The Conference will be held at the Brookfield (N. Y.) Church from August 19 to 24 inclusive. Because of the inconvenience, the slight amount of money to be saved and the restrictions of a 30-day travel, it has been thought best not to sell tickets on the certificate plan.

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

We suggest that the delegates coming from Rhode Island, New York City and New Jersey travel from New York City via the D. L. and W. R. Through trains leave New York at 10 a.m., arriving at North Brookfield 5:30 p.m., and the night train leaving at 9 p.m., and arriving at North Brookfield next morning at 6:53.

The fare from New York City to North Brookfield is $5.00; round trip $10.00. From Chicago, Wisconsin and points west, delegates will find that train 74 on the Erie R., is a good train leaving Chicago at 11 a.m. and reaching Binghamton at 10:35 next morning. It will be necessary to change at Utica to reach Binghamton until the 2:40 p.m. local or 3:30 p.m. express, leaving on the D. L. and W. and reaching North Brookfield at 5:32 p.m. This will enable the delegates to arrive in Brookfield before dark. Details of transfer will be announced by the local committee.

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

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

It is anticipated that the majority of delegates will endeavor to be in Binghamton Monday, August 18, in time to take the train leaving 2:40 p.m. on the D. L. and W. traveling north. The round trip, from Alfred to North Brookfield is $9.20.

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

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

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Consult your local ticket agent for further information.

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

WILLIAM C. HUBBARD,
Plainfield, N. J.

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

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

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

More Than We Seek.

ANGELINE ARBES.

The cool grass and fragrant clover
Filled the air, with perfume sweet.
And the daisies and wild roses
Looked up smilingly to greet.
I had gone in quest of wild phlox,
But I found instead the rose.
Where we seek a simple blessing
Oft a grander blessing grows!
Thus the Father in his bounty
Gives from out his treasure store.
And if we seek grace and wisdom,
He will give them more and more.

Volunteer Movement for Home Missions.

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

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

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

Such a challenge would certainly turn the attention of the very choicest young men and women to the opportunities for holy self-sacrifice within the bounds of their own nation. And their response would in turn, just as happened in foreign missions, challenge the church at large to carry on toward the support of a work for which such lives were ready for consecration.

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

The Moslem Missionary.

Some ten thousand Moslem pilgrims pass annually from West Africa to the East. All pilgrims are superstitiously religious. They live Islam, and for them death on the way to Mecca is the same as on the road home. In the tradition of their ancestors they pray to the dead, and their pilgrimage is a pure and simple religious act. For all pilgrims throw roses upon the grave, and it is a_upheld that the dead will bless those who have thrown roses.

They carry few goods, and their clothing is of the simplest. They are busy all the time, and the Moslem slave traders do not dare to rob them. If an Arab or a Fulani who has held to his ancient faith is seized, he is killed at once. Moslem converts are superlatively respected among the aborigines who have held to their animistic religions in barbaric simplicity. The Central African, being mentally a child, soon forgets the wrongs he has suffered, at least so long as they are superlatively respected among the aborigines who have held to their animistic religions in barbaric simplicity. The Central African, being mentally a child, soon forgets the wrongs he has suffered, at least so long as they are superlatively respected among the aborigines who have held to their animistic religions in barbaric simplicity. The Centra

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

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

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

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

Let some one be given this question long enough before the meeting so he can look it up. Who are our home missionaries, and what salaries do they get? This question does not include missionary pastors who have charge of some of our Seventh Day Baptist churches, and are partly supported by them, but the question involves only those who are out to some field and been supported there until an interest has been built up and a church established, as are expected to be done in the foreign field. And the question does not include any mission field where the mission has been established by independent effort and capital, and where when we saw it was the sure thing, we owned it and helped some. It may take a Philadelphia lawyer to point out any such mission, and yet one or more might be located. But if you are able to find only one or two missions that are a command of the Lord, and that ease is a sound investment, since we are growing steadily fewer and fewer, whether we have not been following the wrong policy in doing our missionary work at too long a range and under too much handicap.

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

Home or Foreign Missions, Which?

While “passing” the material on the Christian Endeavor topic for this week, I cannot do so without a word on the subject, myself.

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

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

Think of this—A people is no larger or stronger than it feels. It is well to take an occasional account of stock, but to emphasize, continually, one’s weakness and poverty breeds weakness and a final indifference and incompetence. To do this results in just what we see—a letting down in the feeling of one’s responsibility. We are told we are too poor for foreign work. Is it true we have wealth? There is money for the things we want—from chewing-gum to an automobile. Whatever the difficulty experienced in obtaining contributions for foreign missions, it is really due, perhaps, to the emphasis has ever brought any increase. Expect little and you get little. Tell a certain kind of man he is too poor to give to foreign missions and he will agree with you quickly.

Such talk is below the level a Christian should ever take. Christ never talked about money as a basis for a man’s ability or responsibility. He did lay down principles. One of them was to go into all the world with the Gospel. I do not understand that he was talking to Presbyterians or Methodists or Congregationalists, as such; but he was talking to Sabbath-keeping Christians. I do not understand that he was talking to people of special wealth or special ability, but to people of special privilege—poor people, men and women who had been with Jesus. They were so handi-...
We were introduced to young people from Huntington, Parkersburg and other points. When we reached Clarksburg we found ourselves behind most of those representing eastern and central West Virginia, so the party divided according to choice of the place to spend the four or five hours before a train could be had for Morgantown.

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

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

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

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

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

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

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

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

The theme of this convention was "Growth."

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

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

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

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

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

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

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

JUNIOR SUPERINTENDENT.

Our Trustee at Los Angeles.

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

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

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

And do you know, we thought the plan quite ideal. It gave us a glad thrill when we first thought of it. Something definite, and helped all concerned. But I must confess, the president, at least, became a little discouraged. I have been watching the Recorder for results, and the showing has not been very flattering. I am wondering if there is life enough in our societies, and enough of the spirit of cooperation to do this one definite thing, so well worth your while?

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

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

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

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

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

Yours with renewed faith,

A. J. C. BOND,

Salem, W. Va.

President.

News Notes.

RIVERSIDE, CAL.—As the result of Children's day $25.00 was raised for the China missions.—The Christian Endeavorers had charge of the service one Sabbath. The following papers were given: "Christian Endeavor in the University," by Ralph Coon; "Christian Endeavor Principles in the Shop," R. C. Brewer; "Relation Between Missions and the Panama Canal," Miriam Crandall.—Three Endeavorers have passed the efficiency examination and are now Christian Endeavor Ex- perts: Nancy Brown, Mary Brown, Flora Chapman.—The president, Ella Baker, graduated from our high school on June 23.—Dea. C. D. Coon has started a Bible study class for the young folks Sabbath afternoons.—The Dorcas society had charge of the service on June 28. Papers were given as follows: "The Great Leak and How to Stop It," by Mrs. Elsie Babcock; "The Business in the World," Mrs. C. D. Coon; "The Church as a Social Agency," Mrs. C. H. West.

—Resolutions were presented by the Dorcas society to, and adopted by, the church, that the members raise 50 cents apiece for the African fund before July 12. Now we were glad to receive a call from Deacon Ehret and daughter of Alfred and Mrs. C. N. Maxson of Trimmer, Cal., and hope they will be able to stay longer next time they call.—Our people are all in their usual good health.

Home News.

LEONARDSVILLE, N. Y.—It was with great regret that our church received the announcement a few weeks since that the pastor, Rev. R. J. Severance, could not remain with us. The continued ill health of Mrs. Severance compelled them to live in a milder climate.

Pastor Severance has done excellent work since coming here three years ago and he will be greatly missed in the various places which he has filled in church and community life.

At the church meeting held June 20, when his resignation was accepted, the following resolutions were adopted:

"Whereas, Our pastor, the Rev. R. J. Severance, has tendered his resignation to this church, to take effect September first of next year."

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

"Resolved, That we accept the resignation with much regret, assuring the pastor that the severing of this relation is more to our regret than to his; and"

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

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

SABBATH SCHOOL

REV. WALTER L. GREENE, Contributing Editor.

LESSON III—JULY 19, 1913.

MOSES CALLED TO LEAD ISRAEL.

Lesson Text—Exod. iii, 1-4. 20.

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

DAILY READINGS.

First-day, Exod. iii, 1-6. 7-23.
Second-day, Exod. iji, 13-18.
Third-day, Exod. iv, 19-20.
Fourth-day, 1 Kings x, 1-18.
Fifth-day, Exod. xxxiii, 7-23.
Sixth-day, Isa. vi, 1-8.
Sabbath-day, Psa. xc, 1-17. (For Lesson Notes, see Helping Hand.)

Religious Education.

NINA PALMITER.

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

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

The means of religious education provided for by the church are more definite. Foremost is the Bible school and the Sabbath morning service. These are essentially instructional agencies as are also missionary study and training classes. Other means to which many turning to religious instruction and prayer meeting. These place more emphasis upon the service idea, rather than the instructional.

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

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

Together with these forms of religious education goes the practical side, in which we do better service for our fellow men because of these advantages. The mere acquisition of religious or historical knowledge is a worthy goal unless accompanied by a life seeking to practice the teachings of Jesus. In just so far as we practice our knowledge of right do we "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

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

THE SABBATH RECORDER.

MARRIAGES

DAVID-EDWARDS.—Okey Worthington Davis of Salem, W. Va., and Frances Ellis Edwards of Ashaway, R. I., were married June 24, 1913, Mr. Davis was 31 years of age and Miss Edwards 21. The wedding took place at the First Hopkinton Seventh Day Baptist church of Ashaway.

DEATHS

HAMILTON.—In Alfred, N. Y., June 23, 1913, Mr. Edward Hamilton, aged 51 years, 3 months and 26 days. Elwood Eugene Hamilton was the son of Freeman B. and Amanda Potter Hamilton and was the second of four children born to them.

He was educated in the schools of Alfred, graduating from the college in 1884. The January following his graduation he became clerk in the bank at Alfred and two and one-half months later cashier. This office he faithfully filled till his death. He was elected a member of the Board of School Directors in 1884 and has since given uninterrupted service in this capacity. During this time, or the most of it, he has been also the Executive Committee of the board, and for many years chairman of the Committee on Janitors and Supplies, a position that entailed a large amount of labor. He has also served the board as secretary and auditor for the state schools of Botany and Economics and Agriculture, and was treasurer of the Alumni Association of Alfred University from 1880 to 1911. He was elected attorney of the Alfred Loan Association in April, 1889, and served continuously till his death, with the exception of the period of twenty-one months between April, 1890, and January, 1892. In this work he has been most scrupulous, painstaking and competent.

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

In the late Dr. A. H. Lewis was pastor, Mr. Hamilton made a public profession of faith in Christ, was baptized, and joined the church. Of that church he remained a member till his death, not caring to separate himself from the church in which his family was, and had been for many years, so active.

May 12, 1891, Mr. Hamilton was united in marriage to Miss Bertha Burdick of Syracuse, N. Y. To the wife he has been a kind and devoted husband, sparing no pains to make home a place of comfort and happiness; to the bereaved mother he has been a help and stay in her dejection and grief. One of the hardest things, particularly since the death of the husband and father, eighteen months past. Besides the wife and mother, Mr. Ezra Hamilton of Alfred Station, N. Y., a sister, Mrs. H. G. Whipple of Yonkers, N. Y., and friends to mourn his departure in the prime of life.

Funeral services, conducted by Pastors William L. Burdick and Ira L. Cottrill, were held at the house, funeral and burial took place at Ashaway Rural Cemetery.

WM. L. B.

Berlin Welcomes a New Pastor.

DEAR DOCTOR GARDNER:

If it is not too late the new pastor would like to speak of his first pleasant entrance into Berlin. On the evening of June fourth, we rode for the first time into the beautiful Taconic hills, guarded on all sides by the majestic foot-hills of the Green Mountains. We were at the station by several Berlin people who gave us a warm welcome and then Mr. and Mrs. Wallace Griswold took us home with them where we found a pleasant family, a good hotel, and all the necessary appointments.

The next morning we were taken down to the parsonage and given a reception into our new home which is surely very pleasant and convenient. Mrs. F. J. Greene and her daughter-in-law were there putting on the finishing touches to the lemonade which they had bought for the kitchen. "The way they have of doing things in the Middle West" has been referred to in a previous Recorder but I find they also have a way of doing things in the East. On looking around, as people usually do when they get into a new home, we found sugar, flour, rice, eggs, tea, coffee, corn-starch, soda, baking powder, spices, and other words a couple of full of groceries and provisions ready to begin housekeeping with. But more still: out in the woodshed was a large pile of wood all sawed and split and ready for use to the garden use, a large number of chickens, all planted and some of the things up, a hen coop occupied by a hen and six little chickens and to this number eleven more chickens were later donated.

The helpful installation services have al-
The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor.

Volume 87.

Price $3.00

PER COPY .35

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Subscriptions will be discontinued at date of expiration upon so requested.

All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

Advertising rates furnished on request.

Adverting rates furnished on request.

COMMENCEMENT EXERCISES AT SALEM COLLEGE-Baccalaureate Sermon June 8, 1912: Responsibility of the Alumni of Salem College to Their Alma Mater; The President's Annual Report; The Art Department; Some Impressions of Salem College; Toast to the College Faculty; Salem College Review; 35-39. Episcopal Church Year-Yes, Another's Burdens. Episcopal Church Year-Yes, Another's Burdens.


Editorial: "Failing Between the Allies; Great Celebration of Perry's Victory."


Railroad Rates to Conference. Women's Work. Many Things We Seek (poetry).

Volume Movement for Home Missions. Young People's Work. The National Sunday School and Young People's Missionary Association; Home and Abroad; Home or Foreign Missionary Activity; A Trip to Montana; A Visit to Vermillion; Va.; Our Trustee at Los Angeles; News Notes. Home News.

SABBATH SCHOOL-Religious Education.

BATH RECORDER.

Berlin, N. Y., July 6, 1913.

H. L. COTRELL.

Berlin, N. Y., July 6, 1913.

THE SABBATH RECORDER.

THE SABBATH RECORDER.

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The work of this Board is to help pastors and pastorless churches and unemployed ministers in their respective associations.

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The Associated Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective associations, and whatever aid and counsel they can give.

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