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A Message to Graduates Of the Year 1920

One of the best messages to college graduates we have seen in many a day, was given to the classes of Syracuse University on June 13, by Chancellor James Roscoe Day, LL. D.

This is the third College number of the SABBATH RECORDER for 1920, and the words of Chancellor Day are so appropriate here that we gladly give to graduates of our own schools a brief portion of his message:

You will not all be President. You will not all be rich. You will not all be famous. But every one of you, man or woman, may reach the greatest estate ever seen on this earth—a true character, four-square, the same inside and outside, and the same forever. There is no greater good, no greater joy to men. An exceedingly wise man said that everything else compared with it is "vanity of vanities." What the world needs today more than all things beside is the old-fashioned religion with honesty in it, and duty and service of men and faith in God in it.

Never put a price on your manhood. Many a man has had courage to go over the top of a trench who has been an abject coward before a moral principle or a political issue. You should not trust a man around the next corner who would give duty in exchange for place. Never allow any man to dispute your right and privilege as a loyal American citizen. This is duty which no one has a right to try to take from you. Men carefully keep the measurements of their height and they know what they weigh to an ounce. Mind you, I am speaking of men! But these things count little, for men are in all heights and shapes and sizes, but the real measurement which should interest us is to be applied to manhood and it is invisible. Its scale is exact. It balances to the same notch and it is not changed for any man. The poorest man, the richest man, the wisest man, the most ignorant man, they all step on the same scale, set at the same pound and ounce. They all measure by the same foot and inch. There is no one of the ten spaces left out of the Decalogue for any man. There is no other commandment added to extend the liberties of any man. God is no respecter of persons. You must square yourself by his law.

It will make you peculiar? Yes, it is just as peculiar as the force that makes the orbits of the stars, and that makes the tides of the sea, just as peculiar as light and heat, just as peculiar as vital force. But if it makes you peculiar to obey God, it is because there are

too many disobeying him, and it is all the stronger argument that your peculiarity is needed. The more peculiar you are because of righteousness and temperance and virtue and honesty and courage, the more the world needs you, because it is not peculiar in the abundance of these things.

We shall watch you carefully as you go forth. Our blessing will go with you. We shall listen intently, eagerly, for your footsteps resounding clearly in the halls of duty, of justice and of truth. These are the corridors that lead to the halls of immortal fame.

A Good Work

By Dr. S. C. Maxson

In the bulletin of the Tabernacle Baptist Church of Utica, N. Y., we find this item regarding the work of our Dr. Sands C. Maxson as teacher of the Baraca class:

Baraca Topic—"Thou Shalt Not Bear False Witness Against Thy Neighbor." Truthfulness was one of the first demands in the primitive church. Christ came to bear witness to the truth.—Dr. Maxson, teacher.

The Tabernacle Brotherhood will unite with the Baraca class until after the vacation season. Dr. Maxson always has a good message for the members of his class and all members of the Brotherhood are urged to attend.

Forty-seven years ago, in old Preston, Chenango County, N. Y., while on mission work in the Central Association, we made the acquaintance of Dr. Maxson who was then a young physician just getting well established in his practice. Pleasant memories linger with us of the rides we took together over the old Chenango hills, and during these latter years, we have been interested in any work of this faithful lone Sabbath-keeper, to which our attention has been called.

We are glad to learn that he has not been hiding his light in the city of Utica, where his lot has been cast as a physician, and that he has been trying to heal the souls as well as the bodies of men. For ten years he has taught the Baraca class referred to in the bulletin of that great church. It was the second Baraca class organized and is now twenty-seven years old, the largest men's class in the city of Utica, and has an attendance of thirty to sixty men.

Among its members have been found the superintendent of schools, members of the State Assembly, the district attorney, the city judge, several teachers, merchants, and working men. There is hardly a session of the class that does not find several visitors in attendance.

Brother Maxson feels that his field of Christian work has offered splendid opportunities for exalting Bible truth, and he has tried to improve them as best he could. He has welcomed the opportunities to express his views upon the question of the Bible Sabbath, and many during the years have admitted the truth of his position.

He greatly enjoys the work, even though away from the church of his own faith, and earnestly strives to bring to men the vision of his blessed Lord, which has sustained and inspired him through all the years.

It is far better for a lone Sabbath-keeper thus to co-operate with other church people in the much-needed work of Christian evangelism, than it would be to stand aloof, and do nothing toward the general work for human betterment. Such co-operative service for the welfare of men need not hinder one from faithfully and conscientiously teaching Sabbath truth whenever opportunity for so doing is presented.

Love and Sympathy Greatly Appreciated The editor was touched by the kind expressions of "Love and Sympathy" sent him by a personal letter from the Western Association on account of the illness which held him in bed ten days and kept him from taking his part in its recent session. The letter says: "We have had few meetings of this kind when you have not been present and your absence was keenly felt."

He also wishes to acknowledge the beautiful expression of sympathy placed on record by the good friends of the Central Association as found on page 814 of the RECORDER for June 28.

At this writing, July 4, the editor feels quite like himself again, and he feels that the prayers mentioned in the RECORDER item are being answered.

May the heavenly Father's blessing rest upon all the dear churches in these associations. May he strengthen the hands of their people for his own good work, and give them great success in their efforts to build up his kingdom on earth.

Mountain-top Religion And Social Service That must have been a wonderful experience of the disciples who were with Jesus on the Mount of Transfiguration. They saw the glorious vision of their divine Master, their hearts were filled with the blessed peace he alone can give, and they wanted to stay there and enjoy themselves. Communion with Christ and personal feasting upon the bread of life, a real joyous uplift of soul for *themselves* was evidently what they desired. They enjoyed the mountain-top experience. "It is good for us to be here," was the main thought; but there did not seem to be much interest in the perishing world at the foot of the mountain. The real community consciousness which prompts men to preach the social gospel had not been born in them, and it has taken many generations to develop it as we see it today.

Jesus realized that the mountain top was no place for spirit-filled men to stay in, and he soon hurried them down to the plain where suffering men were in need of social betterment and where much social work was waiting to be done. When the Master healed the demented boy, he gave them an example of social gospel work. He turned the splendor of the mountain-top life into a living stream of mercy and sent it down upon suffering men below, a healing, cleansing tide.

A writer in the *Continent* gives an illustration from his childhood memories to show how Christians of a generation or two ago lived and enjoyed their mountain-top church life, with but a small sense of the social gospel as applied to the practical needs of the unchurched multitudes. He said:

There was in the town a poor, motherless, demented boy of eight or ten years, who ran the streets day and night, ragged and swearing and screaming as he was teased and tormented by other boys and some men. He would frequently pour out a stream of yells and awful profanity that could be heard for squares. He ran his pitiful career until his life was crushed out under a train. Now what were the preachers in that town doing in those days? They were mostly preaching foreordination and election and warning us boys not to go to the circus. But there was not a preacher or elder or church member who thought he had any responsibility for that boy. There was not enough social gospel or community consciousness to lift a hand or take a step to save him. Such a state of

social indifference would now hardly be possible in any Christian town. We have now developed a Christian social sense that takes care of such cases, and that boy would now be placed in a proper institution where he would be treated in a humane and Christian manner.

In vain do we look with rapture upon the transfigured Christ on our mountain top of church worship if we do not go forth baptized with the Spirit, to care for the suffering, neglected, ruined ones in the community, and to apply the gospel of Christ to matters of education, industry, sanitation, philanthropy, politics—indeed, to the whole social welfare of the people.

We may have seasons of rapture in church worship; we may pray and sing and shed tears over the lost; we may enjoy real mountain-top experiences on Sabbath days in the house of God; but if this is all; if we do not go out as spirit-filled men for practical, uplifting, helpful services to relieve earth's suffering ones, we shall never make our world any better place in which to live.

Thanks for Secretary Shaw's Help We are thankful that when Secretary Edwin Shaw learned at the last moment that the editor could not attend the Western Association, he kindly took up the pen and added to the burdens of his own work, that of making notes for a write-up of that association for the SABBATH RECORDER. We would seem ungrateful indeed if we should fail to recognize the kindly, helpful spirit prompting such voluntary action to relieve a friend. We know all RECORDER readers will be glad Brother Shaw was there to give them excellent glimpses of the work on the association program, and to reveal something of the hopeful spirit that prevailed.

Baptists Withdraw According to reports in the Baptist papers, the Northern Baptist Convention held in Buffalo, N. Y., was a wonderful meeting in which there were unusual conflicts of opinion which some feared might make a split in the body. At the very beginning it seemed that a hard fight was pending, but as the days went by the tensivity of feeling seemed to modify. Discussions were sharp and clean cut; but after every one had spoken his mind, mostly in a courteous manner, but in great free-

dom of expression, a new sense of unity seemed to gain the ascendancy, a rising tide of devotional feeling quickened the spirit of brotherhood, compromises came day after day, until the convention was regarded as a "Victory Convention." With enthusiasm a program of giving was adopted with a per capita rate which no other body has ever equalled.

One question upon which there was strong opposing convictions was concerning the Baptist relations to the Interchurch World Movement. After careful consideration the great body definitely severed all connection with that movement.

While the Baptists strongly believe in the underlying ideals of the Interchurch Movement, and while they desire to co-operate with all Protestant peoples in general Christian work, the conviction had steadily grown upon them that there was a lack of economical and sound methods which must make it impossible for the movement ever to realize its high ideals.

A deep and ineradicable conviction that the movement could not regain the confidence and cordial support necessary to success, was so prevalent that there seemed to be only one thing to do, and that was to withdraw. This was a grief to many. But the stern reality compelled friends of the movement to yield to the inevitable.

Reports From the Churches Are Coming In A statement given us by Secretary Edwin Shaw shows that out of seventy churches in America, twenty-eight had already sent in their annual reports by July 5. Of these, four have made no changes in the number of members, during the year. Seven have made net gains amounting to sixty-one, and seventeen have had net losses aggregating one hundred and fifty-five. Thus far the reports show a net loss of ninety-four in the twenty-eight churches.

Milton, Wis., and North Loup, Neb., report the largest gains. Jackson Center, O., and Pawcatuck, in Westerly, R. I., report the greatest losses; the former largely from dismissals and the latter, from deaths.

There are, at this date, July 6, forty-two churches yet to report. We hope every church will be heard from before the month closes.

THIRTY-SECOND
Annual Commencement
OF SALEM COLLEGE
 MAY 29 to JUNE 2

The commencement exercises closed a very successful year for Salem College. As may be noticed by the calendar below the events were the usual ones. It is believed however that some of these events had unusual significance. For example the speaker on commencement day was Dr. George F. Zook, specialist in Higher Education, of the Bureau of Education, Washington, D. C. Dr. Zook not only gave an exceptionally strong and practical address to the graduates and their friends, but he took careful note of the entire school plans, the faculty, and the students with a view to helping the college get recognition among higher institutions of the country.

Salem College has had for many years an enviable reputation in all communities where its students have had opportunity to demonstrate the quality of their training. But any institution so young as is Salem passes through an anxious period before it gets its merited recognition from the older institutions whose names were made significant by past generations. Ten years ago the college was in its swaddling clothes as far as equipment was concerned. Today it is a full grown youth. It has large and commodious buildings, a usable library, and well equipped laboratories. The faculty has always been made up of men and women of excellent preparation and of great personal powers. But this new and enlarged equipment will make these teachers much more effective in their work. Dr. Zook noted all this and will be glad to recognize the college in national reports and otherwise as opportunity affords.

Another session which seems to augur well for the future was the alumni gathering. It is more fully reported on another page. Suffice to say here that where approximately one hundred seventy-five people are willing to sit through an entire afternoon on a hot day and help plan a future for an institution such as this it will not be without its results. It is true that a chicken luncheon combined with an auspicious occasion will draw patrons from any group that may be eligible, but they would not tarry so long had they not a general interest in the work.

Dean Main's two sermons could not be omitted when referring to the events of special significance. Dr. Main drew the experiences most helpful to young life both for his sermon before the Christian Associations and before the graduates. Something of the spirit which was in both sermons may be had by reading the baccalaureate sermon which appears elsewhere in this issue.

Two social events of commencement week not mentioned elsewhere in this account of those exercises were the reception on the afternoon of Friday, May 21, and the one following the concert, on Tuesday evening, June 1. The former was given by President and Mrs. Bond at the president's home in honor of the college seniors. The latter was given by members of the faculty in honor of all the graduates, and was held on the campus. These events were more or less formal, but were none the less enjoyable. Such occasions give opportunity for expressions of appreciation on the part of both faculty members and students, and have a peculiar cultural value not found in other functions. Both events were exceedingly happy occasions.

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COMMENCEMENT CALENDAR

Thursday, May 20

College and Normal Seniors' Class Day, 8:15 p. m.

Saturday, May 29

The Dr. Cecil Post Inter-Lyceum Contest, 7:45 p. m.

Sunday, May 30

Tenth Annual Sermon before the Christian Associations, 11:00 a. m.
 Baccalaureate Sermon, 8:00 p. m.

Monday, May 31

Annual Class Field Day, 1:30 p. m.
 Academy Class Day, 8:00 p. m.

Tuesday, June 1

Graduating Exercises of the Academy, 10:00 a. m.
 Annual Stockholders' Meeting, 2:00 p. m.
 Tennis Tournament, 3:00 p. m.
 Annual Concert and Graduating Exercises of the Department of Music, 8:00 p. m.
 Reception by the faculty to the students and friends of the college in honor of the graduating classes, following the concert.

Wednesday, June 2

Commencement, 10:00 a. m.
 Alumni Luncheon, 12:30 p. m.

THE INTER-LYCEUM CONTEST

The Inter-Lyceum Contest is perhaps not as largely attended by the general public as are some other commencement sessions, but probably no other event brings former students together in greater numbers. The contest this year was no exception. Each society had a splendid representation of its former members. As the orations, readings and essays progressed it was evident that the honors were divided. The final number was a debate on the "League of Nations." When the judges were waited upon it was found that the Excelsior Lyceum had won. One society must needs win and the other lose, but the performers all won, because every number was carefully prepared and skilfully given.

THE SERMONS

The sermon before the Christian Associations was delivered by Dr. Arthur E. Main, dean of the Theological School, Alfred, N. Y. It was scholarly, and brim full of practical religion. It abounded in illustrations and classical quotations. The audience was not large, but it was appreciative. The service was directed by the presidents of the two Christian Associations, Miss Gladys Miller and Mr. Hurley Warren. The ministers of the local churches assisted in the service. No notes were kept of this sermon, but its force and power can be judged by the baccalaureate sermon which followed in the evening, and which is reproduced in full in this issue of the RECORDER.

ANNUAL INTER-CLASS FIELD MEET

Professor Leland C. Shaw, the athletic director, put on a "Field Meet" Monday afternoon which brought out the usual athletic fans and interested watchers. At this "meet" the various classes contested for a "loving cup" which the winning class will keep for a year. This cup was won this year by the academy seniors.

THE PLAYS

The senior college class, assisted by the senior normals, presented a very pleasing play entitled, "The Elopement of Ellen." This performance was given on the evening of May 20th. Miss Rowley, of the English department, and Miss West, of the Normal Training department, coached the players. It was an entertainment of high order, worthy of special commendation. A very

small admission fee was charged, which netted over one hundred dollars. This money was used to pay certain special expenses in connection with commencement week.

The academy seniors under the direction of Professor and Mrs. Burdick gave a play on the night of May 31. It brought together the largest crowd of the entire commencement week. It was entitled "Aaron Boggs." The frequent cheering from the audience gave proof of its success.

GRADUATING EXERCISES OF THE ACADEMY

The graduating exercises of the academy, held on Tuesday morning at 10 o'clock, was one of the best sessions of the week. A most excellent address was delivered by Rev. J. W. Graves, D. D., pastor of the First Baptist church of Clarksburg, on the theme, "Life's Investments." The music numbers were well rendered by some of the music students and the Euterpe Club. Twenty-three splendid young people received the diploma signifying the satisfactory completion of the four year college preparatory course. It is expected that the majority if not all of these young people will enter Salem as college freshmen next September.

ALUMNI MEETING

The alumni luncheon was served this year at noon, Wednesday, immediately following the college commencement exercises. It was served by the ladies of the Methodist church of Salem in the main hall on the second floor of Huffman Hall. The records show that the number of former graduates and students attending this banquet far exceeded that of any other held in the past. All seemed to enjoy it, and several were heard to say at the close, "You are going to see me back here oftener at commencement time after this." The prominent speakers were Dr. Zook, of Washington; Dr. Main, of Alfred; Dr. A. T. Post, and Dr. C. C. Coffendaffer, of Clarksburg; Dr. A. J. Kemper, of Lost Creek; Principal J. Walter Duncan, of Clarksburg; Professor M. H. Van Horn, and Miss Mary Lou Ogden, and others, of Salem.

An athletic council was appointed for the coming year as follows: O. Rex Ford, G. Warren Davis, Orville B. Bond, Dr. A. T. Post, Attorney R. H. Jarvis, Dr. C.

C. Coffendaffer, and Dr. A. J. Kemper. The choice of an athletic director for next year met with the hearty approval of the alumni, and Coach Frank Casey will find solid backing in his work for the coming year.

Miss Elsie Bond, following her custom of several years, offered the names of the graduates for membership in the association, who were on vote duly elected.

The success of this session was due largely to the faithful efforts of Miss Dolores Cleavenger, Mrs. Cora R. Ogden, and Professor Orla A. Davis, president, secretary, and treasurer of the association, respectively. If any one name should stand out alone, perhaps it would be that of Professor Davis, who works untiringly always for the interests of Salem College.

THE CONCERT

On Tuesday night of commencement week was given the annual concert and graduating exercises of the Music department of the college. The concert was well attended and was one of unusual interest. The three graduates, two with diploma and one with certificate, deserve special mention for their excellent work. Special mention is also due Miss Kackenmeister, the new music teacher, for her rendition of the Aria "Caro Nome" from the opera "Rigoletto."

COMMENCEMENT MORNING

Those who arose early on Wednesday morning observed the threatening clouds in the west, but it soon became evident to all who scanned the heavens, at first apprehensively, that much needed rain would be obliging enough to wait until the sessions were over. It soon cleared away beautifully, and the weather for the day left nothing to be desired. Miss Alberta Davis played the Processional from Chopin, and when all had taken their places Rev. W. F. McKain, pastor of the Methodist Episcopal church pronounced the invocation. All joined in singing "Holy, Holy, Holy," and Miss Olive Brand followed with a piano solo, "Liebstraum" from Litz. Prayer was offered by Rev. E. J. Woofter, of the Baptist church. Miss Freda Ford in her usual effective manner sang, "The Moon Drops Low," and "Birthday Song."

The college was very fortunate this year in securing Dr. George F. Zook for the

commencement speaker. Dr. Zook's address has been referred to in the introduction to these articles, but too much can not be said in praise of his services to Salem College in his presence and the message delivered. He demonstrated to the complete satisfaction of the large audience his ability both to entertain and instruct. It was a rare privilege to have him with us at this time.

Dean Main, who preached the two sermons on Sunday, also delivered a brief but characteristically direct and forceful message.

An interesting item of the morning session was the presentation by Professor Shaw of the trophy won by the academy seniors in the inter-class contest in athletics.

The Euterpe Club sang, "Dance of Spring," which was followed by the President's Annual Statement. This statement appears in full elsewhere. The announcement made by President Bond that an athletic coach had been secured for next year was received with a hearty cheer.

The bachelor degree was conferred upon seven candidates who had successfully completed the college course. Miss Kackenmeister sang, "For a Dream's Sake," "How Do I Love Thee," and "The Last Hour." After singing the "Ode to Salem College," and the Alma Mater Song by the large audience, Rev. A. J. C. Bond, of the Seventh Day Baptist church, pronounced the benediction.

Thus was brought to a close the most successful year in the history of Salem College. This statement is made in view of the enrolment in the college department, which is the largest in the history of the institution, the spirit which has characterized the work of students and faculty during the year, and the enthusiasm shown by members of the Alumni Association, who returned this year in larger number than ever before. The prospects for next year are even more flattering. The entrance class in the college next fall will likely out-number last year's class of forty. With a large sophomore and a large freshman class the future looks bright from the standpoint of attendance.

As this is being written the Summer School has already begun with an enrolment of one hundred and forty-seven, two and a half times greater than last year.

THE PRESIDENT'S ANNUAL STATEMENT

Any great institution has a sort of composite personality, which persists from year to year. Teachers change, students come and go, but the spirit of the institution is largely the same. The old students of twenty-five years ago or those of ten or even five years ago find the seats filled with strangers. The campus has changed its very form, the old buildings have given way to new ones, the trees and shrubs are not the same, yet withal you felt a degree of homeness, this morning, when you reached the spot made sacred by so many blessed memories. With each name in the roster of presidents, Huffman, Maxson, Gardiner, Clawson, Clark, there are those who associate a faculty of faithful workers, which represent the college.

Occasionally those of us charged with the duty as well as the privilege of perpetuating this spirit feel that minor changes should be made in certain customs and attitudes. We find it very difficult, which fact only goes to prove how unchangeable are the real principles first set forth by the founders of the institution.

You will be interested to know that the same spirit of thoughtful co-operation which has so long characterized the school still continues. The faculty and students still maintain the same cordial relationship which does so much to make the work of each pleasant and profitable. We are glad in this public way to give grateful acknowledgment of the continued interest and help of those who have given to the college of their time, thought and means during the past year. More than \$5,000 have been added to the endowment fund during the past year through the will of the late Mr. Oliver Davis of Nortonville, Kan., and others. A splendid lot just east of the college has recently been added to the college campus through the generosity of Mr. George Trainer. Besides the regular five year subscriptions, other gifts have come to the college to be used for the library and for general current expenses, which gifts are greatly appreciated. Indeed it is only through such gifts that faith in the future is made possible. We are also glad to acknowledge our appreciation of the provision made for Salem College in the great Forward Movement of the Seventh Day

Baptist Denomination. It has netted us \$1,500 already and provides \$2,000 a year for five years, when it is fully subscribed. It ought perhaps to be said that with all these splendid gifts the college still runs behind several thousand dollars each year. The tuitions are very low in comparison with other schools. Yet they must at certain times seem rather burdensome to students with limited means. Even the students may not know that all fees collected pay less than one-third of the running expenses of the school. The other two-thirds come in small and large gifts from those who believe in Christian education. These facts are mentioned that students may not be too exacting in regard to the various fees and that friends of the college may know that needs still exist. There will be a very slight rise in tuitions next year but it is so small as to be almost negligible.

HEALTH CONDITIONS

The year that is now closing has brought to us more sickness than is usual in a school year. Perhaps the students themselves have not suffered so greatly as have those outside the school. While not all of the diseases have been in epidemic form, our students have been exposed to diphtheria, scarlet fever, measles, mumps, chicken pox, small pox, and "flu." It is customary in most places to close the schools at such times. However, we thought it best to observe care rather than to close up, believing the danger to the great majority to be as great in miscellaneous gatherings as in regular school sessions. The results seem to justify our course of action. The loss to individual students by enforced absence was considerable, but we believe, on the whole, it was not as great as it would have been through loss of interest had the school closed.

It is a pleasure at this time to inform the patrons of the college that two of the physicians of the city, Dr. Xenia Bond and Dr. Edward Davis, have been engaged for the coming year to give, free of all charges, thorough physical examinations to the students. From the standpoint of health this splendid service so graciously given by these two physicians places our school on a basis equal to that of the largest institutions.

THE FACULTY

There has been a number of changes in the faculty during the year. Positions made vacant have been filled with great difficulty. All departments have been maintained, however, throughout the year.

I regret to announce that after ten years of most efficient service, Miss West, the head of the training department, resigns in order to join her mother and sister in China whence they have gone as missionaries. Miss West was widely recognized as one of the most efficient training teachers in the State. No word of mine can add to the esteem in which she is held by all.

The committee is using great care in selecting the successor to Miss West, that the work of preparing teachers for which Salem College has long been noted may be continued on the same high plane. Already five applications of persons with successful experience in this kind of work are on file.

The other departments of the college are very largely provided for. It will be a source of great satisfaction to the friends of the college to know that Professor M. H. Van Horn returns the coming year as dean of the college and head of the Department of Mathematics. His intimate knowledge of the work of the institution together with his successful experience as superintendent makes his return mark a real epoch in the life of the school.

ATHLETICS

Another announcement which we believe will meet with the heartiest approval is in relation to athletics. In previous years some teacher already burdened down with duties in other departments, has been given the additional duty of coach and general athletic manager. No one, however proficient, can succeed largely on such a basis. After careful consultation with those most interested in this phase of school life, the committee set out to find a man with ability whose success had been thoroughly demonstrated. Such a man was found at Galesburg, Ill., in the person of Francis L. Casey. His work has been written up in all the great athletic papers. His recommendations and press notices are most flattering. A member of the committee visited him and reported him personally a gentleman with the full confidence of all who know him. Mr. Casey's entire time will be given to the interest of athletics and other phases

of physical life. If the friends of the college will send us some athletic material of promise we are preparing to develop it to the fullest extent.

FIELD AGENT

No more important thing has been done this year than the appointment of Pastor A. J. C. Bond as field agent. We hope that his work may not only show immediate fruits but that it will put the cause of the college on the hearts of men who at some future time will want to perpetuate their lives through the life of the college.

Pastor Bond serves the college also in the capacity of professor of Bible Study. It seems rather strange that courses in Bible Study have not been introduced sooner. Perhaps it was thought best to let the churches take care of this part of the student's education. Nearly all schools are introducing such subjects. Certainly a school whose purpose is Christian education should not neglect it.

ATTENDANCE

The attendance for the year has exceeded all expectations. Including the summer term there have been enrolled in the various departments of the college three hundred and five students. The college registration totals one hundred and seventy-five; the Department of Music, seventy-three; the academy, one hundred and nineteen, making a grand total of three hundred and sixty-seven. Included in this number are sixty-two duplicates which leaves a net total registration of three hundred and five.

One of the most encouraging features was the large college freshman class which numbered more than forty. The outlook for the summer term which begins June 7 seems, at this time, exceptionally good.

THE SUBSTANCE OF DR. ZOOK'S ADDRESS

When the colonists came to America they founded a trinity of institutions, namely, the home, the church and the school. These institutions are the basis of American civilization and have been so considered from the earliest time. They have been based on the belief that intelligence and integrity, as Emerson says, are necessary in the successful development of a great nation.

In the earlier days education was naturally somewhat neglected in favor of other necessary interests. It was not long, how-

ever, before schoolhouses sprang up everywhere throughout the country. In the nineteenth century especially colleges and universities were founded in great numbers and zeal for higher education has been growing by leaps and bounds, especially in the last few decades. During the decade from 1905 to 1915 the student body at colleges and universities increased fifty per cent. Incomplete figures for the three years, 1916-1919, indicate that the increase in the student body during this period was about twenty-five per cent.

It is natural that one should inquire concerning the causes for this enormous interest in the circle of higher education. Teachers in colleges and universities often feel that one of the chief reasons for the attendance of students is merely the fact that it has become fashionable to attend colleges and universities. A reason which appeals more to well informed persons is the fact that everywhere young people are beginning to appreciate the necessity of securing a technical training for positions before they may expect to advance very far. Another reason which appeals to me especially is the fact that it is coming to be regarded as highly desirable and necessary for all persons to receive more adequate training in those subjects which prepare young people to undertake the duties of American citizenship.

In this connection it should be pointed out that in changing from a republican form of government established by the Constitution to that of a democracy, the people of the United States have taken upon themselves the enormous task of endeavoring to solve the extremely complex economic and political problems which constantly face the country. We are assuming that the people of the United States are well enough informed regarding such questions as the railroad problem, the tariff problem, and others of similar consequences, so that they may give an intelligent opinion at the polls. We are even assuming that the people of the United States know enough about the complex international problems in order to be able to decide what should be the attitude of the American Government in international affairs.

If the people of the United States wish to assume these important duties, it becomes necessary for them to secure adequate information concerning our national problems. This information can be ob-

tained only in America's schools and colleges. Colleges and universities should therefore assume the task of training young men and women for leadership not only in various technical fields, but as citizens of the United States.

It should be pointed out, however, that the condition of our schools and colleges at the present time makes it almost impossible for them to fulfill our expectations. Five million of the twenty million young persons who ought to be in school are not in school. The average number of days taught in elementary and secondary schools is one hundred and sixty, but the average attendance is only one hundred and twenty. The average salary of public school teachers in the United States is \$635 per year, which is \$4 per day for the one hundred and sixty days taught, and absolutely nothing for the other two hundred and four days of the year. Recent figures gathered by the Bureau of Education indicate that the salaries of instructors in privately supported colleges is less than the annual wage received by hod carriers. Railway employees, structural iron workers, and carpenters are now receiving more compensation than assistant professors in colleges and universities. It is no wonder that under these circumstances college and university professors have been tempted to leave the profession of teaching in large numbers and to go into other lines of activity where the compensation is greater. I wish therefore to make an appeal to you as friends of higher education to support this institution and all other institutions of higher learning as liberally as you can possibly do so. Upon the success of colleges and universities depends the material and social welfare of the United States.

In closing, it should be said that the necessity for integrity is as great, if not greater than that for higher education. In colleges and universities young men and women, in the search for those microscopic bits of learning which enable them to succeed in earning a comfortable living, often neglect the preparation in integrity, morality, religion, or whatever one may choose to call the spiritual side of life. On account of the attitude of educated men in positions of leadership at the present time the world has actually grown suspicious of educated men. It often seems as if edu-

cated people know a great deal, but feel very little. On the other hand, the poor and down-trodden may perhaps know little but they often feel very much. It is therefore highly desirable for young men and young women to have gained an appreciation of the higher things in life along with the training which they receive for the work in which they hope to engage in after life.

LIFE'S INVESTMENTS

(Substance of address before the Academy graduates of Salem College, by Dr. J. W. Graves, Clarksburg, W. Va.)

In the great World War one of the most familiar words seen and heard was the word invest. It was blazed upon every billboard, capitalized in every newspaper and preached from every platform and pulpit. Its meaning differed with those who saw or heard it. It challenged all to ask, "What have I to invest?" A life? A fortune? A future? Some invested one, and some invested none, depending upon the amount and quality of the love and devotion which each had for his country. What each invested demonstrated his worth.

What am I worth? This is a fair question, and one which ordeals like that through which we have passed furnish the answer. A chemist has figured out that, if one weighs one hundred and fifty pounds he is worth about \$8.30, utilizing the by-products of the body.

What am I worth? Another answers, What it costs to bring you up. The average business man will say that it costs about \$5,000 to raise a boy to manhood's estate. This is about what the railroads have to pay for the accidental death of an adult person. While \$5,000 is much more than \$8.30 it is not much more satisfactory, because some will say, you can not measure the value of a human being without taking into account brains.

Still another will say that a man is worth what he can do. It is ability of brain and brawn. But brain and brawn may be a liability rather than an asset. The average penitentiary of today has in it a university faculty, yet instead of its being of value, it must be placed behind iron bars to keep it from doing positive harm. When I was in college the best Greek scholar was doing duty as a policeman in the city of Brookline.

The real worth of an individual is dependent upon what is in his soul. It is the inner motive of life which counts. It is character plus service. What I am plus what I will do with it; this measures my true value to myself, my country, and my God.

I may know how to build an engine, or erect temples of fame and glory, while I may make a bungling mess of building a life. One of the greatest scandals of the past quarter of a century, and which resulted in the breaking of a home, in a life of confinement in an insane asylum and in the cold blooded murder of one of the participants, grew out of the lives of several people, not one of whom had learned how to use the tools of life to instruct and fashion their own beings.

The man who said, "I've spent all my money for food and clothing. The food I eat does not agree with me, and the clothing does not fit," announced a false philosophy of life. He had lived to eat, rather than eat to live. He had spent his days trying to make a living, instead of endeavoring to make a life for humanity and for God.

What shall I do with my life? This is a question which each must decide for himself, and assume the responsibility for the answer. But the way we answer it determines our value.

Last winter there was held a banquet in my church, which was attended by a number of young people, and a few representative leaders. The toastmaster said, "We are here asking a serious question. We know that we are going somewhere, but where? We are like the calf that was shipped, which after being labeled and started on its journey, chewed off its tag. We have chewed off our tags, if ever, some of us, were actually tagged." Too many people never actually invest anywhere. They simply happen. There are men in the fields who should be in the factories. There are men in the factories who should be in the fields. There are men trying to lead men who have never learned to lead themselves. The misfits of life are its most serious and colossal failures.

Never has a day dawned like unto this day. The civilization of many centuries is laid at your feet. Ten thousand doors swing wide open, and over every one is the sign, "Wanted, a leader." In its extre-

mity it is turning to our schools and academies. It will look in vain, unless the young men and women there are ready to invest their lives.

There is a God who has a plan for your life, and for every life. There is not a thing in all the myriads which he has brought forth but what has its divine purpose. It is Tennyson who sings:

"I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

The heavens are filled with the glory of the Lord, and no small part of that glory is to be found in the harmony and system which marks the course of the worlds therein. How obediently move the planets in their orbits! How marvelously move the seasons! How beautifully develop the flowers! How gloriously sing the birds! Day unto day uttereth speech and night unto night sheweth knowledge. If God arranges all these things in such perfect symmetry and harmony, is it expecting too much that he should order human life? I tell you, no.

Invest your life where God's plan provides for it. The widening doors of opportunity, the diversified challenges of human need, the talents and abilities unfolded and unfolding in your life should be made, the one to be the complement of the other. Fit your talents and divine potentialities into the developing conditions. Find the will of God for your life.

In the ancient city of Ur in the land of the Chaldees lived a man, who had attained seventy-five years, but nothing had been accomplished worthy of mention. God revealed his plan for his life, "I will bless thee, and make thy name great; be thou a blessing." He accepted God's plan for his life, and he went out; and when the moon has been turned to blood and the sun has ceased to shine, countless generations will come to place on Abraham's saintly brow the diadem of a world's praise.

A group of college boys gathered about a haystack to discover, if possible, the will of God in their lives. The result,—the opening of the doors of a darkened world, the introduction of the mystery and marvel of modern missions.

Dr. John Scudder came home one evening with a heavy heart, from the bedside of a dying child. He was thinking of the

thousands of like children in India dying without his, or any other person's medical attention. His wife joined in his desire to go to India. Over his father's protest he went. It is now one hundred years, but a thousand years of helpful service was bound up in that decision, for his children have given that many to India.

It matters not so much where life is spent, as it does whether or not it is spent where God intended it to be spent.

Church and school and all helpful relationships have been working together to help you to find yourself and your place in the world of human need and endeavor. All our sacred institutions have been making their contribution to fit you for that place of service and usefulness.

It is Hewitt who says:

I have a life I must invest;
Tell me some way, the very best,
In which I shall my all invest
And find a recompense most blest?

Then after mentioning pleasures of the mind, friendships good and true, and some good industry, he says:

These ways are good, but not the best
To meet the everlasting test;
No lasting treasures of the mind,
Unless in Christ, our lives we find;

The sweetest friendships earth can know,
The greatest toil our days may show,
Will not eternal pleasures bring,
Unless they center in our King.

Let Christ be first in all we do,
Or think, or say, our whole lives through;
And if we thus our lives invest,
We'll share the recompense most blest.

BACCALAUREATE SERMON—DEMOCRACY, EDUCATION AND RELIGION

DEAN ARTHUR E. MAIN, D. D.

Text—*My people are destroyed for lack of knowledge.* Hosea 4: 6a. *The truth shall make you free.* John 8: 32b.

Truth means complete agreement between thought, feeling, word and deed, and existing facts. By facts, we mean things that are.

Knowledge means the mental possession of truth and facts.

Wisdom means skill in the rational and righteous use of knowledge.

The conscious possession, and the wise, and therefore Christian, use of knowledge,

makes men and nations free; free to climb toward highest ideals of excellence in individual and group life and relations. But the ancient and the modern cry of Jehovah, is, My people are destroyed for lack of knowledge.

The term *democracy* comes to us from two Greek words, one meaning *people*, the other *strength, rule, mastery*.

A democracy then is a group of people self-governed, directly or representatively. There may be two persons; a community; a State; a nation; or an international world-group.

A democracy is an organized government of the people, by the people, for the people. Here are three great ideas: (1) A democracy is a society under control. Ideally the regulating principles or laws are those whose observance promotes group welfare. (2) The ruling, law-discovering, law-proclaiming power, is with the people themselves. Laws can not be "made," they are to be discovered and published. (3) A democracy is a group of self-controlled persons, who have for a supreme end the greatest possible good of every member of the group.

Education means increased personal enrichment by spiritual wealth in the field of truth and fact growing competency in the use of our knowledge for the sake of human happiness and welfare; and greater and greater freedom and power to realize our ideals of goodness and service in personal and in collective life. A democratic, self-governing people must be an educated people. One of the most dangerous forms of government is an uneducated democracy.

Religion is a cosmic point of view; an inner attitude toward so much of the universe as comes into one's experience, and the expression of that attitude. A plow came into the experience of a group of pagan Africans. It brought such benefits that they supposed it must have within itself some adequate spirit or power; and so they gratefully adorned it with ribbons and danced around it. This was their religion.

The *Christian* religion is Jesus' view of God, Man and the World; and the practice of that view. This religion is summed up in one principle, Love, love going forth toward God and toward our fellow-men.

Intelligent love for God requires a rational use of his creation—material and animal. If St. Paul could exclaim how much

more may we, that the whole creation—wood, coal, iron, copper, silver, gold, steam, electricity, wind, waves, rivers of oil, the fruit of fertile fields, animals and men—the whole creation groaneth and travaileth in pain, in the expectation of deliverance, some day, from the bondage of corruption into the liberty of the glory of the children of God.

Brotherly love for man is measured by rational self-love; and that by the divine evaluation of human responsibility. One is taught to rate oneself above the whole world, in value.

Supreme love for the Father revealed in Jesus; a love for all his children that refuses to make selfish satisfaction the aim of life and self-will the law of life; and the whole creation redeemed from sinful uses—this is socialized religion, Christianized human relations, the kingdom of heaven, the democracy of God.

To lift a warning voice against allowing a spirit and purpose to find a place in our minds and hearts which stands for might as the law of right; for autocracy; for ambitious world-conquering imperialism; for unjust competition, hatred, and cruel war, among men and nations; for selfish exploitation on land or sea—to warn against all this is psychological, rational, ethical, social, and Christian.

It is right to hate wrong-doing; it is difficult to have Christian love for the wrong-doer.

Jesus, and his two great interpreters, Paul and John, taught that God loved us while we were yet sinners. The Master of us all said, Ye therefore shall be perfect, as your heavenly Father is perfect. And four essential elements in our divine completeness and sonship are love, prayer, self-sacrificial service, and non-retaliation, in the treatment of our enemies.

Is not war better than a long peace, as some say? Yes, if materialistic philosophy be the true philosophy of life. Is not war a biological necessity, as some say? Yes; just as tuberculosis, fevers, abject poverty, labor-capital strifes, neighborhood and church factions, and unfraternal, undemocratic sectarianism in the Church of God, are biological necessities. If in our ignorance, selfishness, or sins, we furnish the cause, we create the necessity. Is not war historically and psychologically necessary? Yes, if history is not a record of the

gradual moral and social evolution of mankind. Yes, if self-seeking and hate are normal and necessary laws of human thought and feeling.

It is reasonable, democratic, and Christian, to hate strife and contention, and every evil thing; to love and help our enemies; to hunger and thirst after individual and group righteousness; and to pray and labor for inward peace and world-wide good-will. And nothing less is meant by the proposition of this paper, that true democracy, Christian education and the religion of Jesus, are vitally inter-related and inter-dependent.

A statement of principles which support the proposition that democracy, education and Religion need one another.

Ideally, democracy is the expression of Christianized human sentiments; that is, of normal instincts organized and directed in harmony with the social and religious teachings of Jesus.

Democracy and religion, as expressions, are not mechanical; they are incarnate life. There is no room for gulf-separated, un-free and leisure classes. All educational, social, economic, industrial, political, and ecclesiastical relations, of value, must be spiritual, ethical, fraternal.

There is no finality in the ideas of growth of either democracy, culture, or religion. Their progress depends not upon authority, but upon disciplined freedom of action. Their worth is to be measured by results, ideals, and purposes. Reason, truth, and goodness, are the test of institutions; not institutions the test of truth.

In the view of Jesus, evangelization and socialization are the same thing. And in the nature of the case one truly democratized, enlightened and Christianized group desires the evangelization and socialization of every other group, however small or large.

Two of the greatest normal facts that confront and threaten democracy are the sex instinct and the instinct of possession and power. Whatever aid human legislation and intellectual training may bring to the solution of the problem, if these instincts are to be brought into the regions of purity, justice, intelligence and reason, and made the source of human happiness and the means of human progress, they must come under the controlling influence of the ethical and socializing religion of the

Man of Nazareth. The God of a democratized theology is not a Divine Autocrat, but a working, helpful, redeeming Father of men. Jesus' doctrine of the kingdom of God is that of a divine-human democracy. And this social ideal forbids the ruin of body, soul, or society, through greed of gain or lust. Thus religion, not less than democracy, challenges conscience and our capacity for achievement, by the scope of its aims; for they relate to knowledge, wisdom, service, progress, and eternal values.

Human life has two aspects,—the need of individual harmony and development, and that of group peace and progress. The great problem is, How can the individual man, neighborhood, or nation, be both end and means? How can the individual and the group contribute each to the other? The religion and ethics of Jesus are the answer.

The freedom that democracy, education and religion need is the self-developed and self-trained freedom of intelligent, trustworthy, loyal people, who co-operate with good-will, and welcome responsibilities and tasks that enrich individual and group life.

Within a true democracy in any organized human relationship, there is a sense of personal self-respect, liberty, power, and worth, that answers to a sense of dignity, justice, and equality in others. This free action and reaction of great ideas is a stronger bond between men and nations than fear or force. Canada and the United States touch each other at thousands of miles of unguarded frontier, and are at peace because of their democracy, intelligence and religion.

Democracy asks for freedom to think, speak and act. Religion asks for a safe and educated democracy. People and nations must be free and kept free. These ideas must find expression in individual and group life. They must determine our motives, inspire our words, organize and direct our activities, as servants of one another and of the world.

There have been conflicts, sometimes with bitterness, hate, and cruelty, between Liberty and Authority, between democratic religion and ecclesiastical autocracy. And I am well within my subject in pleading for a socialized, democratized, representative self-government of the Church of God; that is, for the government of the Church, by

the Church itself, for the Church's greatest good.

There is a group of denominations called congregational or independent, in their church polity. The only Church is the so-called Invisible Church. It consists of all true believers on earth and in heaven. Outwardly my own church membership is in one of these independent bodies; but I also claim membership in the great visible Church of Jesus Christ. It is the teaching of Jesus, Luke, and Paul, that every church which accepts God revealed in Christ as Savior and Lord, is a real part of the one universal though now sadly divided Church of God.

There seem to me to be in Christendom two growing tendencies or schools of thought; one toward ecclesiastical autocracy and imperialism; the other toward democracy. Democracy does mean group self-government on the basis of mutually respected personality and citizenship; but isolated democracies can not remain secure in isolation. The principle of democracy is inclusive; its aim world-wide extension. St. Paul's figure of the Church as a body with many parts vitally inter-dependent, is very striking and very serious. Denominationalism in religion, education, science, art, literature, and politics, seems to be psychologically necessary. Sectarianism and partisanship are not necessary, democratic or Christian.

Devoutly believing that the Church should speedily set herself at the task of answering our Lord's prayer for the witnessing oneness of his disciples, with a consecration, zeal and forbearance never yet shown, I am ready to co-operate with any Christian body in some substantial re-organization of the more free wing of the Church on the basis of principles taught by the democratic Christ.

At a meeting in Garden City, N. Y., held in the interests of Christian unity and union, such extremes as Friends and High Church P. E. Bishops with the rest of us between, sang, prayed, and talked together. We seemed to realize, in large measures, the presence and power of God. I was asked to speak from the Baptist point of view; among other things I said substantially this:

From a somewhat careful study of the New Testament it is my firm conviction that, for example, the Christian churches of Chicago

are the Church of Chicago. And were I living in that city, with my present high regard for Bishop Anderson, I would be willing to help elect him to the bishopric of that Church, under a constitution that should make it a representative democracy,—a *spiritual government* of the churches, by the *churches*, for the churches.

A brief reference to the question of Religious Education, in this discourse, seems essential to its completeness. By Religious Education I mean more religion in education and more education in religion.

It is estimated that there are 50,000,000 of people in our land, young and old, largely unmoved by the things of the spirit and of religion. And there is reason to believe that never before in the world's history have men of affairs, touched by the mighty current of events, seen so clearly that religion is normal, human, and necessary. Only Jesus, who spoke to hill-girt Galilee, can with divine authority speak to tempest-tossed groups and nations now, "Peace, be still."

Democracy means the separation, not the opposition, of state and church. The state should make it possible for its citizens to be religious; it must not enforce or teach religion. A free religion and a free state are essential to progressive well-being. The state needs intelligent citizenship; but observing men are fearing a godless and therefore unsafe democracy, and are asking religious leaders in church and school to teach religion as they have never done before. Protestantism means freedom and fellowship, not uniformity; and therefore has no place for ignorance in intellect or conscience. Social evolution and changes are opening a great door and effectual to a free Church and to free Christian colleges. Though a great and spreading movement, it is new and not well understood.

World situations, as Professor Winchester says, are compelling us to re-examine seriously the foundations of democracy; for it can not stand the tremendous strain now being put upon it, without religious faith, knowledge, and idealism. The Roman Catholic church is too autocratic; the Jewish too national; a state church to un-free; the rest of us too sectarian. But the religious education that I plead for is democratic, Christian and scholarly, in spirit, method and scope.

If religious education is to deserve and win due respect it must do its work as

well as our public schools and colleges do theirs in the field of general education.

Representative leaders in modern life and thought teach us that a rational and Christian study of the Bible, is replacing the legal view of religion with a moral view, and transferring a large measure of emphasis from correctness of belief to correctness of life, from individualism to the ideal of social salvation. The religion of the Bible, as Mr. Wallis reminds us, is escaping from entanglement with the church-and-state system; and "now exists in the more progressive part of civilization without the support of external authority; and the principle of the separation of church and state tends constantly to spread."

State and church belong in distinct but not opposing realms of life and action. We look to the state to make it possible for us all to be religious, and rationally loyal to conscience. The state can not teach religion; but its representatives are saying, "We want our children educated for God-loving and man-loving citizenship."

The situation is opportunity and responsibility for the home, the church, the private school, free Christian colleges, and for community interdenominational week-day co-operation, in connection with a perfect understanding with public school authorities.

It is probable that twenty or thirty national, state, local, denominational and interdenominational plans are being tried and suggested; and much may be expected from the labors of the Commission on Christian Education of the Federal Council of the Churches of Christ in America.

Our great war was a conflict on battlefields and in minds and hearts between national individualism and democratic internationalism. If kindness, fellowship, co-operation and other democratic principles, shall indeed have been strengthened by war experiences, it will still remain for democracy, and pre-eminently for North American democracy, to justify itself in the midst of many changed conditions in the sphere of extended exercise of central Authority.

The coming democracy, Dr. Macdonald's "North American Idea," ought to be a modern expression of the spirit and principles of the Great Galilean, who taught that the saving of oneself would be the reward of losing oneself in service, in the

kingdom of men, women and children, who are on the way to perfected personalities.

Religious education, in the name of a living, energizing, humanizing religion, is a most timely subject. For if democracy is to justify itself it will need a Christianized and therefore a socialized Mammon, a Christianized and socialized individualism, society, industrialism, commercialism, and patriotism. These things are essential to the conservation of human life and happiness; to good public morals; to just, humane and soul-saving prison management; to the protection of women and children; to purity and temperance;—in a word, to the increase of human wealth through the enjoyment of the fruits of intelligence, industry, and world-wide loyalty of man to man.

The Christian Church originated in a spiritual, ethical, and social movement; and was the first international society to be built on the basis of human solidarity and neighborly love and kindness.

We are members of this church; have we been loyal to its Founder and to one another? Concerning the Church Professor Hoffing writes:

"Many men have only been enabled to lift up their eyes and see the stars by her help. She has opened the world of thought and of poetry to great multitudes, and without her these multitudes would have perished in the battle of life dully without having come in contact with ideal powers. The concentrated and concentrating force of religion has enabled the Church to work more widely and deeply than any other society has been able to do."

"A social organization which, in its noblest forms, has shown itself able to work with such concentration and resourcefulness, and to influence such large circles, stands alone of its kind. At present no other social form of culture is capable of undertaking the functions the Church has hitherto discharged."

It is not for the church to furnish an exact social, industrial or political program; but it is for her to teach high ethical and social ideals and principles, and to generate a spiritual and moral energy, that shall make her indeed the living Church of the living God, the pillar and bulwark of the truths of religion.

In democracy, in church or state, office is a public trust received from the people; and the officer is a servant of the public. With a balanced emphasis on individual

freedom and group life, personality is developed and group life enriched.

A democratic group, in state or church, may sin; for sin is selfishness. There is needed a social Gospel; a gospel of salvation from collective selfishness. The local church, elected to practice and teach religion, with its ministry, sabbaths, baptism, the Lord's Supper, and its doctrines of the Person and Work of Christ,—the church needs democratizing and socializing. Men and communities are saved by loyalty through a Person, its Founder, to a religious and democratic group called the Church, which, ideally, is the spiritual Body of Christ. Continuity, a ministry, doctrines, do not constitute a church; but the possession of the spirit of Jesus.

With his mindedness it is the kingdom of God; an organized fellowship, fundamentally, of righteousness and sacrificial service, in and through which the Spirit of God is realizing his redeeming and guiding purpose in human life and relationships. The church is group life organized in harmony with the will of God and the ideals of Christian democracy. It gives to every member a chance of personal development through service for the group and for all men. Democracy, whether political, social, or educational, needs democratized religion and theology as a spiritual bond, as a basis of ethical strength and unity, and as a teleological interpreter of history. Reason may find place for evil in the doctrine of God as Father and Friend of man who helps on the evolutionary progress of moral, social, free beings, through the gradual elimination of the bad, and the discovery and conservation of the good.

Democracy is a challenge to religion to Christianize and socialize its philosophy of God as the Savior of his children; and its ideas of human freedom, rights, duties, and destiny. Religion is a challenge to educated, disciplined democracy to help it save itself from narrowing individualism and cold intellectualism by a rational adjustment of principles of liberty and brotherhood to the supreme facts and forces of spiritual realities.

If the church needs to repent of its un-social theology, and its collective sins against the community life of men, women, and children, democracy needs to be saved from immoral ideas and unchristian methods of social salvation. If religion needs

to blend the consciousness of God with the good Samaritan's consciousness of being the neighbor of wounded and robbed humanity, democracy needs to bring all that is wrong in our social order into the field of an educated, religious vision and purpose; for the wrongs of our existing social order can be set right only by way of the social ideals and gospel of Jesus, the Nazarene Carpenter's Son. This is the only way of escape from lawlessness, oppression, and distress, to equality of opportunity to live, pursue happiness, possess property, and ennobled existence.

Theology is an intellectual or philosophical apprehension of religious truths; and is necessary to systematic and deep thinking about God and man. Rational democracy is a challenge to religion to re-interpret itself in a socialized theology; to watch, with infinite intelligence, its action and reaction in connection with new social and world conditions that are multiplying with swiftness and are overwhelming in significance; and to teach that group sin, salvation, and righteousness, are as real as individual wrongdoing, redemption, and goodness; and that the church's pious outwardness in forms of godliness is an offense to high heaven unless we, her members, do justly, love kindness, and walk humbly with our God.

Democracy, education and religion, as tests of each other's value can not be static. The church, with its individual and social gospel is divinity in a human democracy, in which men and women are trying to find out how the world can best live, work and serve together, as they think with freedom, and exercise self-expression. Such democracy is not mechanical; but becomes increasingly, the incarnation of ideals and principles. Therefore educated personality is needed in a democratic church no less than in a democratic state.

Democracy means the interdependence of democratic groups; rational nationalism and fraternal internationalism; co-operative good-will; faith in human beings as the Children of God; community of interests, each a brother's or sister's keeper; equality, security, and freedom, for both the few and the many; in a word, the intelligent organization of the whole of life upon the highest possible levels. But into such gardens of God the subtle serpents of self-seeking, avarice, immorality, autocracy, and militarism, are likely to seek an entrance.

Therefore isolated democracies are not safe; ideally, the principles of democracy must be progressively world-wide. Isolated democratic churches are not secure in their isolation. Our conscientiously held religious differences upon which the life of separate Christian groups depends may be vital and precious to ourselves; but if these differences prevent community of interest and effort for the world's welfare; if they hinder our being fitly framed together, and our growing into a holy temple in the Lord, in whom we are to be builded together for a habitation of God in the Spirit, then are they in danger of losing their vitalizing power over our own lives. Extended democracy means increased safety, happiness and power, because we share with others a common life and mind. The individual needs the group, the group the individual.

The Federal Council of the Churches of Christ in America, representing about thirty Protestant bodies and twenty million of communicants, seeks to promote, particularly, the co-operation of churches; the Faith and Order Movement, the greatest possible unity of denominations; and the great Interchurch World Movement stands for Christian co-operation in the fields of missions, Christian education, and philanthropy.

Democracy means the best possible distribution of justice, service, and human well-being and the least possible remedial benevolence and curative punishment. It is as big as religion and education and religion and education are as large as democracy. The kingdom of God is group self-government in harmony with the teachings of Jesus. Christianized intelligent democracy plus socialized educated religion equal the kingdom of God, which is human goodness loving and serving with divine wisdom, the gift to men of eternal goodness. The kingdom of God comes when, as Professor William N. Clarke says, the relations of man with man, of man with woman, of parent with child, of neighbor with neighbor, of individual with society, of class with class, of trade with trade, of citizen with state, of strong with weak, of nation with nation, of race with race, are determined and pervaded by the mind of Christ, which is the will of God.

Religion, democracy and education, each in danger without the other, are called to the group incarnation and practical realiza-

tion of the ethical and social idealism of Jesus—an idealism which the church is commissioned to furnish. A spiritually and practically united Church can only come from a democratized, Christian and intelligent religion; and men and nations can live together in mutual good-will only within the realm of Christianized democracy. Religion, education and democracy are forms of life and ways of action. One emphasizes the holiness of God; one the value of knowledge; and one the sacredness of humanity. All witness against an irrational and unchristian use of such class terms as supernatural and natural, sacred and secular, the church and the world, priests and people, rulers and subjects, capitalists and laborers. Let us learn the mind of the Lord; for of him, and through him, and unto him, are all things.

There is bad theology and poor ethics in the following lines written for children to sing:

"I'll leave my sport to read and pray,
And so prepare for heaven.
O may I make this blessed day
The best of all the seven."

They would better sing:

"I love to play and read and pray,
And so make earth like heaven."

For if the play of boys and girls does not help fit them for heaven, it will prepare them for the other place. And if the social, church, school, community, industrial, business, and political activities of our maturer years, do not tend to make earth like heaven, let them be *anathema*. The outward forms of life, in persons and in human actions, should reveal the realities and the truth of life.

Holy love and service, in God or man can not but be democratic; and it seems to me that Christians ought to show forth this love by worshiping, communing, and serving together; and by teaching that to evangelize the world means to preach a gospel of personal salvation, social justice and world-wide human welfare.

Religion is spiritual capital when it is normal. It has ethical worth when inward and vital. And the time has fully come for churches to democratize themselves for the sake of religion, personal goodness and social righteousness.

It is believed that there are very thoughtful men and women, with high ideals of re-

ligion, purity, human brotherhood, and service, who, because of their intellectual honesty, can not subscribe to creeds as they understand them, and so remain outside the church in which they might be learners, leaders, and teachers. An ideal church is a group of learners in religion, ethics, and service, sitting at the feet of the world's greatest of all Masters and Servants.

A democratized church will honor personality in its entirety, and respect intellectual honesty. It stands for religion as faith in the existence and conservation of moral and social values, and thus opens up a wide and promising field for human endeavor.

Rationalized democracy witnesses to the conviction that we are part of a great system of potential values on the way to becoming actual. Religion is the conviction that cosmic principles make possible the realization of these values. Human progress is a Divine work in a world of moral intelligences, inter-related and mutually dependent.

Religion is of inestimable importance to democracy and education because it furnishes highest motives and ends; extends our view of both the real and the ideal; and promotes the co-operation of all forces of spiritual and material good.

It is religion alone that offers a field for the exercise of every human capacity; and educated democratic religion has room for physical science, philosophy, psychology, aesthetics, ethics, reason, imagination, reasonable self-assertion, intelligent self-surrender, social service, and for every right human relationship and activity.

Religion does not strengthen individual or social ethics when it immerses men in feelings that keep them out of touch with real life. We need not be unmindful of a future in this life or in the world to come; but our ruling purpose should be to produce here and now highest personal and group values. We ought to think more of living a heavenly life, than of getting within the gates of pearl by and by.

Democracy needs an enlightened ethical capacity to recognize actual values, and a religious faith in the ultimate triumph of the good, to keep it from unreasoning pessimism and ruinous anarchy; and to inspire it with hope, cheerfulness, and courage, in the battle of life. And the heart of religious faith is confidence that this world was cre-

ated to be the scene of a thousand victories of good over evil.

In conclusion suffer the word of exhortation that we seek anew the deepening and enrichment of our own religious life; emphasize anew the holy fact that we are the spiritual builders of men and society and by precept and example, persuade the people who come under our influence that no soul can live an abundant life without religion; and that, unless with all our getting we get an intelligent and vital faith in the whole of existence, in God, in man, and in the eternity of truth, beauty, purity, and goodness, our inner poverty will make us unable to see the big problems and the great tasks of our day, and unready to answer the call for competent men and women of clear social vision, and of spiritual power, to help make the world a Democracy of God.

MY DREAM

BY A SALEM STUDENT

I do not know whether it was a dream or not. Let me tell you about it and perhaps you will know.

I was in the library reading and trying to get enough material out of my head and the books together to write a fifteen hundred word theme. The air was stuffy with an odor of musty books and I was getting drowsier every minute. I grew tired and rebellious and thought, "What's the use of my writing on a subject like that? When educators are undecided, of what use will my opinion be? What's the use of all this anyway?" Just then I felt a cool, pleasant breeze and heard a voice saying, "Come with me. I will show you." I had no choice but to follow. Something compelled me to go.

I followed the Voice and we went first into the Kingdom of the Past. I saw the ancient peoples pass in a great procession. There were the Egyptians, the Babylonians, the Jews, the Greeks, the Romans. I saw kingdoms rise and fall. Always the fittest survived and always in the end Right was victorious. I saw the great scientists, poets and teachers of the Past. And the Voice said to me: "Can you permit what these people have lived and struggled and died for to be lost in the coming generations? Your place in the world is small. It must be so for there are many other people who

must have room who are bigger and wiser than you. But if you do not do your part, something will be lost which can never be regained. You have not found your place yet and can not do so without a thorough knowledge of conditions as they exist. The only way to get this knowledge and understanding of existing conditions is through just such varied study as you and your fellow-students have been doing. You must have a wide general knowledge of the whole field before you can find your place. But come, we will go back to the present."

In the Realm of the Present I saw many things. We went first into the slums of the cities. I saw the degradation and poverty of people who do not know. They were searching blindly for something they knew not what. We went into the open country and I saw the people of the mountains of Kentucky, Tennessee, and West Virginia. Though they begged us to stay and tell them of the world, we could not linger. But as we left the Voice said: "Would you keep from these people their rightful heritage?" We visited the prisons. Of all the prisoners at Moundsville only three were high school graduates and only one a college graduate. The Voice said: "Will you not help to eliminate crime?" I saw all over the country thousands of children dying because of ignorance. The Voice again spoke. "Can you help them? You must get knowledge yourself before you can help them. The blind can not lead the blind and the one-eyed must not be kings."

"Am I, then, so blind?" I asked.

"No worse than most people," responded the Voice. "It seems to be human nature to consider only the present and not plan for the future. In building schools the present cost is considered rather than the money it will save by keeping the country free from crime. The cost of the new road is considered rather than the greater expense of hauling over the old one. But here we are in the Land of the Future."

In the Land of the Future I saw two very different scenes. In the first I saw the poor whites of the South still suffering and dying from preventable diseases. Mountaineers blind both physically and mentally because they did not know. I saw children of the slums playing in the gutter; I saw the crime and degradation of the congested districts of the city—the result of

ignorance. "This," said the Voice, "is what the future will be if the college people neglect their opportunity. But look! Here is a pleasanter picture! This is the future if the educated people grasp their opportunity." I looked, and pleasant indeed was the scene. I saw healthy homes among the poor whites and Mountaineers with happy, contented children playing around them. I did not see the slums for they had been eradicated and the word slum was an obsolete term, referring to a condition of the past. No more did men and women walk the streets ashamed to lift their heads.

"You have seen the two paths," said the Voice, growing weaker, "You may choose which you will have. I must leave you now, but if you choose the better way I will be with you to guide you."

"Don't go," I cried, "until you have told me who you are."

The Voice was very faint. "I am the Spirit of Salem College."

A MESSAGE TO CHRISTIAN TOURISTS IN EUROPE

The members of our churches who are to be in Europe during the coming summer are especially requested to visit the various Protestant churches and institutions in France and Belgium.

They may secure Tourist's Handbooks and full arrangements by calling upon the Comite Protestant Francais, M. Andre Monod, secretary, 8 rue de la Victoire, Paris, France, and the Comite Belge d'Union Protestante, Dr. Henri Anet, c/o Eglise Chretienne Missionnaire Belge, 11 rue de Dublin, Brussels, Belgium.

Advance information, with handbook, may be obtained by prospective tourists on application to the Commission on Relations with France and Belgium of the Federal Council of the Churches of Christ in America, 105 East Twenty-second Street, New York City.

ARTHUR J. BROWN,
Chairman.

CHARLES S. MACFARLAND,
General Secretary.

They shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more.—*Isaiah.*

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."
"Lo, I am with you always, even unto the
end of the world."

ROLL OF HONOR

- + ★ North Loup, Nebraska
- + ★ Battle Creek, Michigan
- + ★ Hammond, Louisiana
- + ★ Second Westerly, Rhode Island.
- + ★ Independence, New York
- + ★ Plainfield, New Jersey
- + ★ New York City, N. Y.
- + ★ Salem, W. Va.
- + ★ Dodge Center, Minnesota
- + ★ Waterford, Conn.
- + ★ Verona, New York
- + ★ Riverside, California
- + ★ Milton Junction, Wis.
- + ★ Pawcatuck Church, Westerly, R. I.
- + ★ Milton, Wisconsin
- + ★ Los Angeles, California
- + ★ Chicago, Illinois
- + ★ Piscataway Church, New Market, N. J.
- + ★ Welton, Iowa
- + ★ Farina, Illinois
- + ★ Boulder, Colorado
- + ★ Lost Creek, West Virginia
- + ★ Nortonville, Kansas
- + ★ First Alfred, Alfred, N. Y.
- + ★ DeRuyter, N. Y.
- + ★ Southampton, West Hallock, Ill.
- + ★ West Edmeston, New York

- + Second Brookfield, New York
- + Little Genesee, New York.

TEN DETROIT CHURCHES HOLD SERVICES LAST DAY OF WEEK

Christian Sabbatarians who regard Saturday as the Sabbath of both the Old and New Testaments, have at least ten places in Detroit where services are held regularly.

The larger congregations are those of the Seventh Day Adventists, the First church of which holds services Saturday mornings in the G. A. R. hall, and the West Side church, which holds services at Stanley and Sixteenth streets. The colored, Servian and German Seventh Day Adventists also have their regularly appointed places of worship. The entire membership of the Seventh Day Adventist denomination in the United States is about 175,000.

The Church of God and Saints of Christ, a denomination of 40,000 members, with headquarters at Philadelphia, has two churches in Detroit, located at Rivard and Catherine and Rivard and Winder streets. Services are held all day Saturday.

The Church of the Living God, incorporated under the laws of the State of Michigan as the Christian Seventh Day Sabbathkeepers, worships at 243 and 352 Lafayette avenue east. Services are held Saturday afternoons.

The latest addition to the ranks in Detroit is the denomination of Pentecostal Seventh Day Sabbath Keepers, whose mission is located at 175 Third street; services are held Saturday at 3 p. m.

A number of Seventh Day Baptists are located in Detroit. One of the number is a member of the Mill Yard Seventh Day Baptist Church, of London, England, organized in 1617. From the English Seventh Day Baptists sprang the American branch in 1671. The Seventh Day Baptists are identified with the Federal Council of Churches of Christ and other leading interdenominational and world-wide movements.

There is some thought of Seventh Day Baptist services being held regularly in Detroit. At present a denominational referendum is being held with the end in view of determining the future headquarters of the denomination. Michigan is receiving many favorable ballots.—*Detroit (Mich.) Journal.*



AT SALEM, W. VA.

SECRETARY EDWIN SHAW

In keeping with the policy of the Missionary and Tract societies to have a representative visit our denominational schools two or three times a year, Rev. W. D. Burdick visited Salem College last autumn soon after the time of the meeting of the Southeastern Association, and the secretary spent a few days at Salem early in May of this year. There is always a special interest and zest in meeting college students, and in getting into a college atmosphere, which can be felt by one who knows how to recognize it, by merely walking across a college campus at most any time of the day or night.

The secretary enjoyed his stay at Salem, although there was something of a strain upon him because he was expected to make a chapel speech, and college students are absolutely merciless in their attitude towards one who undertakes to make a

speech to them. But it is well worth while thus to get acquainted with bright, hopeful, energetic young people who are looking ambitiously ahead with "a heart for any fate."

Salem College and the Salem Seventh Day Baptist Church, working together loyally and harmoniously, provide one of the strongholds for our denomination, and are furnishing by no means a small part of our resources in workers and in money. The secretary especially enjoyed an informal meeting of the Seventh Day Baptist young people at the church on Monday afternoon, at which time pictures were taken which he prizes very highly. They are given in this number of the SABBATH RECORDER.

The fact that the secretary has a son, a nephew and a niece on the faculty, and a son among the students, perhaps heightened his interest in the welfare of the school. But anyway, his years at Milton College, both as a student and as a teacher, have

kept him in a sympathetic attitude towards the young life in our schools; and it is from them we confidently look for leadership, well trained in body, mind and heart, for any wisely directed forward movement among us as a people. Salem is doing her part, and merits our united, prayerful, generous support.



THE LONE SABBATH-KEEPER, A STORY OF HARDSHIP AND ENDURANCE

REV. HERMAN D. CLARKE

CHAPTER XIII

Spring had come with promise and the season began with the usual seeding. More wheat and corn and stock, and added poultry. A better flower garden and vines beside the shack. Miss Gail Jens, the first school teacher, had taken a claim near by which was a great joy to Frank and Leila. Leila had completed the grades and was ready for high school somewhere. Hazel tried to persuade Mr. and Mrs. Livingston to let Leila attend with her some Adventist church school where her father was planning to send her the coming autumn. The Livingstons hardly approved such a course. They wanted Leila to have the very best found in a public high school

and said that as far as their observation went such church schools where they once lived were not up to the educational standards, and in their opinion they were more anxious to teach their doctrines than to measure up to the educational requirements. Of course they did not blame them for such an effort but results did not seem to prove any improvement in morals and religion over the public school.

"That may have been where we were two years ago, but we can not judge the whole by the few we have seen and know," said Mrs. Livingston. "However, I can not quite consent to Leila's going very far from home yet."

"Can't you teach me all there is of the first year," asked Leila of her mother. "I'd do my best at home and then some way might open for the next year."

"I could, but it would tax you and me both with our home work. Besides you would not have the competition and energy that you would have with others in the same classes."

"We will consider all this before the next school year begins," said Mr. Livingston.

"Oh, there comes the mail man. I just know that this time we will get some letters and the RECORDER which has not come in two weeks, for some reason. I just can't keep house without that dear old paper," said Leila.

To live miles from a post office and store and doctor is not a very comforting thing. Up to within a short time they had to go five miles to a little store and office, but now a new route had been established and they had mail within a quarter mile.

Leila flew into the house with her arms nearly full of mail. Local papers with the "home news" and letters from several old school mates, letters for her parents and a parcel post package.

"Where do I come in," asked Frank "Nobody remembering me?"

"I suspicion that *somebody* has remembered you by this post mark. Oh, mamma, come quick, Frank has a love letter."

"Don't be silly," said her mother as Frank snatched the letter from Leila and danced about the room in high glee.

"Where is it from?" asked his mother.

"Monot. But who is in Monot that Frank knows besides the LaForge boy? This is a girl's handwriting. But hold on! I have it. Ha! Ha! remember that cousin of the Laforges that was there one day and struck up a little flirtation with both boys? Is it not she, Frank?" asked Leila.

"Oh, go along. Can't I have a chance to see what it says?" Reading it he handed it to his mother.

"Quite an intelligent letter, but I can read between the lines something more than a friendly get-acquainted missive," said his mother. "Better think awhile and not be hasty in answering. That is the proper way."

"Hear this mamma," said Leila:

"April 16th

"DEAR MISS LEILA MAUD:

"You will be surprised to get this letter. But we hope to see you in the near future. Mr. Sherman has lost heavily the past two years and we have to give up our business

here and his health is not as good as when you were here. So he and I have agreed to go to North Dakato somewhere and buy or take up a claim. The doctor says that is about the only thing to restore him to health, a good dry air and outdoor work. Our baby you brought us (Effie) is growing like a weed and talks everything and is so mischievous. We have never been sorry we took her. She remembers you vaguely though probably from our talking so much about you. Father Sherman is getting old but is in excellent health. He and his wife often speak of you and wish you lived with them and he would take great pride in giving you the very best education. Says he knows you would make good. Ask your father how he likes Dakota and if he knows of any claim to be obtained near you and let us know as soon as possible."

"Who is that?" asked Hazel.

"Mrs. Floyd Sherman in Connecticut where I went with her father and mother-in-law with a baby they took into their home. They were nice people and I hope papa can find them a good claim, then we will have another American family to be acquainted with."

"Do you think those Cejkas and Poppan-drikopolouses will ever be Americanized?" asked Hazel.

"They will be, through their children, if we keep our public school as they are now or make them better," said Mrs. Livingston.

"Mamma used to say that the Catholic power would either destroy our schools or in some way Catholicize them, in which case they will be practically destroyed as far as making good American citizens is concerned," said Hazel.

"That is what we Protestants must prevent," replied Mr. Livingston.

"But we will not prevent it if we keep on catering to them in politics. It is a political system rather than a religion, and its adherents claim the right to dominate all state and national government, and they are stealthily gaining control of the courts and legislative bodies and they dominate in conventions while Protestants are asleep," replied Mrs. Livingston, for she, more than her husband, kept informed on such matters.

"You have not told us where your letter is from," said Frank to his mother.

"A real nice one from our pastor's wife, and another from Mrs. Rusk," she replied.

"Mrs. Rusk says the old farm is ready for us again next year if we are sick of our venture. I wish we were there and you in school. Our pastor thinks of resigning and going East to preach. I don't see the use of a man like him pulling up stakes every five years or less."

"Huh! Guess I know why," said Frank. "The Jones and Banks families want to run every pastor that comes there and if they can't there is a fuss right away, and soon you hear that the pastor doesn't visit enough, or his sermons are too deep, or his wife is not help enough to the church, or he has outlived his usefulness among the young people, or something else. Is not that about it, mamma?"

"I am afraid it is too much so. I am glad I am not a minister's wife."

"And I am glad I am not a minister's daughter," put in Hazel.

"Why so?" asked Frank.

"A minister's daughter's little faults are published all over town where the other girls are not heard of who do seven times more foolish things than the minister's daughter," she replied.

"Oh, that is nothing compared to the minister's son. He is regarded as a rascal if he is not perfect in deportment," said Frank.

"Papa, let's go back to the Rusk farm. What do you say?" said Leila.

"Too much invested here to do that, daughter. Besides I see my way clear now to own my own farm," he replied.

Nothing more was said about that again in a long time. They knew it was of no use.

We must hurry on in our story and briefly say that the Shermans came and bought out a Swede four miles from the Livingston's. It was a happy day for all when they met at Williston and took them to their shack. Visits were often made on Sunday. Then Miss Jens made frequent visits; for she was an expert on horseback. Then too, Hazel's father had come and started a little store at Cartwright and a repair shop. That was a few miles to the southwest. But Frank was very lonesome when Hazel went away for they had become quite attached to each other, being of an age when dreams of the future were sure to come. Frank wanted to go to Cartwright to trade but his father said they could do better in a larger town and

they were under some obligations to Mr. James, of Williston.

One day when in Williston, Mrs. Livingston went to the school superintendent and obtained a list of school books used for the first year in high school and purchased them. Leila began a systematic study assisted by her mother, setting apart a half of each day for five days in the week. In fact she went farther during the vacation than was required at school. It was rather strenuous work for both but much depended upon it under the circumstances. Frank did but very little studying, and in fact could not during the busiest time of the year. Frequent were the talks between Mr. and Mrs. Livingston concerning Frank's future. He would be so tempted if away from home and was inclined to be less and less particular about religious affairs in spite of his mother's tactful words. Sometimes he would be found repairing some fence on the Sabbath, and once without his parents knowing it he went to a ball game Sabbath afternoon. They thought he had a story to read and was up on the butte, his favorite place for reading on the Sabbath. The gun was an "old story" and was used but little. There was nothing to shoot but an occasional coyote or hawk.

"Who do you suppose will be here tomorrow?" said Frank one Thursday, after getting a letter from Monot.

"Who pray? And we in such a muss as this. We have been so negligent of late in keeping things straight while Leila was studying so hard," said Mrs. Livingston.

"Harold LaForge and that Miss Lona Gregg, his cousin."

"Oh, shucks!" said Leila, "Who put that into their heads?"

"I'm afraid that young LaForge wants to see our Leila and the Gregg girl wants to see you, Frank."

"Well, that is jolly," said Frank. "I'll kill a rabbit for dinner and put on my best bib and tucker and do the honors."

On Friday they came in an auto in high glee. Brought with them a pigeon in a little box and writing a message that all was well, they let it fly back to Monot.

"That reminds me, I have not used mine in a long time. Papa ought to have taken one to Williston when he went after the doctor that time," said Leila.

"Oh, my! what have you here?" exclaimed Lona Gregg, glancing at the baby.

"Pardon me, I forgot to introduce you to Miss Hazel Livingston, the queen of the butte," said Frank.

"Well, if she is not cute! How old is she?" asked Lona.

"Multiply the number of eyes in this room by the number of noses, and subtract the number of days in February and you will have her age in weeks," said Frank.

"And how did you come to name her Hazel? After a grandmother or rich aunt?" asked Miss Lona.

"We will let Frank tell that, he agreed to it," laughed Leila and she watched Lona as Frank had to tell.

"Rather romantic, and where is the said big Hazel?" said the LaForge boy.

"Over to Cartwright and Frank is crazy to go there to do our trading," replied Leila as Frank frowned.

"Guess I'll go myself and buy something, and make a call telling her Frank sent me," remarked young LaForge.

"There will be another Miles Standish and John Alden case I fear," laughed Leila.

"Oh, stop," said Miss Lona, "Let's talk about that famous butte and go to the top of it. I'm crazy to see the top and hear about the turkey steal."

"How did you hear about that?" asked Frank.

"News travels fast in the Dakotas," said LaForge. "A Mr. Kendall told his father about it when in Monot and it got into the Monot paper. It told how the boy held up the robber and drove him away, but the story was greatly exaggerated I am sure. You were a hero in Monot for a time."

"Bosh, I did not know newspaper men were so silly," said Mr. Livingston, fearing the last tale about their making Frank drunk would also be told.

The young folks went up on the butte and walked over the claim, were quiet on the Sabbath, and on Sunday took a ride over to the social of the Lutherans where Frank had had his bitter experience, but nothing was said about it there. Young LaForge bought dinner for the party and then returned to Mr. Livingston's.

"Miss Leila, you don't write me as often as I'd like," said LaForge.

"You remember that I said it would be as mother said and she told me that I must

not be too free to write to a young man yet awhile. So I did not answer very often. You remember that you complimented me on my devotion to my mother."

"Yes, that is so. But I just like to write letters and I hope you will write as often as you can. Lona would like to correspond more with your brother. Does he also receive his mother's advice?" asked LaForge.

"Not quite as much as he should. But really he is very much taken up with Hazel Lewis. He will not see her very much now. I hope Lona is not fast about boys. You know that we are still boys and girls and want to stay such as long as we can. We'll never be youths but once so let's make the most of this great joy," said Leila.

On Monday they motored away. Occasionally letters went back and forth. Nothing of note took place that season. The harvest in the fall was not as large as the year before. They had lost one of the horses by accident and thieves had succeeded in thinning out the chickens. Baby Hazel had had measles quite hard and another doctor's bill had to be paid.

But Leila had a chance to do work for her board at Mrs. James and keep her Sabbath and it had been thought best to let her go and come home once a month and they went to see her once a month. So every two weeks she looked anxiously for her mother and Frank, or her father and mother. Frank would not go anywhere to school.

(To be continued)

A DOG AND A MAN

He was a dog,
But he stayed at home,
And guarded the family night and day.
He was a dog
That didn't roam.
He lay on the porch or chased the stray—
The tramps, the burglar, hen away;
For a dog's true heart for that household beat
In morning and evening, in cold and heat.
He was a dog.
He was a man
And didn't stay
To cherish his wife and his children fair.
He was a man.
And every day
His heart grew callous, its love-beats rare
He thought of himself at the close of day,
And, cigar in his fingers, hurried away
To the club, the lodge, the store, the show.
But—he had a right to go, you know!
He was a man.

—London Sunday School Times.

WOMAN'S WORK

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

PROGRAM OF PRAYER

Fourth Week of July

YOUNG PEOPLE'S BOARD

Pray that the Young People's Board may have the loyal support and encouragement of our people in their efforts to train the young people for efficient leadership. Pray that their efforts may be blessed with an abundant harvest of souls.

IT ISN'T YOUR TOWN IT'S YOU

If you want to live in the kind of a town
Like the kind of a town you like,
You needn't slip your clothes in a grip
And start on a long, long hike.
You'll only find what you left behind,
For there's nothing that's really new,
It's a knock at yourself when you knock your
town.

It isn't the town—it's you.

Real towns are not made by men afraid
Lest somebody else gets ahead.
When every one works and nobody shirks.
You can raise a town from the dead,
And if, while you make your personal stake
Your neighbors can make one, too.
Your town will be what you want to see,
It isn't the town—it's you.

—Cincinnati Rotary Club.

RAIN

A Little Story of Storms in which it is
Shown that Longfellow was not
Altogether Right

"Seems to me," sighed the girl regretfully, "that we're having more rain than ever before, this autumn. Seems to me that we're having more dreary days than I ever dreamed *could be*. It's awfully unpleasant to wake up in the morning to a cloud-filled world. And it's even more unpleasant to go to sleep at night with the sound of rain beating against the window. Seems to me there isn't any sense in having so *much* rain!"

The girl's grandmother looked up over the top of her rounded spectacles. She might have been laughing, almost, but the

spectacles served as a screen to half cover the laughter.

"It always amuses me," said the girl's grandmother, "to hear some little world-person say that she can't see any sense in—well, the rain for instance, or in any other element that she hasn't the least control over. It always makes me want to laugh when I hear it!"

The girl's face was a trifle flushed. She hurried to explain.

"It wasn't," she said, "that I was complaining, grandmother. It wasn't that I was—fretting. It was just that I didn't exactly understand why we should have to live in such a wet world. We're not," she smiled, "we're not fishes! And so—"

Even the grandmother's round spectacles could not hide the twinkle of laughter in the wise old eyes.

"Of course we're not fishes, honey," she said; "but after all, rain—even excessive rain—has its purpose."

"In the spring," said the girl, "it makes the crops start growing. And in the summer it keeps them from drying up. But in the autumn"—she shook her curly head vigorously—"in the autumn there's no real sense in having so very much of it! In the autumn it—it exasperates me! Even you, grandmother, can't think of a legitimate reason for a steady downpour that ruins velvet hats, and spoils slippers, and gives people sneezy colds. Even you can't find any justification for it!"

The grandmother's laughter had grown to a silvery stream of mirth.

"Maybe not," she agreed; "maybe not! Maybe I can't find any *real* justification for it. But I will say one thing. It certainly does make me appreciate the sunshine—when we have it!"

Perhaps that, after all, is the real reason for autumn rain!

I know an old, old woman—a woman who has lived through the horror of three wars, who has seen death come unexpectedly, who has watched home and money and friends swept away upon a rising tide of misfortune. She is something of a writer, after a small sense, but she has had little time to spend at the work she loves, for she has been too busy for years, doing tasks that *had* to be done, to put together her charming little story plots or her clever small verses. Now that she is facing the

sunset of life things are mercifully a bit easier for her. Now that she is an old, old woman, she can rest a bit; can play the role of onlooker for a while.

One would expect her to be bitter, for fate has not dealt kindly with her. But she is a cheery little thing, with a snatch of song on her lips most of the time, and a word of ready philosophy to give to troubled souls. She sits in a cozy old arm-chair and talks most of the time to callers. She wears a bit of gay ribbon at her throat and loves to give tea parties. And though at times her voice trembles a bit when she speaks of some lost loved one or of some broken dream—though her eyes grow misty when something reminds her of a hope that she knew or of a faith that was broken, I have never heard her speak regretfully. Regret seems to have been left out of her life.

"Everybody," she said to me once, "has had to face storms. Nobody knows it better'n I do. P'raps," she laughed, "p'raps I realize it because some o' my storms have been *blizzards*. P'raps that's why I understand how t' help other folks through their stormy times!"

I tried to be consoling—though consolation wasn't exactly necessary in the circumstances.

"I don't think it was fair, dear," I said, "that so many blizzards were sent into your life. It doesn't seem right. You didn't deserve them!"

The old, old lady lifted the lid of her teapot and gazed inquiringly into the depths of it.

"It ain't drawn enough yet," she said. And then—"Land, child, it isn't *our* place to quarrel 'bout th' storms that are sent. It's an Almighty hand that sends 'em—an' it's not for us to question. Maybe my storms were sent—as I said—so as I could help other folks in trouble."

"But you must regret those storms," I argued resentfully; "they've left such dark clouds in your life—"

The old, old lady was smiling softly. Her slim, faded little hand was laid above mine.

"The dark clouds, dearie," she said gently, "have had their purpose. For they've made the sky seem brighter—after they've drifted by—than a sky that'd always been bright *could* seem. Every dark cloud in my life has made the light spots seem lighter.

Every storm has made th' fair weather a happier time for me. I don't regret a one of them—not a one. They've just made me *big* enough to appreciate th' best things; appreciate them like they should be appreciated."

Longfellow wrote a poem once that holds a certain gloomy philosophy. You all know it—it's not necessary to quote more than a few lines. It begins like this:

"The day is dark and cold and dreary,
It rains, and the wind is never weary—"

and it ends like this:

"Into each life some rain must fall;
Some days must be dark and dreary!"

Longfellow's right—partly. Into each life some rain *must* fall. Because every normal life—every worth-while life—*must* know its measure of sadness. But he's wrong when he says, at the very last, "Some days *must* be dark and dreary!"

There he's wrong. No days need be entirely dark and dreary—no matter how much rain is falling; no matter how unnecessary the storm may seem. No days need be entirely dark and dreary, despite the fact that the storms are almost blizzards!

For, to a person with real strength of character, and real grit, storms are only a test. To a person with a big quantity of courage a day that is dark and cold and dreary is only a bit of shadow thrown, for the purpose of contrast, across life's sunshine-splashed road. To a person who is far-seeing enough, who has enough imagination and—and *soul*, stormy days are almost a challenge!

They're justified to the real person because they make that real person appreciate the sunshine—when he sees it.—*Margaret E. Sangster, in Christian Herald.*

"Here are twenty-seven memory words to keep the order of the Books of the New Testament in mind, letting the first letter of each word stand for the first letter of each book in order.

"Make Me Love Jesus, And Receive Christ's Commands Gladly, Eagerly, Prayerfully, Continually, Tenderly, Testifying To the Truth, Possessing Holiness, Justice, Patience, Purity, Joy, Joy, Joy, Joy, Redemption."

ELLA CLARKE BURDICK

Ella Clarke Burdick, youngest daughter of Rev. Joshua and Esther Lanphere Clarke, was born June 8, 1850, at Sangerfield, N. Y., while her father was pastor of the First Brookfield Seventh Day Baptist Church.

During her father's pastorate of the First Hopkinton Church she was baptized and joined that church, at the age of twelve years. In 1864 the family moved to Albion, Wis., where her father became pastor of the Albion Church. While living in Albion she attended school at Albion Academy, which was at that time a large flourishing school.

In 1870 her father became pastor of the DeRuyter Seventh Day Baptist Church and her membership was moved with the family to the DeRuyter Church.

On January 25, 1872, when in her twenty-second year, she was married to Phineas Adelbert Burdick, of DeRuyter, familiarly known for many years as "P. A. Burdick." Mr. Burdick was a young lawyer and practiced his profession in DeRuyter for a few years, and then entered upon his great life career as a temperance lecturer. His unusual ability in this field gave him a national reputation and made him one of the most widely known and useful men of his generation. In the midst of his extended travels and temperance campaigns he removed in 1887 with his family to Alfred, in order to give his children the educational advantages of Alfred University. Mr. and Mrs. Burdick brought their church membership to the First Alfred Church at that time. During all the remaining thirty years of her life Mrs. Burdick has continued a faithful and beloved member, though in recent years she has been absent much of the time, living with her sons in New Jersey and Massachusetts.

Mr. Burdick closed his celebrated and useful career amidst his ardent labors as temperance evangelist. He died at his home in Alfred in 1893, six years after coming to Alfred, and was buried in the Alfred Rural Cemetery.

No one could have been a more faithful and devoted helpmate during her married life, or could have cherished with greater affection and pride, the memory of her loved companion than did Mrs. Burdick. She sustained and encouraged him in his great work; and in his death she found comfort in the memory, which she cherished to the

last, of the nobility with which her loved husband served a great cause, so efficiently and so whole heartedly.

Her early training in Christian faith, and trust in God, strengthened and inspired her in the life work which she helped her husband to perform, and soothed and sustained her in the sorrows and losses of life. Her beautiful spirit and example remain a benediction to her children who have loved and tenderly cared for her in these later years, as well as to all who have known her and loved her throughout her varied and useful life.

She passed peacefully to rest at the home of her younger son, Starr A. Burdick, in Boston, Mass., on June 27, 1920, just a few days passed her seventieth birthday.

She is survived by two sons, Albert C. Burdick, of Carney's Point, N. J., and Starr A. Burdick, of Boston, Mass., and one sister, Mrs. Mary C. Greene, Redwood Falls, Minn.

Funeral at Alfred, N. Y., July 1, 1920, and interment at the Alfred Rural Cemetery.

BOOTHE C. DAVIS.

Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return? Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—*Malachi* 3: 7-10.

**THE BATTLE CREEK SANITARIUM
Wants At Once**

Fifty young women between eighteen and thirty-five years of age to take a six-months' course in Hydrotherapy with practical experience in the Hydrotherapy Department of the Sanitarium.

Requirements: Good character; physically able to work; at least a grammar school education.

Permanent positions guaranteed to those who prove a success.

Those interested in this course of training are requested to make application to the Battle Creek Sanitarium, c/o the Nurses' Training School Office, Battle Creek, Mich.

YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA.
Contributing Editor

EVERY CHRISTIAN A MISSIONARY

DR. ROSA W. PALMBORG

Christian Endeavor Topic for Sabbath Day,
July 24, 1920

DAILY READINGS

Sunday—Spreading the Gospel (Acts 8: 1-8)
Monday—Telling friends (John 4: 28-30, 39-42)
Tuesday—The church aflame (Acts 2: 1-13)
Wednesday—Gathering an audience (Acts 10: 25-33)
Thursday—Personal testimony (Mark 5: 1-20)
Friday—The preacher's power (1 Cor. 1: 18-31)
Sabbath Day—Topic, Every Christian a missionary (Acts 1: 1-9) (Missionary meeting)

A missionary is one who is sent—usually to preach the gospel. Christ has committed to all his disciples his work, to teach and preach and heal, promising his presence with them. So it is the duty of every Christian to help in some way in the work of saving the world. Not all can go abroad, though all should be ready to do so if God shows them that it is their duty. Sometimes the work abroad appeals to some, when really duty lies nearer home.

A young lady with a romantic turn of mind expressed her great desire to go as a foreign missionary, and thought of doing so, though she would need to leave her old father alone, as the mother was gone—and in spite of the fact that he was quite deaf and in many ways dependent on her. The hearer felt that her duty lay with her father and that it was probably her spirit of romance that blinded her eyes to that fact. For her to stay with her father and interest someone else to go as a missionary would be a good test of the genuineness of her desire to help in the work of missions.

One of the greatest missionary successes of modern times has been in Korea, though it is one of the newest of mission fields. Tens of thousands have become Christians. Several hundreds come out to the church prayer meetings in many places, to say nothing of the regular Sunday services. The great secret of this wonderful work is systematic Bible teaching, and the feeling of every one that as soon as he becomes a

Christian it is his duty to tell someone else. They give till it becomes a real sacrifice, many who have no means giving so much time to Christian work, many giving both of their means and time. They will go long distances to attend conferences and Bible study classes, and then go home to gather others into classes to teach them what they have learned. Christ and Christianity is the common subject of conversation in the fields and in the workshop as well as in the home.

Christ sent the healed demoniac to his own home to testify of what had been done to him, though it would have been pleasanter for him to go with Christ as he wanted to do.

Christ commanded his disciples to bear witness of him, first in Jerusalem their own city, next in Judea, their own country, then in Samaria amongst those who were unfriendly to them, and then to the whole world, those unknown to them. Unless we have the missionary spirit at home it will not make a real missionary of us to go abroad. If, however, God shows us that he wants us to go into the foreign field, and we have no stronger duty here, then to deny him that service from unwillingness to go, is to kill the missionary spirit in our hearts. Like Isaiah, we need first the cleansing by the fire of God; then we can answer, "Here am I, send me." The waiting and praying for the Holy Spirit was the great preparation for service needed by the disciples, and without it, any missionary service is in vain.

Those of the church at Jerusalem, when scattered abroad by persecution, went everywhere preaching the word and witnessing for Christ, so that instead of killing the church as it enemies wished to do, it was multiplied many fold. If all our own people as they scatter all over this country would bear witness to God's truth and have the missionary spirit, how much good they might do in winning others, instead of themselves being lost to our church!

If the missionary, instead of the mercenary spirit actuates us we will be careful in choosing a profession or an occupation that it will always be possible to keep God's laws and be witnesses for him. Christ told his disciples to go preaching, teaching and healing, and these are still the ways in which the best missionary work may be done, whether at home or abroad.

We hear of the great need of preachers at home, and we also hear much of the hardship of being a preacher, because of small salaries, etc. Sometimes it would seem as if the spirit of sacrifice, the finest spirit in the world, the spirit of our blessed Master, is largely gone from the Christians of today. Was it all used up in one great out-pouring during the war? We hope there may be a new out-pouring of that spirit upon all Christians, and the leaders in it should be as of old, the ministers of the gospel.

Whether we can do some special mission work or not, we can *all* pray, we can *all* live the true Christian life which speaks louder than words; most of us can speak a word for Christ as opportunity presents, if we are on the watch for it; most of us can give of our means to help in the work; most of us can read and study and interest others in mission work.

HOME NEWS

NORTH LOUP, NEB.—The *Bulletin* of the North Loup Church shows that sixteen young people were baptized and united with the church as the result of special union evangelical meetings. Two others joined by testimony, making eighteen in all.

The pastor has organized a Beginners' Training Class, to help the young people just beginning a Christian life to form right ideals and to be helpful to the church.

The church voted to give its pastor one month for rest and recreation.

The Sabbath Rally Day program sent out by the Tract Board was successfully carried out in the church at North Loup.

Claud L. Hill was re-elected president of the County Bible School Convention in its session at Ord.

ADAMS CENTER, N. Y.—Several from this vicinity attended the association at DeRuyter, N. Y., among whom were Pastor Ehret and daughter Aurobeth, Miss Ellen Williams, Miss Mary Crosby, William Jones, Mr. and Mrs. Ed Whitford, Mr. and Mrs. Will Scriven and daughter Anna, Hazel Langworthy, Gordon Langworthy, Mrs. E. V. Stevens, Mrs. Mercy Langworthy, Harold Langworthy, Mrs. Paul

Green and children, Deacon Amos Stoodley, Mrs. Bert Green, Mr. and Mrs. Monroe Maltby, Norris Maltby and daughter.

The Ladies' Aid Society of the Adams Center Church held their annual business meeting on the afternoon of June fifteenth, when the following officers and committees were elected: President, Mrs. Levi Walsworth; vice president and treasurer, Mrs. C. C. Williams; secretary, Mrs. Frank Jones; corresponding secretary, Mrs. Eva Eastman. Social Committee, Miss Mary Crosby, Mrs. Eva Eastman, Mrs. D. S. Gurley, Miss Anna Scriven. Industrial Committee, Mrs. Kenneth Horton, Mrs. Clark Stoodley, Mrs. Sherman Trowbridge. Advertising Committee, Mrs. Bess Glass, Mrs. W. F. Oatman. Caretaking Committee, Mrs. Charles Lindsey, Mrs. Bert Green. Solicitors, Mrs. W. T. Coltor Mrs. Will Scriven, Mrs. Ernest Stevens, Mrs. Arthur Green.

After the business meeting a tea was served, the net proceeds being \$17.70. A pleasant social time was enjoyed by all. A few faithful members of the society are doing good work.

MRS. EVA EASTMAN,
Correspondent.

RESOLUTIONS

In the death of our sister, Emmogene Rogers Burdick, the Nile Ladies' Aid Society has met with a great loss.

She had served us faithfully for several years as president, and when failing health prevented her from meeting with us her interest in the welfare of the society and the Woman's Board was unabated.

Resolved, That while we deeply mourn her departure, we bow in submission to Him who doeth all things well, knowing that our loss is her great gain.

Resolved, That a copy of these Resolutions be sent to the family, and that they be placed on the records of the society and printed in the SAABBATH RECORDER.

"Weep not that her tasks are over,
Weep not that her race is run,
God grant we may rest as calmly
When our work, like hers, is done,
Till then we would yield with gladness
Our treasures to him who keeps,
And rejoice in the sweet assurance
He giveth his beloved sleep."

MRS. J. F. RANDOLPH,
MRS. ALICE GREEN.

There never was a good war or a bad peace.—*Benjamin Franklin.*

ALFRED UNIVERSITY

ALFRED, N. Y.

Progress in Raising \$100,000

13 Subscriptions of \$2,000 raised.....	\$26,000	
7 Subscriptions of \$2,000 still needed.....		\$14,000
12 Subscriptions of \$1,000 raised.....	12,000	
8 Subscriptions of \$1,000 still needed.....		8,000
12 Subscriptions of \$500 raised.....	6,000	
8 Subscriptions of \$500 still needed.....		4,000
12 Subscriptions of \$250 raised.....	3,000	
8 Subscriptions of \$250 still needed.....		2,000
30 Subscriptions of \$125 raised.....	3,750	
10 Subscriptions of \$125 still needed.....		1,250
100 Subscriptions of \$50 raised.....	5,000	
300 Subscriptions of \$50 still needed.....		15,000
Amount raised.....	\$55,750	
Amount needed.....		\$44,250
Total.....		\$100,000

Fill out and detach the pledge below indicating which one of the above pledges, paid in five year installments, you will be responsible for, and forward to Alfred University before Commencement, June 16, 1920.

In consideration of the efforts of the Trustees of Alfred University to raise an Endowment and Improvement Fund for the College of Liberal Arts at Alfred University, and in consideration of the subscriptions of others, I hereby agree to pay to ALFRED UNIVERSITY, of Alfred, N. Y., the sum ofDollars to be applied toward said fund.

Payable in not more than.....equal.....annual payments ofDollars, beginning.....; or as follows.....

Dated.....

Signed.....

Address.....

MARRIAGES

STILLMAN—VAN HORN—At the home of the bride's brother, Mr. Earl Van Horn, June 3, 1920, Ralph Stillman and Edna Van Horn, both of Nortonville, Kan., by Pastor H. L. Polan.

KAUFMAN—VAN HORN—At the home of the bride's brother, Mr. Earl Van Horn, June 3, 1920, Paul Kaufman and Hazel Van Horn, both of Nortonville, Kan., by Pastor H. L. Polan.

DEATHS

CLARKE—Sarah A. Curtis, daughter of Elder Ephraim and Susan Rogers Curtis, was born in Otselic, Chenango County, N. Y., September 27, 1830.

She was married to J. Neulon Clarke October 6, 1853. In 1841 she was baptized and joined the Seventh Day Baptist church at Preston, Chenango County, N. Y. She accepted Present Truth in 1885 and joined the Seventh Day Adventist church at Wellsville, N. Y., and later moved her membership to the church at Bolivar, N. Y.

She departed this life May 14, 1920. B.

MILLARD—At her home, near Alfred Station, N. Y., April 8, 1920, Mrs. Melvin M. Millard, aged 60 years, 8 months and 26 days.

Mrs. Millard was the daughter of Horace H. and Sarah Davis Palmiter, and was born in Alfred, July 12, 1859. With the exception of some time spent in Coudersport and Bradford, Pa., and Hornell, N. Y., her life had been lived in Alfred. In youth she attended Alfred University for a time and later with her sister, conducted a millinery store in Richburg, N. Y. March 17, 1890, she and Melvin M. Millard were united in holy wedlock.

She was baptized while still young and joined the First Alfred Seventh Day Baptist Church of Alfred. Later her membership was transferred to the church of like faith in Richburg, and of this church she remained a consistent member till called home. Her disposition was exceptionally cheerful and happy, always looking on the bright side of life and giving herself in glad service for others.

Besides her husband she is survived by one sister, Mrs. Mary E. Burdick, of Alfred Station; and two brothers, Judson Palmiter, of Hartville, N. Y., and Willis Palmiter, of Alfred Station.

Funeral services, conducted by Pastor William L. Burdick, assisted by Pastor William M. Simpson, were held in the church at Alfred Station April tenth, and burial took place in Alfred Rural Cemetery. WM. L. B.

THE SABBATH RECORDER

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

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Sabbath School. Lesson III—July 17, 1920

DAVID SPARES SAUL'S LIFE. I Sam. 26

Golden Text.—"Love your enemies, do good to them that hate you." Luke 6: 27.

DAILY READINGS

July 11—1 Sam. 26: 1-12. David Spares Saul's Life

July 12—1 Sam. 24: 1-12. Saul at David's Mercy

July 13—1 Sam. 24: 16-22. David Puts Saul to Shame

July 14—1 Sam. 26: 13-25. David Reproves Saul

July 15—Matt. 5: 38-48. Love Your Enemies

July 16—Matt. 26: 47-56. Jesus and His Enemies

July 17—Rom. 12: 9-21. Vengeance is Mine

(For Lesson Notes, see *Helping Hand*)

A time will come when the science of destruction shall bend before the arts of peace; when the genius which multiplies our powers, which creates new products, which diffuses comfort and happiness among the great mass of the people, shall occupy in the general estimation of mankind that rank which reason and common sense now assign to it.—*Arago*.

RECORDER WANT ADVERTISEMENTS

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

WANTED—A first-class sheet metal worker. Should be able to lay out patterns. Only men of good habits need apply. Open shop; Sabbath privileges, good wages. Battle Creek Sanitarium, Battle Creek, Mich. 3-8tf

INVESTIGATE—Good homes for Seventh Day Baptist families, at \$40 to \$60 per acre. If interested, send us your address. Branch Brothers, White Cloud, Mich. 7-5-400