

The Sabbath Recorder

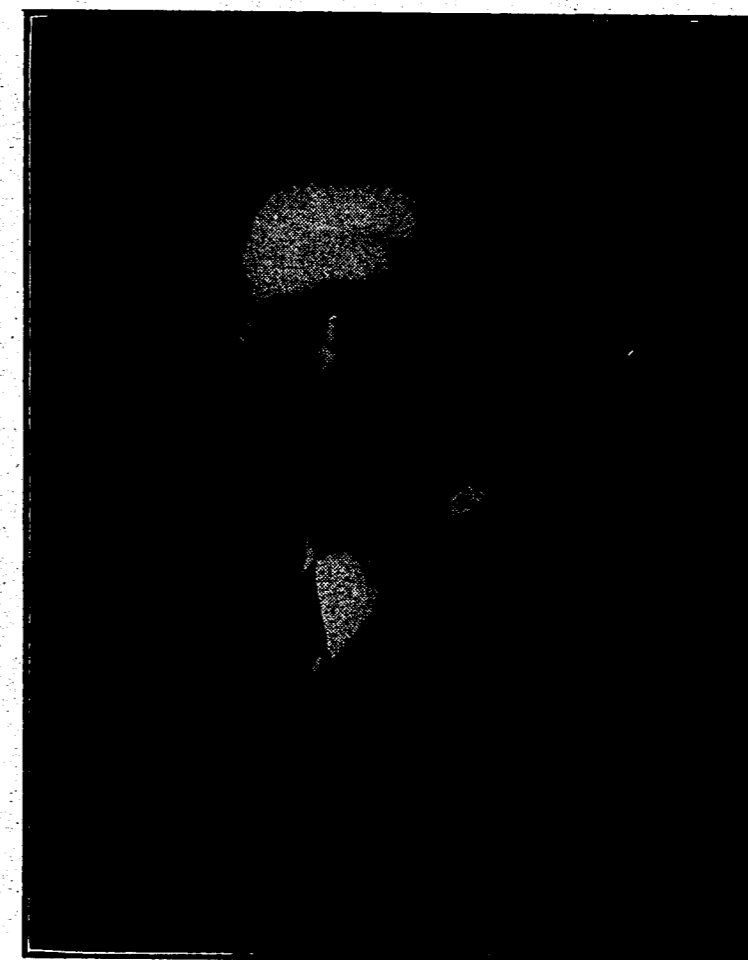
However Things

May Seem

No Good is Failure

and

No Evil Thing Success



DEAN MOSES H. VAN HORN

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SEVENTH DAY BAPTIST DIRECTORY

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 Prompt payment of all obligations requested.

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(INCORPORATED, 1916)

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

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

VOL. 91, NO. 2 -

PLAINFIELD, N. J., JULY 11, 1921

WHOLE NO. 3,984

Another Good Association The Western Association at Nile, N. Y., June 23-26, was fully up to the standard of the excellent conventions reported in the RECORDERS of June 20 and 27, as held in Westerly, R. I., and Brookfield, N. Y.

Dr. H. L. Hulett, of Bolivar, made a live, hustling moderator, and Rev. Eli F. Loofboro, of Little Genesee, as music director kept the joy bells ringing at every session.

The Eastern Association was represented by Rev. E. Adelbert Witter, of Berlin, N. Y.; the Central, by Rev. Harold Crandall, of DeRuyter, N. Y.; the Northwestern, by Dr. J. C. Branch, of White Cloud, Mich.; the Southeastern, by Orville Bond, of Roanoke, W. Va.; and the Southwestern by Rev. Edwin Shaw, who also stood for the Missionary and Tract societies. Mr. Holston and Prof. Paul E. Tittsworth represented the Sabbath School Board and the Education Society.

We do not need to say that, in the very nature of the case, the reports and remarks of these messengers were so similar in each association, that an attempt here to report them would only be to repeat much that was published in the reports from Westerly and Brookfield. Thus it will not be necessary to go into particulars regarding this third association.

The introductory sermon by A. Clyde Ehret, pastor of the First Alfred Church, from Zechariah 4: 6, "Not by might, nor by power, but by my spirit, saith the Lord of hosts", was full of encouragement for those who are toiling to build up God's kingdom against great opposition and facing many obstacles. In view of the supremacy of the spiritual over the material powers, we make a great mistake when we magnify the physical forces until they seem like giants in our way.

Out from a little prayer meeting in Jerusalem a few spirit-filled men went forth to "turn the world upside down". When a small people become discouraged it is worth their while to remember that Jehovah has

always worked wonders in transforming the world with a few rather than with the many. The work resulting in every great reform has been carried on by only a few consecrated ones until the leaven of truth permeated the whole lump.

Must Face a Serious Situation In the forenoon of Friday at Nile, Rev. William L. Burdick led a remarkable round-table conference upon the subject: "Denominational Interests". He claimed that as a people we are facing "a tremendously serious situation, which should be met squarely and handled without gloves". He said, "We can't go on another year without some kind of readjustment, and we might as well be frank and meet these questions in the open."

The list of questions distributed was as follows:

1. What justifies an organization in calling itself a Christian denomination?
2. What is the mission of Seventh Day Baptists?
3. What is the relation of the individual and individual character to the success of our mission?
4. What is the relation of the Bible to the success of our mission?
5. What is the relation of our boards to the success of our mission?
6. What is the relation of the denominational schools to the success of our mission?

This was a strong session and many good suggestions were made as these questions were taken up in order. Before an individual can call himself a Christian he must come into harmony with the Christ whose name he bears. To be a Christian is to be Christlike. Christ came to destroy sin, and that must be the business of every Christian, of every church, of every school, of every denomination, and of every nation.

It is the mission of Seventh Day Baptists, not merely to observe the seventh day of the week, but to loyally observe all the commandments. We must so observe the Sabbath as to keep alive the sacred-time idea of which the world is fast losing sight.

Our first business is to evangelize the world and to carry the Sabbath truth right along with our evangelization.

Every reader can find food for thought in these six questions, if he thinks them clear through.

"Here a Little and There a Little" The next sermon after these questions were discussed was by Rev. Harold Crandall, from the text: "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" (Isa. 28: 10 and 13).

Some way we could but think that this text came in most appropriately after the talk upon the questions mentioned above. The speaker said that God had to lead his ancient people step by step, and often it became necessary to lead wanderers back to his fold.

The kingdom has to be advanced little by little, the Christian is born again, and then he must grow little by little. Full development comes not suddenly; but little by little. While God helps and gives grace and strength, we must not sleep; but keep striving to conquer through his grace.

Alone we can do nothing; but in Christ we can do all things. Every day life is the workshop in which character is built, and character is what is to live on. We are day by day, little by little, building our own future, and at the same time influencing others to build theirs.

Sabbath Eve at the Associations Always Good We always expect a good meeting on Sabbath eve at our annual gatherings. The one at Nile was no exception. After a good sermon by Rev. E. Adelbert Witter from the text: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you", and a duet entitled, "The Old Rugged Cross," we enjoyed one of the best of prayer and conference meetings, in which thirty-four testimonies were given.

We give the words of the song here:

On a hill far away stood an old rugged cross,
The emblem of suffering and shame,
And I love that old cross where the dearest and best
For a world of lost sinners was slain.

CHORUS

So I'll cherish the old rugged cross
Till my trophies at last I lay down
I will cling to the old rugged cross,
And change it some day for the crown.

Oh, that old rugged cross, so despised by the world,
Has a wondrous attraction for me,
For the dear Lamb of God left his glory above,
To bear it to dark Calvary.

To the old rugged cross I will ever be true,
Its shame and reproach gladly bear;
Then he'll call me some day to my home far away,
When his glory forever I'll share.

In addition to the excellent testimonies given by those present; Dr. Hulett, the moderator, read the following letter sent by his wife who has been ill and was not able to attend:

DEAR FRIENDS:

As I can not be with you to testify in person at the meeting tonight, I wish to send this testimony to God's goodness to me.

During my recent illness he has upheld me by his exceeding great and precious promises, and I feel that I want to acknowledge his keeping power in the presence of his people.

Convalescence gives us much time for thought and during the past few weeks I have been led to think of Christ's suffering in the Garden of Gethsemane and upon the Cross, and what we owe to him who suffered that we might have life eternal.

But along with this thought has come that of the utter indifference of the greater portion of the world to this wonderful sacrifice, and to the crying need that each one of us who bears the name of Christian should stand firm for the foundation facts of our religion, namely, the power of the Cross, repentance for sin, and public confession of our belief in Christ as a Savior.

I ask an interest in your prayers that my faith may continue firm in the old time religion—the religion of the Cross of Calvary.

The feast of good things closed with the song, "Blessed Assurance, Jesus is Mine".

Sabbath at Nile For an hour before meeting time on Sabbath morning at the Western Association, automobiles kept coming in from Alfred, Independence, Little Genesee, Hebron and the surrounding country; and when the meeting opened the house was filled to the limit. The morning sermon by Dr. Branch from Isaiah 30: 21: "This is the way, walk ye in it", was full of practical Christian teaching.

As a brief introduction the doctor told of the way in which God had been leading him and Mrs. Branch as they journeyed to the associations. It seemed to them that the meetings had been growing better and better as the weeks went by, and they are more and more delighted with the people with

whom his church at White Cloud, Mich., decided to cast in their lot some four years ago.

It is safe to say that all along the line where Dr. and Mrs. Branch have visited, our people are as well pleased with them as they can possibly be with us.

The speaker said that all along the way, these words: "This is the way, walk ye in it", had been in his mind. Every church steeple, every Sabbath bell, every Bible, every board—all these unite in pointing the way in which we should walk. Every automobile here this morning has followed the way leading to this church.

It is by God's love that we are here today. The scripture read concerning the vine and the branches shows that without Christ we can do nothing.

The way of repentance is the way to Christ. The way of the world leads men astray. The way of obedience is the path to perfect peace. God is always with the obedient. We need to study the life of Christ for he is "the way, the truth and the life".

When I stood in the old Newport church the other day I could but think, "Our fathers have been here." They walked in the way of obedience. How is it with us today? Are we filling up the measure of our fathers? Do we love Christ better than we love the world? If we listen to our own hearts we can know; for the voice of conscience will surely tell.

The places of worldly pleasure draw multitudes who bring their money, but not so with the church. We live too much with the world and not enough with Christ. If we would have peace we must seek first the kingdom of heaven. We can not deny Christ nor give him the second place in our hearts, without having trouble.

As a denomination—a peculiar people—we must have on the garments of righteousness, or we can not do what God would have us do.

We need a holy convocation of all our ministers to lay our problems before the Lord while all the churches pray for them. Too many are going home from life's harvest fields empty-handed to give their account to God. We ought to be burdened for our children who are unsaved, and for the great world lost in sin.

Brief Memorial Service in Honor Of President Daland It was most fitting that the association, on this day of the funeral of our beloved friend and brother Rev. William Clifton Daland, should pause at noonday in the midst of its program to pay loving tribute to this one whom everybody loved; and express heartfelt sympathy for the loved ones in the darkened home, and for the college deprived of its president.

Rev. Edwin Shaw gave a brief life-sketch of President Daland. His father was a Baptist and his mother was a Quaker. Fresh from his school life in Union Theological Seminary, while a young man he embraced the Sabbath of Christ and united with our people. Mention was made of his pastorate at Leonardsville, N. Y., Westerly, R. I., London, Eng., a second time at Leonardsville, and of his great work as president of Milton College. His ability as a master of languages, as a preacher and teacher, and as a sympathetic pastor and friend were appropriately mentioned. And the hope was expressed that his mantle of love and service may fall upon some one who shall be able to carry on the work.

Rev. William C. Whitford spoke of his long acquaintance with Dr. Daland, and of his influence over the young people in his first pastorate. He was a wonderfully devoted and consecrated man, who chose to serve loyally in the place where conscience called him rather than to accept larger places for which he was well fitted; but which he could not take without violating his conscience. His beautiful home-life, too, was not forgotten.

After singing "One Sweetly Solemn Thought" by Mrs. Leo Coon Whitford, this service was closed with prayer by President Boothe C. Davis of Alfred University.

Our readers will be deeply interested in an article entitled: "The Huguenot Daland" by Dr. Edwin H. Lewis, published elsewhere in this RECORDER.

The Editor Absent Sabbath Afternoon On Sabbath afternoon after the song, "Come, Spirit, Come", by fourteen male voices, Mrs. Walter L. Greene, associational secretary, presented a paper on woman's work, which will appear in the RECORDER in due time.

Rev. Willard D. Burdick spoke on The Forward Movement, and President Boothe

C. Davis presented the cause of the Education Society. Both addresses were highly spoken of by those who heard them; but the editor was not present to hear them, and can give no extended report. We hope both brethren will write up their own addresses for the SABBATH RECORDER, when they can find time to do so.

Young People's Work The young people of the Western Association had a very interesting session. It was in charge of Miss Clara Lewis, associational secretary. Elizabeth Randolph read the twelfth chapter of Romans, which she called the Christian Endeavor chapter of the Bible, and led in prayer; after which the entire company of young people sang their "Rally Song":

We are coming at the call of our blessed Lord
and King,
Banded for earnest true endeavor,
And we pledge our lives anew, while our Rally
song we sing,
"Christ and his Church" our theme forever.

CHORUS

For Christ and his kingdom we'll labor and pray,
To follow our Master we'll strive every day,
While we rally 'round the standard,
We'll rally once again,
Loyal to Jesus Christ the Savior.

We are gathered here today from 'the east and
and from the west,
Banded for earnest, true endeavor,
And we bring our youth and strength to the cause
we love the best:—
"Christ and his Church" our theme forever.

The very spirit of this old war-time tune, "We will rally round the flag boys", was put into this song by a fine company of soldiers of the cross, and when it closed, the reports given by the various societies of the association showed that ever since last Conference the young people had been living up to the precepts of their song.

The paper, "A Plea for Quiet Hour Comrades", by Miss Elrene Crandall on the Young People's page was read at this session. Three of the young people who spoke in this meeting kindly gave the editor their notes, which he will be able to use soon in the RECORDER. But these must wait a little since this issue is already more than full.

Things Crowded Out Owing to circumstances over which we have no control, among which is the congestion of copy due to the coming of College numbers in connection with the write-ups and papers from

the associations, some things are being temporarily crowded out of the RECORDER. Our friends must be patient if what they write does not appear at once. The young people in one association were so good to deliver up their notes from which their addresses were made, in order to help the editor out, that we regret our not being able to use them immediately.

We are glad, however, that copy is plentiful just at this time; for it comes when we need the relief which such a condition brings.

An Encouraging Report Our readers will see elsewhere in this Recorder the Conference treasurer's report of receipts for the closing month of the Conference year, amounting to \$15,435.72. This is a splendid showing for one month's work, and exceeds the hopes of General Director Bond by some \$400. The last we heard him say upon the subject was to express the hope that the end of the month would show as much as \$15,000.

Even though this report reveals the fact that the full Forward Movement budget has not been met as subscribed, still we can but feel encouraged over the splendid work of the month. It shows what can be done when the people have a mind to work. We are learning, slowly, that as a people we can do much more for the Lord's cause than we used to think we could; and that too without very great sacrifice. Those who have lifted the hardest in the spirit of true loyalty will rejoice over this good showing. And those who have refused to do what they could, will not get much comfort over the thought that pledges have not been fulfilled.

THE HUGUENOT DALAND

DR. EDWIN H. LEWIS

The funeral services of President Daland were beautiful and solemn. There was a wealth of flowers. Pastor Jordan read comforting scriptures and spoke comforting words. He dwelt on the beauty of the president's unselfishness, and did not harrow up the hearts that were near to breaking. The choir interpreted the scriptures tenderly, and sang several hymns that were dear to the beloved dead. The soloist breathed of the love that endures, and the little while that any mourner will have to

wait before she sees again the beloved. The organ was soft with gentleness or strong with courage, and in the long interval when the host of friends were passing the bier it quietly brought back memories of comfort.

The day was the last Sabbath in June, 1921. Just thirty-seven years before, on the last Sabbath in June, 1884, the young Daland came out to Plainfield and preached. It was probably his first address to Seventh Day Baptists. He was only twenty-three, but everybody took to him at once. Especially David Titsworth was drawn to him, and there began a friendship as of David and Jonathan.

His speech was quick and his enunciation exact. His black hair was as defiant of brushes as his soul was defiant of consequences. There was a twinkle in his dark eyes, and there were touches of sweet laughter in his voice. He could not preach a sermon without betraying the Christian's joy.

The sermon was concerned with matters of practical Christian living, and he did not explain how he had come to embrace the Sabbath. The explanation came later, when he took dinner at the parsonage. The dinner—for a trivial dear event will come back to memory unbidden—consisted of a cold chicken and a potato salad, with a good deal of crisp lettuce round the salad. For some reason the dining room was out of commission, and the parson's wife had her daughters serve it in the study. There the young man told his story. He sat with his back to a long row of the Ante-Nicene fathers, a living embodiment of protest against some of their doctrines as interpreted by later fathers. It was a Huguenot type if there ever was one. He was of Huguenot descent, and a century or two of New England had not changed him much. No New Englander of purely British descent ever showed such courtliness of manner or such quick action following upon conviction.

The writer could not help remembering these things as he looked at the face in the coffin. Death had touched the sudden marble with patrician dignity. This countenance was such as Van Dyck painted in his later years. There it lay as if asleep, while among the mourners sat the president of the University of Wisconsin, the president of Beloit College, and the president of a Catholic university.

After all was over, those three presidents walked up to the president's house to offer their sympathy to Mrs. Daland and to give her the paper they had prepared as the committee of the association of executives whom they represented. The writer remarked to one of them, "Father Noonan, it was beautiful to see a Jesuit in mourning for a Huguenot." Father Noonan smiled. "We had many a talk about it," he said, "in the course of that ten days when we traveled together to raise money for the common cause."

But the good Jesuit had no notion of what William Daland went through before that Sabbath in 1884. His conversion was the result of a clear intellect thinking things out for itself till it burst the bonds of tradition. Nor was it Baptist tradition so much as tradition for its own sake, old and beautiful, venerable and romantic. His struggle was much like Cardinal Newman's in everything except the issue. Both men loved the charm of the established. Both loved "the high-embowed roof, and antique pillars massy proof, and storied windows richly dight, casting a dim religious light." Both loved sacred music and hated profane dancing. Both were inclined to ritual because it seems to attain the perfect expression of sacred things. That day in the study the young man confessed that he had hesitated between becoming a Seventh Day Baptist minister and becoming an Anglican priest. For him these were the logical alternatives. Either he must accept the full authority of the Bible and join a denomination that extemporizes prayer, or he must proceed the full length of tradition, stopping barely this side of Rome.

You know how he decided. He chose the very dissidence of dissent. He chose poverty. He chose, perhaps, an early death, for whereas his father lived to be eighty-seven, William Daland wore himself out at sixty. He was not attracted by the prospect of ease in Zion, but was enamored of danger. He did not ask whither the path might lead, for the beginning of it was lightened by a pure ray from above. Nor did the beautiful girl to whom he was betrothed ask such questions. She too had thought the matter out for herself, and God had given her the heart of Ruth, who said, "Thy people shall be my people, and thy God my God." When she married him in September of that same year, 1884, he had

no people. But he has one now, and she has one, and their love will buoy her up in her days of sorrow.

Any one can guess what would have happened had the decision been otherwise. He would have become Bishop Daland. He had the tact, the manners, the executive power, and the divine gift of carrying in his heart the interests of more flocks than one. He was a born overseer, and that is what the word bishop means.

But he was also a born scholar and a born teacher and a born musician. He brought to the denomination so many gifts that it was like what the Huguenots did for the world after the Edict of Nantes was repealed and French Catholics felt free to shoot a Huguenot on sight. Under such conditions everybody profited but France. Geneva received three thousand inhabitants and the watch trade. Brandenburg gained her metal workers. The looms and presses of Paris were silent, but those of Amsterdam began to hum. Sussex went to making glass, for she had somebody to show her how. The king of England dismissed his physician and took a Huguenot doctor who knew something. Massachusetts rejoiced in new farmers and weavers and goldsmiths. So too, in 1884, Sabbath-keepers rejoiced in new endowments. There are many colleges more richly endowed than Milton, but few presidents more richly endowed than Dr. Daland.

Jonathan Allen, then president of the sister college, was not blind to what had happened. In 1887 he summoned the youth and conferred on him the degree of master of arts. I seem to see them both—the vivid young fellow standing to receive a new consecration from that benignant and majestic figure clothed in white raiment and crowned with white hair.

For years after he corresponded with Edward Tomlinson in Greek, with Delitsch in Hebrew, with another friend in Latin, and with still other persons in still other languages. He did not devote his life to the science of linguistics, but he might have attained scientific eminence had he done so. Few linguists possessed a wider range, or a surer instinct, or closer accuracy, or swifter powers of assimilation. David Titsworth, whose humor was as constant as his prayers were tender, used to say that Daland had only to sail by the coast of a foreign country

to know the language of it. He was well grounded in language from the start. He had four years of daily French and four years of daily German in the Brooklyn Polytechnic, with Greek and Latin to match, and some Anglo-Saxon thrown in for good measure. He did nothing with the Anglo-Saxon till about 1898, when in London I found him mastering the living languages that are cognate with Anglo-Saxon. He little suspected that within five years he would be teaching Anglo-Saxon and clamoring for Gothic.

Four of those years went by and he was called to Milton. He hesitated longer than he was wont to hesitate. In the Milton annual for this year, the student publication called *Fides*, there is a biographical sketch that must be from the pen of Mrs. Daland, for nobody else could have written it. It really ought to be reprinted in the RECORDER, for it tells the story of this decision.

When Milton was founded, the colleges of America put together were spending about five millions annually. Now they are spending two hundred millions. This enormous expansion of education has not quite kept up with the need, for seven per cent of our people are illiterate, as against three per cent in Bohemia, but it is such an expansion as takes away the breath of a budget-maker. And there are all sorts of other intellectual appeals. We are a nation of readers, and beat the world for magazines. When Daland was born, we were already spending thirty-five cents a year on postage for every man, woman, and child; now we are spending three dollars—as if every infant wrote a letter every other day.

The small college has almost been swamped in the effort to keep up with an expansion which in the final analysis depends on the machine. This acceleration is due to the incredible changes wrought by power machines which increases the product of a human hand a thousand fold. The profits of such machinery do not go to small colleges, for almost by definition the small college is agricultural in origin. Milton did receive something from the inventor of the water-tube steam boiler, and a little something from an iron-master, but for the most part she has had to make her way unaided by such gifts. The chief acceleration of need has come in these last nineteen years since Dr. Daland went to Milton.

His task was therefore strenuous beyond all common experience.

It must often have seemed to the trustees of Milton that he was requiring them to make bricks without straw. To them he may have seemed pessimistic at times. To the present writer he seemed the very reverse. I teach in an institution which is able to spend two hundred thousand dollars on its budget, but which this very week has been compelled to borrow money at the bank to pay its June salaries. We think we are ingenious at Lewis to care for four thousand students with so few teachers. But when I saw Dr. Daland cutting and splicing, hoping and enduring, reasoning with men, conjuring up good teachers out of mysterious reserves of loyalty and getting them to work for less than the wages of a milkman, doing half a dozen lines of work himself and doing neat work in them all, I felt nothing but wonder. He was the spirit of cheerfulness and victory.

The far future of the small college is bright enough, much brighter than the immediate prospect. Perhaps Dr. Daland rested on the ultimate vision, for he devoted himself to the lowliest details with great elevation of soul. As Pastor Jordan said of him, he was incapable of thinking evil. He was above all pettiness and in the long run his faith will be justified, for a simple reason which has not yet dawned on the public, and which they are likely to dispute as long as they can.

The fact is that we shall have to return to the soil or cease to exist. In spite of war, pestilence, and famine, the earth is producing a net annual increase of fifteen million mouths, and will have to produce twenty billion more pounds of food each year to feed them. This means that in due time the soil will have to be cultivated by cultivated men. They will use every resource of nitrogen from the air, potash and phosphates from the rock, and cheap power from the currents above their acres or from the core of the heavier atoms. They will do these things, meantime living simply and with some joy in the beauty of earth, and sending their children to small colleges near home.

But the immediate future of any college that loses a good president is a subject for earnest thought and prayer. There are some very fine young educators at Milton, but

they know that the supply of Huguenot converts gifted with supreme versatility is running very low.

Perhaps the dead hero sees these matters more clearly. Music was the background of all his service, and perhaps he hears harmonies that we do not suspect. And he may see farther ahead than we. He had worn glasses from his youth up—a perfectly natural way of increasing the perceptive power of his living lenses—and perhaps death is like putting on new glasses. If our natural eyes were turned to four billion of billions of rays per second, instead of only to seven hundred trillion, we should not see the colors of Milton at all, but only the nails within her walls. Perhaps he sees both colors and nails and the direction which her destiny must take. At all events he was a great mind and a sweet soul, and he wore himself out at sixty.

NOTICE OF DEDICATION SERVICES

The Seventh Day Baptist Church of White Cloud, Mich., announce the dedication of the new church to be held Sunday, July 31, 1921. Special services will commence Friday evening, July 29, and will continue over Sabbath and Sunday.

The completion of this structure represents the realization of long cherished hopes of the White Cloud people and its dedication marks an important point in the life of the church.

We cordially invite you all to join with us in these services.

NETTIE FOWLER,
Clerk.

White Cloud, Mich.,
June 30, 1921.

The Word of God is as essential as prayer to the one desiring to live the Christian life. When I pray I talk to God. When I read his Word he talks to me. That is why the psalmist said, "Thy word have I hidden in my heart that I might not sin against thee." The Bible should be put before the newspaper and novel. No day can be what it ought to be unless the soul has, first, its moments with God in prayer, and, second, some word from that Book which is the only book in the world that dares to say, "Thus saith the Lord."—Gypsy Smith.

SALEM COLLEGE
Thirty-third Annual Commencement
 MAY 28 TO JUNE 2, 1921
 The College Quill Club

ANNUAL COMMENCEMENT

Commencement was a great affair at Salem College for both the students and graduates. The old alumni returned to their Alma Mater and found something that they had been longing for. The undergraduate mingling with the old graduate was made to realize and appreciate the opportunity of



Salem College

attending a college that was founded by men with a great vision.

Commencement days are wonder days
When old grads, both women and men,
Come back to the halls of Salem C
And catch the spirit of youth again.

After these days of happiness were over, the people wended their way over the hills and through the valleys, back to their homes. But in their hearts they were thinking of the little college nestled away in the valley and they sang:

Hail to thee, oh, Salem College,
With thy home among the hills;
Source of noble inspiration,
As our life new purpose thrills.
Guarding hills sublime, surround thee,
Ne'er to cease their watch again;

Safer yet, since thou art planted
Deeply in the hearts of men.

Noble sons can ne'er forget thee.
Who hast taught them how to live;
Faithful daughters, thou hast nurtured,
Loving praise shall ever give.
When our feet afar have wandered
Still our thoughts shall linger here,
As at evening's misty twilight
Visions of the past appear.

DR. CECIL POST LYCEUM CONTEST

Sabbath, May 28, 8.00 p. m.

Commencement proper began at Salem College on the night after Sabbath, May 28. At eight o'clock the academy held the Doctor Cecil Post Lyceum Contest.

Previous to this year both the Salemathean and Excelsior Lyceums had won the medals three times each. The winning individuals for the lyceums did some real work in order to win, as their opponents were well prepared.

The Excelsior Lyceum won the contest by a margin of five points, winning eight to three. Professor Ernest Sutton presented the medal in behalf of Dr. Post.

The program was as follows:

- Piano Solo—"Il Trovatore" Dorn
- Miss Maudella Randolph
- Debate—Resolved, That the United States Should Prohibit Immigration for a Period of Six Years.
- Affirmative (Winners): Mr. Oscar Andre, Mr. Carl Montgomery
- Negative—Mr. Burea VanScoy, Mr. Harley Sutton

ACADEMY SENIOR CLASS DAY

Monday Evening, May 30, 8.00

Class day exercises are very interesting. There comes a tinge of sadness with the thought of an exercise of this kind. But immediately there comes a feeling of joy when the thought is upon the hope that these "Seniors" may return to enter upon college work.

They presented "And Home Came Ted", a three-act comedy by Walter Ben Hare. The scene was laid in the office and reception room of the Rip Van Winkle Inn in the West Virginia Hills.

The presentation of the play would have been a credit to a group much more experienced in stage art. Their director, Miss Naomi Voegele, deserves much credit for the great success of the play.

Class Officers

- President.....Ruby Coffindaffer
- Vice President.....Maude Lowther
- Secretary.....Icy Brown
- Treasurer.....Blanche Taylor
- Advisor.....Principal Orla A. Davis

Motto
"Onward and Upward"

Yell
Hi, Boom, Jippety Zap,
Here we come, clear the track,
We are the class of the purple and white,
21 does all things right.
We're not slow, so they say,
We're the Seniors of the S. C. A.
1921, yea, yea, yea!

- Vocal Solo—"All Through the Night" Old English
- Miss Jessie Smith
- Orations: Lessons Gleaned from History (Excelsior), Mr. Forest Bond (Winner)
- Challenge of the High School (Salemathean), Mr. Harley Sutton
- Piano Duet—"Over Hill and Dale" Engelmann
- Misses Doris and Wanda Davis
- Essays: Hidden Heroes; (Salemathean), Miss Greta Randolph (Winner)
- Service (Excelsior), Miss Blanche Taylor
- Piano Solo—"March de Concert" Holst
- Miss Evelyn Springer
- Readings: Uncle Bill at the Vaudeville (Excelsior), Mr. Elston Shaw
- A Tragedy in Millinery (Salemathean), Miss Lucy Sutton (Winner)
- Piano Solo—"Valse" Op. 64, No. 1 Chopin
- Miss Elizabeth Bond
- Vocal Solo—"Dreamland Road" M. Coryell
- Miss Opal Jones

THE ELEVENTH ANNUAL SERMON BEFORE THE CHRISTIAN ASSOCIATIONS

Sunday Morning, May 29, 11.00

The eleventh annual sermon before the Christian Associations of Salem College was delivered by Rev. Hobart Hill, of Clarksburg, W. Va., on Sunday morning, May 29, 1921.

The sermon was one of excellence, being based on the practical and unselfish development of mankind. One of the outstanding features of the sermon was the relation of man to God and the natural consequences of such relationship.

The meeting was one of exceptional merit and each one present took away something that was of vital importance.

BACCALAUREATE SERMON

Sunday Evening, May 29, 8.00

For the Baccalaureate Sermon on Sunday evening, the graduating class was favored by the presence and message of our esteemed and venerable Dr. Theodore L. Gardiner. He spoke to the theme, "The Fountain of Living Water", and in his characteristically pleasing way likened Salem College to a "Fountain" giving "Living Water" to those whom it serves. No more beautiful or inspiring baccalaureate sermon could have been delivered to a graduating class, than this loving message of Dr. Gardiner so appropriate to such an occasion.

- 1. Processional Chopin
- 2. Vocal Solo—"Jerusalem" Henry Parker
- William Van Horn
- 3. Invocation President S. O. Bond
- 4. Hymn—"Come Thou Almighty King"
- 5. Scripture Reading Dr. John H. Howard
- 6. Prayer Dr. E. J. Woofler
- 7. "The Lord is My Strength" Thielen
- Euterpe Club
- 8. Sermon Dr. Theodore L. Gardiner
- 9. Hymn—"How Firm a Foundation"
- 10. Benediction Rev. A. J. C. Bond

GRADUATING EXERCISES OF THE ACADEMY

Tuesday Morning, May 31, 10.00

Honorable Thomas C. Miller gave the address at the academy exercises, his theme being, "The New Age".

He said: "We are living in a new age today. There has been a change since the war and the change has been so noticeable that practically every one is conscious of it."

He spoke of the conveniences of today which make life easy rather than burdensome. "Transportation facilities, machinery and all industry has been revolutionized within the last twenty years. Education is now in its transition period. We have better schools today, better paid teachers and consequently better teachers.

"A good education is wealth. The boy who quits school when he has finished the eighth grade is worth approximately three

dollars per day, but the young man who finishes high school is worth \$9.81, approximately ten dollars per day. The personal influence of a good teacher will do more to hold boys and girls in school than books or furniture.

"The value of education is training and discipline for the material things of life; the spiritual life, of appreciation through nature."

Principal Orla A. Davis' presentation of the class was as follows:

President Bond, Members of the Faculty and Friends:

The Class of 1921 of Salem College stands before you a living example of that motto: "Onward and Upward".

Through the changes of years two points have stood out and these—loyalty to school and class co-operation—have helped create a force, and an influence which will always be felt here at Salem in a worth while way.

Some who stand before you have labored under handicaps, discouraging and wearying, but because of determination and ability, difficulties have become stepping stones toward success rather than barriers.

Before you stand individuals who may become famous in the eyes of the world; before you stand individuals who may never become known outside their communities; but we believe fully that each and every individual in the class of 1921, whether known or unknown in the future, will be truly great for their lives are certainly showing an appreciation of the value of service, and we know that he who truly serves can be nothing less than great.

So it is indeed a privilege and pleasure to present to you the Academy Class of 1921.

Program	
Processional	Violin Orchestra
Piano Solo—"Birds of Passage"	Wachs
Prayer	Miss Maudella Randolph
Vocal Solo—"Love Sends Little Gifts of Roses"	Rev. J. W. Cunningham
	Openshaw
Address	Miss Ruth Davis
Vocal Solo—"Road to Mandalay"	Hon. Thomas C. Miller
	Speaks
Presentation of Class	Mr. William Van Horn
Conferring of Diplomas	Principal Orla A. Davis
Piano Solo	President S. O. Bond
	Selected
Benediction	Miss Denton
	Rev. George B. Shaw

ANNUAL CONCERT MUSIC DEPARTMENT

In spite of an extremely warm evening and a counter attraction in the form of a circus, a large and attentive audience attended the annual concert of the Music department. The program although long was sufficiently varied to be interesting throughout.

Special mention should be made of the beautiful singing of Miss Schutte and Miss Ford. The duet arrangement of the principal themes from Il Trovatore played by the Misses Miriam Davis and Elizabeth Bond showed careful preparation. If applause is accurate indication of the appreciation of the audience the Glee Club numbers, especially "Carry Me Back to Old Virginia", were most enjoyed.

COLLEGE SENIOR CLASS DAY

Wednesday Morning, June 1, 10.30

Wednesday morning the college seniors gave an original and interesting program on the campus.

The planting of the "Class Tree" was the beginning of a custom which marks another step in Salem's growth.

Mr. Warren Davis, the president of the class, spoke of trees and of their uses as memorials. He compared Salem College to a tree of life, planted by our forefathers long ago, as a memorial, and of its growth to the present.

Miss Nellie Schutte gave a brief but pointed talk on the "Significance of Trees", of their beauty and majesty. In closing she quoted from Joyce Kilmer's poem which ends:

"Poems are made by fools like me,
But only God can make a tree."

Miss Hallie Van Horn presented the class tree to President Bond, representing the college, and the implements of planting to the Junior Class. Mr. Keys, the president of the class, expressed the determination of his class to keep alive this custom so well started by the seniors of 1921.

President Bond responded and likened Salem College to a great tree planted in this valley by our forefathers. He spoke of its growth until the present and of the rich fruit that was to be gathered by those who entered its halls. Many eyes were filled with tears as he spoke of the lasting im-

pression that the class of '21 had had upon Salem College.

The seniors then planted a class tree and each member of the class placed a shovelful of dirt at the base of the slender willow.

The seniors then retired and in a short time, Miss Hallie Van Horn appeared as "The Sweet Girl Graduate", who "knew it all". All the wise people, of the ages, Solomon, the Business Woman, the Sphinx, the Teacher of Etiquette, and many others came to help her on her graduation day, but she ignored all of them and called them "Back Numbers". At last Cupid came on the scene and proved to the "Sweet Girl Graduate" that there were other things in the world to be learned.

The program closed with the singing of the senior song.

Program	
Part I	
Planting of the Class Tree—Campus	
Introduction	George Warren Davis
Significance of Trees	Miss Nellie Schutte
Presentation	Miss Hallie Van Horn
Music	Selected
Music Department	
Part II	
"The Sweet Girl Graduate"	
Senior Class, Assisted by Mary Bond	
Characters Represented	
Sweet Girl Graduate	Lord Chesterfield
King Solomon	Mrs. Grundy
Sphinx	The Efficiency Expert
Confucius	Citizenship
Three Wise Men	Father Time
Astrologer	Cupid
Three Muses	
Class Song—Author, Mrs. Musgrave	

NORMAL SENIOR CLASS DAY

The largest crowd of the entire commencement week was on Wednesday evening. The Normal seniors staged the comedy, "Commencement Days". All of the characters were well represented and the play was well received by the large audience. There were over twelve hundred people who crowded every available space in the college auditorium.

Much credit for the success of the play is due to Miss Russell, the training teacher, for her untiring efforts. The special music between acts by the college orchestra was excellent.

COMMENCEMENT

Thursday Morning, June 2, 10.00

On commencement morning the graduating class was addressed by Dr. William M. Davidson, of Pittsburg. A large audience greeted him in the college auditorium.

The program was preceded by the usual Processional, Miss Maybelle Sutton playing "Priest's March", by Mendelssohn. Invocation was made by Dr. E. J. Woofter, pastor of the local Baptist church. Following the hymn by the congregation, Miss Grace Davis played a piano solo, "Moonlight Sonata", by Beethoven, after which prayer was offered by Rev. A. J. C. Bond. The men's glee club then rendered two selections.

Following one of President Bond's usual fitting and eloquent introductions, Dr. William M. Davidson delivered a wonderfully stirring commencement address. He chose for his subject, "What I Gave, I Have" and in his characteristically eloquent way held his audience under the spell of his forceful message. The speaker held the high ideal of "Service" before the graduates in such a way that none could have failed to be inspired.

The program would not have been complete without a word from Dr. Gardiner, who throughout the morning had held a place of honor on the stage. Dr. Gardiner favored the gathering with a brief and pleasing address appropriately supplementing the words of Dr. Davidson.

Miss Freda Ford pleased the audience with a vocal solo, "Morning" by Speaks, following which the President made his annual statement and conferred degrees and Normal diplomas upon twenty-nine graduates. The Euterpe Club sang "Farewell" by Nevin and the congregation all joined in singing the "Ode to Salem College". The benediction was pronounced by Dr. J. H. Howard of the Methodist Episcopal church.

Program	
Processional—"Priest's March"	Mendelssohn
	Miss Mabelle Sutton
Invocation	Dr. E. J. Woofter
Hymn	Selected
Piano Solo—"Moonlight Sonata"	Beethoven
	Adagio Sustainuto
	Miss Grace Davis
Prayer	Rev. A. J. C. Bond
Chorus (a) "Over the Meadows"	
(b) "Kentucky Babe"	Men's Glee Club
Address	Dr. William M. Davidson
Vocal Solo—"Morning"	Speaks
	Miss Freda Ford
President's Annual Statement	
Conferring of Diplomas and Degrees	The President
Chorus—"Farewell"	Nevin
	Euterpe Club
Song—"Ode to Salem College"	
Benediction	Dr. John H. Howard

ALUMNI LUNCHEON

After the morning commencement was over the alumni luncheon was held in the dining hall of the college. There were about one hundred and fifty in attendance at the sumptuous feast.

The tables were attractively decorated with green ferns and centerpieces of green and white. The toastmaster for the occasion was Mr. Clyde R. McCarty. The topic was "Putting Salem College on the Map". Dr. A. T. Post, of Clarksburg, Mr. Jarvis, of Morgantown, and Mr. Orville Bond, of West Milford, all former graduates, spoke on athletics and their relation to the growth of the college. Dean Van Horn of the class of '97 spoke of the rapid strides of the college by standardization. Mrs. Cora Ogden gave an outline of the work being done by the Alumni Association.

Dr. Davidson spoke of the great advantages of a small college for culture and learning. Dr. Gardiner gave us glimpses of the past of Salem College as he told many interesting stories of the early days. The music for the banquet was furnished by Miss Susan Gordon of the Music department. It will be many years before those who were there will forget the good fellowship and pleasant remembrances of that day.

PRESIDENT'S ANNUAL STATEMENT

Pursuant to custom the President presents at this time his annual statement. It will give you a resumé of the year that is just closing. While there are problems of finance that seem depressing it may reasonably be said that Salem College is closing one of its very best years. For this assurance we make grateful acknowledgment of the guidance and help of almighty God.

HEALTH CONDITIONS

In comparison with last year, health conditions have been *very good*. There has been no disease in epidemic form among the students. The services of Dr. Xenia Bond and Dr. Edward Davis have doubtless contributed much to this fortunate condition. Early in the year each student was given a thorough physical examination. This examination was accompanied by corrective advice where necessary. These services required several days of exacting labor and were no less thorough because free. To

these physicians should be given our heartiest appreciation.

ATHLETICS

Athletics are, in most schools, the ever recurring enigma. Like a bad boy they are ever and anon turned out of school for bad behavior, yet soon brought back because of their great potentiality. The various athletic events have helped to create a unity among the students that is greatly to be desired. While the games have not even largely been won there has been a steady improvement. The efficiency of our coach has been recognized by other schools and is evidenced by his frequent calls as a referee. Fortunately he agrees to return to us for another year. His real strength ought to show to much better advantage the second year.

It may be in place just here to commend the loyal body of alumni who have so generously supported this department of college activity. Had it not been for the unfortunate hospital bills of players hurt during the season, there would be but little deficit on account of athletics. Practically all equipment had to be purchased new this year. Another year, much less outlay ought to meet the most pressing needs. All physicians of Salem and those of Clarksburg who are among our alumni gave freely of their professional services to the boys who met with accidents. No fee was charged. Special appreciation is due Dr. Davis, of Salem, and Dr. Arthur Post and Dr. Cecil Post, of Clarksburg. In at least one case, daily visits were made to the hospital for many weeks. It is the commendable policy of the Alumni Council, which has this matter in charge, to take care of the expenses, of those who meet with accidents while playing.

SPIRITUAL ATTITUDES

The state Student Volunteer Convention was held with us this year. This gathering brought to us large groups of young people from other denominational schools and from the state schools. This three-day meeting did more for the religious life and attitudes of our students than anything that has been done within two years. Great spiritual and intellectual gatherings which can be entertained in a town of this size should be sought and invited as the guests of the college. It is not only valuable leaven for our spiritual and intellectual life but it also

advertises the school in a most effective way.

ATTENDANCE

The net attendance is the largest in the history of the college. There have been 145 enrolled in the academy, 292 in the college and 103 in the music. A grand total of 540. Subtracting duplicates there remains a net total of 465. This makes a net increase for the year of 160 or more than 52 per cent. If no unforeseen obstacle arises it will be possible to secure capacity attendance next year. In order to do this, however, it will be necessary for all members of the faculty, all students of the present year, all alumni and all friends of the college to be active in presenting the advantages of the school. It will further be necessary for the townspeople to open the doors of their homes a little wider for rooming facilities. Even now a dormitory that will accommodate as many as 100 girls could be filled the first year. We trust it may be but a short time before some one can be found who will be willing to provide such a building. It will not lessen the demands for home accommodations very greatly, but will rather add so much to the attendance.

EXTENSION WORK

The Extension Work attempted last year somewhat as an experiment was continued this year with enlarged classes. Dr. Simons conducted one such class at Cairo, the President one at West Union and one at Clarksburg. The combined attendance of these classes was sixty-three. This work should be continued if possible. It brings the blessings of the college within reach of those who can not find it possible to take an entire year off for study.

SUMMER SCHOOL

The Summer School continues to emphasize the wisdom of its founders. There were nearly 150 in attendance during the 1920 session. All indications denote a much larger attendance for the 1921 session. It is arranged to conduct a Model School in connection with the coming session. A tuition fee of two dollars is charged for the first six grades and three dollars for the two upper grades. The work will be done under the direction of Miss Russell, the training teacher, assisted by Miss Freda Ford. Many of the students doing regular Normal work will assist.

FACULTY

The faculty has been enlarged and re-organized. There are now 21 members. The appointment of Superintendent M. H. Van Horn as Dean of the college has proved a large asset in the administration of the school. His intimate knowledge of all phases of the institution has been one of the largest factors in the success of the year. The appointment of Professor Orla A. Davis as principal of the academy has done much to emphasize the work of the academy.

There are now two teachers giving full time to the Music department, and two others part time. The addition of a Violin department with Miss Denton in charge is proving quite successful. The small orchestra which has played during commencement shows what can be done in a few months with young people of no experience. More emphasis should be put on this department another year.

All departments of the college are showing a degree of specialization that is indicative of strong work. Every member of the faculty belongs to the State Education Association. A number are members of the National Education Association. Nearly all are members of other organizations whose purposes are to emphasize the work which they are doing in their respective fields. Many members of the faculty have enlarged their services to the school and to the State by speaking engagements.

SPECIAL LECTURES AND ATTRACTIONS

The school has been greatly favored during the year by the presence of many speakers of state-wide and nation-wide renown. Aside from a lecture course of six numbers the Summer School brought seven special lecturers among whom were Dr. Defenbaugh, of Washington, and Secretary Marsh, of Charleston. At other seasons have come Dr. C. A. Burdick, of Westerly, R. I., and Dr. W. D. Burdick, of Dunellen, N. J., Dr. West, of New York, and many others.

RECOGNITION OF THE SCHOOL

Within the last year the college has been accorded full recognition by the Bureau of Education at Washington. This was brought about largely through the influence of Professor Bonner, Dr. McBrien and Dr. Zook of this Bureau. These gentlemen deserve our heartiest appreciation.

IMPROVEMENTS

Many improvements have been made during the year. Besides the employment of a full time athletic coach and a second full time teacher in the Music department both of which were referred to above, the department of Home Economics has been again resumed under the efficient management of Miss Voegle. Much equipment has been added to the department of science. Certain improvements in the seating facilities of the gymnasium have been made by some of the business men of the town. An athletic field has been leased for five years and bleachers have been built. A Y. W. C. A. room has been fitted up in this building which adds much to the comfort and convenience of the young ladies. A complete outfit has been installed in the basement of this building for the College Boarding Club. Some additions have been made in the library.

FINANCES

The finances for the year have not been as satisfactory as we desire, yet there has been much for which we thank God and take courage. We have run behind too much on regular current expenses. The present endowment is yet so small as to necessitate many gifts each year for running expenses. The tuitions pay less than one third of the yearly outlay. An effort will be made soon to meet the deficit for the year and to pay off the present indebtedness which has been steadily increasing since we entered the World War. The permanent funds of the institution, however, continue to grow. Permit me to quote from my report one year ago: "No more important thing has been done than the appointment of Pastor A. J. C. Bond as field agent. His work may not show immediate fruits but 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." You will rejoice to know that the fruits referred to at that time were not long in maturing. Pastor Bond's services resulted in about \$22,000 being added to the endowment.

CLASS ROLL

Bachelor of Arts Degree—Hannah Shaw Burdick, George Warren Davis, Mary Jane Dew, Grayce McCarl Musgrave, Ernestine Fitz Randolph, Nellie Davis Schutte, Hallie Florine Van Horn.
Standard Normal Diploma—Ray Seese Ayers,

Mary Jane Curran, Ruby Elizabeth Cox, Zula Davison, Hattie Harden, Agnes Gail Hickman, Chester Martin, Johnnie McDougal, Blanche Morrison, Mora Kelley Slussar, Mildred Springer, Cleo Sommerville, Zada Alice Sommerville, Thelma Isola Thompson, Arlet K. VanScoy, Maude S. VanScoy, Helen E. Wedekamm.
Short Normal Diploma—Ruby Colus Coffindaffer, Jennie Belle Gloss, Phillis Henisse, Hattie Gail Law, Opal Cathryn Thrasher.

Academy Diploma—Mary Rachel Ash, Henry L. Ash, Dennis Coffman Bates, Ruth C. Bond, Icy Hazel Brown, Ruby Vivian Clark, Ruby Colus Coffindaffer, Phillis Henisse, Helen Louise Jarvis, Maude Florine Lowther, Carl Francis Montgomery, Elston Edwin Shaw, Opal Cathryn Thrasher, Lillie Blanche Taylor.

Certificate in Piano—Martha Grace Davis, Ruth Eunice Davis, Mary Elizabeth Fittro, Daisy Emma Jett, Maybelle Mirian Sutton.

Certificate in Voice—Nellie Davis Schutte, Audra Randolph.

TENNIS TOURNAMENT

Much interest was shown in the tennis tournament during commencement week. The competition was very spirited and the fine class of tennis played was remarkable. In the men singles there were twenty entries. In the final round Jennings Randolph defeated Paul Bond six-four and six-three in straight sets. There were ten entries in the men's doubles. Bond and Bumgardner winning from Floris Randolph and Harry Fretwell. In the girls' singles Evelyn Springer was the champion. In the mixed doubles, Springer and Floris Randolph won from Davis and Brannon.

BEHOLD! HOW WE LOVE HIM

Dr. Gardiner's recent visit to Salem College Commencement brought back a flood of happy memories to many hearts. He belonged to West Virginia before he belonged to the denomination. He gave sixteen years of the very prime of life to the cause of religion and religious education in West Virginia.

Dr. Gardiner has taken an active interest in denominational affairs from early life, yet it was not until "the flood of years" came on that he gave himself completely to the entire denomination by his work in the editorial chair of the RECORDER. He lay down the burdens of this wonderful educational work among the "Hills" only after the vigor of his physical life began to decline. It was not, however, until he had laid deep and strong the foundations on which others have built and will continue to build.

While Dr. Gardiner was called back primarily to deliver the baccalaureate sermon he was asked to speak on many other occa-



sions during the week. On Academy Commencement day his closing prayer and benediction seemed to give new heart and new purpose to the young people who were finishing but the first "course" of the race for higher education. It made us all look to the "Hills" of God from whence cometh our help. Again during the afternoon of the same day at the stockholders meeting our hearts burned within us as he spoke of the past and helped to plan for the future. There were many silent "Amens" when he said, "I wish I were thirty, I could raise the funds so much needed to continue this blessed work."

Perhaps at no time during the visit did Dr. Gardiner rise to the occasion more magnificently or more eloquently than on Commencement Day. It is always difficult to follow a great speaker. Dr. Davidson, of Pittsburg, had spoken with unusual eloquence. His message was one that appeals both to the reason and to the emotions. His language was of the choicest. His closing sentences were a fitting climax to a masterly address. The audience sat in perfect quiet even after the speaker resumed his chair. The president of the college rose and said, "No other than Dr. Gardiner can follow this marvelously beautiful address without an anticlimax." He snatched up the

silver cord of thought which ran through Dr. Davidson's address and applied it to Salem people as no one could have done who had not been familiar with all the facts in the history of the college. All the deeper fountains of his life seemed to suddenly break forth. During the ten minutes in which he spoke many life purposes were born in the minds of those who listened. Many who had borne the burden and heat of the day, thanked God and took courage.

The alumni banquet was the occasion which brought back most vividly the old time associations. Dr. Gardiner was seated at the honor table in the center of the room. He had taught all who sat at that table save the toastmaster of the occasion, Mr. Clyde R. McCarty, and the speaker of the morning, Dr. William M. Davidson. Among those whom he familiarly addressed or designated as "Ed", "Mosie", "Arthur", "Mansfield", "Wilson", "Flave", "Francis", "Sammy", "Luther", "Cora", "Charlie", "Ressie", "Ruby", "Ernest", "Esle", "Alva", ad infinitum may be found Congressmen, doctors, school superintendents, teachers, college presidents and deans, lawyers, mothers, grandmothers, community leaders, et cetera. The "Eds" perhaps lead with two skilled physicians, an army captain, and two prominent lawyers. The "Charlies" perhaps deserve second place with a lawyer, a postmaster, a prominent business man and a state legislator.

When Dr. Gardiner rose to speak he reminisced for a few moments using Dr. Ed. T. Wetzel, a prominent physician of West Union, and Dr. Arthur T. Post, a skilled physician and surgeon of Clarksburg, as his chief subjects. In his experiences with these two men many of those present could see reflected their own beginnings in higher education. It was at this meeting that he emphasized most strongly the spirit of that scripture which says, "Freely ye have received, freely give." It may be said parenthetically that besides other smaller sums four men subscribed one hundred dollars each before leaving the room to continue the activities of the alumni.

If the writer of this brief sketch could but gather up the roses that were plucked in honor of our "Community Guest", there would be enough to beautify every mile of the road between the "Hills" which he still loves and his New Jersey home.

These roses, Dr. Gardiner, never fade. They are ever blooming. Their fragrance is growing sweeter, their beauty is becoming rarer as we pluck them in the gardens of thought which you taught us to cultivate.

May your strength, both physical and mental, continue to bear up the weight of years for a long time yet. Then perhaps "In the [late] evening time of life", "In the dusky twilight", "If the Father only wills" you may "Stand again [many times] with loved ones on those West Virginia Hills."

S. O. B.

HOME NEWS

NORTH LOUP, NEB.—The moderator takes this means of expressing his appreciation of the splendid work done during the year just closed by the officers of the church, for the spirit of loyalty shown and for the splendid spirit of co-operation. They could not have done their work so well had it not been for the helpfulness of the laity, those not chosen for office. Let's make the year before us the best ever.

The choir will be seated in the gallery until further notice. If you like the change tell the chorister, if not tell her that. Do not approve or criticize to your neighbor because it will take longer for what you say to get to the ears of the chorister. Personally we like the change, and we'd be glad to see a large choir, but we certainly appreciate the splendid music given us by our choir.

The Sabbath school hour was taken up by the election of officers. The results follow: Superintendent, Arthur Stillman; assistant, Grace Rood; secretary, Marie Van Horn; treasurer, Riley Brannon; chorister, A. D. Moulton; pianist, Helen Hutchins; superintendent graded department, Mrs. E. J. Babcock; home department, Mrs. H. A. Watts; cradle roll, Mrs. R. N. Bee. We suppose the reports will be given next week and the work of the year closed up—teachers will also be elected.

The church meeting Sunday was well attended, the best in fact for the some time. A splendid degree of interest was shown in all matters coming before the meeting. The report of the treasurer showed that all bills have been paid—so far as is known there is no outstanding indebtedness except that due various funds. During the past year the church has raised over \$6,000 for all pur-

poses. The election of officers resulted as follows: Moderator, W. G. Rood; clerk, O. T. Babcock; treasurer, C. W. Barber; trustee for three years, H. A. Watts; chorister, Mrs. A. H. Babcock; pianist, Mrs. R. J. Comstock; financial agent, H. H. Thorngate. It was voted, too, to pay Rev. L. O. Green the same salary as was paid Pastor Davis. The budget for the next year as submitted by the trustees for local expenses was \$2,400.—*The Loyalist.*

ALWAYS DOING ONE'S BEST

This habit of always doing one's best enters into the very marrow of one's heart and character; it affects one's bearing, one's self-possession. The man who does everything to a finish has a feeling of serenity; he is not easily thrown off his balance; he has nothing to fear, and he can look the world in the face because he feels conscious that he has not put shoddy into anything, that he has had nothing to do with shams, and that he has always done his level best. The sense of efficiency, of being master of one's craft, of being equal to any emergency; the consciousness of possessing the ability to do with superiority whatever one undertakes, will give soul satisfaction which a half-hearted, slipshod worker never knows.—*Orison Swett Marden.*

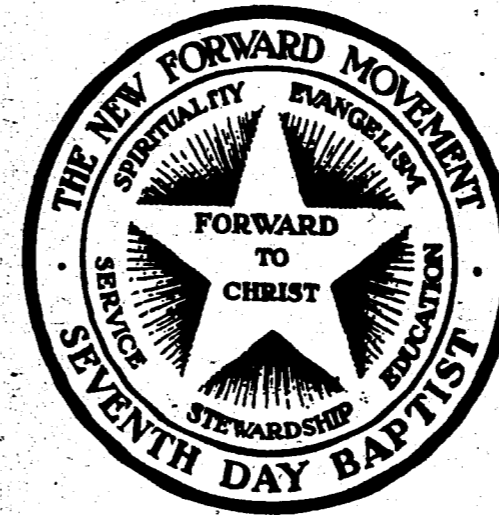
LET THERE BE LIGHT

The greatest intellectual command ever uttered is "Let there be light." And the greatest emotional command is "Love one another." From the talks we have had with employers who have had labor difficulties and with employers who have had scarcely any troubles at all, we are absolutely sure that trouble results simply because the twin commands are not obeyed.—*Thelma Dreier.*

Some souls, cut off from moorings,
Go drifting into the night,
Darkness before and around them,
With scarce a glimmer of light;
They are acting beneath sealed orders,
And sailing by faith, not sight.

Keeping the line of duty
Through good and evil report,
They shall ride the storms out safely,
Be the passage long or short;
For the ship that carries God's orders
Shall anchor at last in port.
—*Helen Chawncy.*

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."

HONOR ROLL

North Loup (1) (1/2)
Battle Creek (1) (2)
Hammond (1) (2)
Second Westerly (1) (2)
Independence (1) (2)
Plainfield (1) (2)
New York (1) (2)
Salem (1) (1/2)
Dodge Center (1) ()
Waterford (1) (2)
Verona (1) (2)
Riverside (1) (1/2)
Milton Junction (1/2) (2)
Pawcatuck (1/2) (2)
Milton (1/2) (1/2)
Los Angeles (1/2) (2)
Chicago (1) (2)
Piscataway (1/2) (1/2)
Welton (1) (2)
Farina (1) (1/2)
Boulder (1/2) (2)
Lost Creek (1) (2)
Nortonville (1) (1/2)
First Alfred (1/2) (1/2)
DeRuyter (1) (1/2)
Southampton (1) (1/2)
West Edmeston (1) (1/2)
Second Brookfield (1/2) (1/2)
First Genesee (1/2) (1/2)
Marlboro (1/2) (1/2)
Fouke (1) ()

First Brookfield (1/2) (2)
First Hebron (x) ()
Portville (x) (2)
Shiloh (x) (2)
Richburg (x) (2)
Friendship (x) (1/2)
Walworth (x) (1/2)
Gentry (x) (1/2)
First Detroit (x) (1/2)

In my own mind I had set the goal for June at \$15,000. How much did I miss it? Just \$435.72, for that was the amount received by the treasurer above the amount in mind. The receipts for June were \$15,435.72. Fine! How was it done? Some of the people had a mind to work.

The "Honor Roll" as published this week has been revised according to my latest information. It may need further revision, in view of the fact that churches may have sent in money through other channels. Or absent members may have sent in money to some board that ought to be credited to some particular church. Information on this matter will be gladly received by the director of the Forward Movement, and any required changes made in the list of churches here published.

I trust that church treasurers, or pastors, or any person who knows of credits that ought to be given to any church, will let me know at an early date, so that proper credit may be given.

This is not a matter affecting the treasurer's books. The books for the year are closed. All money received from now on will not be reported until August, 1922. His report at Shiloh will include only money received by him previous to July the first. We could not ask him to do otherwise. However, I am anxious that churches desiring a clean slate for the Conference year just closed may have the opportunity to make such record. There are a few churches almost "over the top" for the year, and I am sure there are members of these churches who want a (2) after the name of the church on the "Honor Roll", before beginning on the third year's quota. If such churches will send the required amount to the treasurer of the Forward Movement, and then send the statement of the fact with the necessary data to me, I shall be glad to see that the candle stick of the church is not removed or its name taken

from its place in the SABBATH RECORDER Honor Roll.

I shall want a record of the amount thus credited so that I may not count it in with receipts for the current year 1921-1922. The treasurer's books will not indicate that it was on last year's pledge. But it will increase his receipts for the present year. At the end of the year upon which we have entered such church should have credit on the treasurer's books for an amount equal to its full quota for one year plus whatever sum may yet be paid in on last year's quota.

This list will not be large, but I know there are a few churches that will not be content with the half-year credit for the second year of the movement. Hence our proposition to give credit in the SABBATH RECORDER even though payments come late. This opportunity can not be held open indefinitely. Surely a month of grace should be sufficient. Let those churches who are not willing to stop short of the second year's goal but who have not yet made it, act promptly.

I am greatly pleased with the response to our final appeal to the churches for the year. There were some disappointments. But there were some glad surprises. Money comes harder this year than it did last. But we still eat and wear clothes, and spend money for things that are less necessary. There is evidence that many Seventh Day Baptists are not going to curtail their kingdom service the first thing, or lessen their support of the denomination as their first economy when hard times come.

We enter upon the third year of the Forward Movement with a good courage. With greater faith in God and more confidence in the people. Let us continue to *move forward*.

THE SECOND YEAR OF THE FORWARD MOVEMENT IS HISTORY

REV. AHVA J. C. BOND

The record of another year has been written. I do not mean that reports have been written by societies or boards or officers. It will take time to tabulate statistics, and to put in final shape the reports to be presented at Shiloh. But these are formal matters and will be more or less imperfect. In the very nature of the case they can not accurately or adequately picture the work of the year. This can not be done in black and

white. Some things can be stated in that form. But the best things can not.

So when I say another year's record has been written, I mean it has become history. It has been accomplished. Whatever has been done has been done; whatever has been left undone, will remain forever unfinished, so far as the record goes for the Conference year 1920-1921.

It has been a good record in many ways. No one will say that it could not have been better. If we can now see where improvement could have been made, the only thing to do is to do better next year. And the way to do that is to start in now. The first of the new Conference year begins the first of July, and not the first of September or October, or some other date. We can begin right away making a better record for another year.

In the very first place, let us put more prayer into the third year of the Forward Movement. We will really move forward only through prayer. Am I right in believing that we enter upon the new year a more prayerful people? I think I am not mistaken in this. And it is still true that more things are wrought by prayer than this old world dreams of. I am thankful for the prayers I have heard, and others that I have been assured of, during the Conference year just closing. And it is my judgment that right now there is more believing prayer being voiced from the hearts of Seventh Day Baptists than at any previous time during the period of our Forward Movement.

Let us "take time to be holy", and let us with holy desire and with intelligent interest, pray for the work of the kingdom to which we have set our hands. Facing forward and with our feet on the ground, let us look up, and take the next step.

The next thing is to do what our hands find to do. There is plenty of opportunity for greater service, in the year to come. For most of us no doubt the year's work is mapped out already in a general way. For some of us a change of plan, or even of occupation, may be necessary to bring us into complete harmony with the will of God. The Forward Movement has already taken men from the farm and from the school room and has placed them in pastorates. These men are happy in the service of the King. And the churches they serve are

vitaly interested in the Forward Movement of Seventh Day Baptists. Doubtless decisions will be made this year that will take men from the ordinary vocations of life and will set them to work in the harvest fields of the Master.

Let us pray especially that young men, strong, talented, consecrated young men, will give themselves to the gospel ministry, who with sincere purpose of heart will set out to get the best preparation of body, mind, and soul possible.

But the work of the kingdom can not be done by the ministers and leaders alone. There's a work for me, and a work for you; something for each of us now to do. Let us go where he wants us to go, and do what he wants us to do.

In the third place, let us give, give of our substance to the work of the Lord. And let it be the first fruits of our increase, not the fag ends and left overs.

I believe we are making some progress in our conception of stewardship. The financial results for the year can not be determined yet. We shall soon be able to make known the churches that have paid their full quota for the year. Advance and direct information indicates that more than half the churches that subscribed their quota will pay in full this year. I have said that the church that does as well this year as it did last year is doing better than it did last year. I congratulate those churches that by a determined effort under adverse financial conditions went "over the top" in the second year of the campaign.

I want to say to the churches that have not paid their quota in full, the only question is, How hard did you try? You may have done as well as you did last year. The amount of money raised does not tell the whole story. However, you have not done as well as you did last year if you did not *try harder*. If your interest has been less, then you have partially failed. If you have not made as systematic and as determined an effort, then you have not done as well as you did last year.

Many of the churches begin their year the first of January. Their effort has been to get into the treasury one-half of their yearly quota. They still have half the year to collect their pledges. This will give them a running start for the next Conference. Although the treasurer closes the books June

thirtieth, they will be open to receive remittances for the new Conference year July first. And the work of the denomination will go right on; therefore, the money will be needed. If there are churches that have been neglectful, redeem the time during the first days of the new Conference year. Whether the books of the Conference treasurer shows the full quota paid in for the year or not, see to it that your five-year pledge is fully paid within the five-year period.

There will naturally be a slump in gifts during the next few months. This is due to the fact that the churches have made a special effort to collect their pledges before the close of the Conference year. Those churches that have not made this special effort have a good opportunity to fill in the chink.

Thank you.

GENERAL CONFERENCE

Receipts for June

Forward Movement:

Adams Center	\$ 25 00
First Alfred	724 74
Andover	58 00
Battle Creek	770 00
Berlin	28 00
First Brookfield	204 90
Second Brookfield	309 00
Carlton	147 39
Cartwright	40 05
Chicago	60 49
DeRuyter	265 00
Dodge Center	135 50
Farina	434 65
Fouke	80 00
First Genesee	300 00
Friendship	100 00
Gentry	24 00
Greenbrier	60 00
Hartsville	5 00
First Hopkinton	574 00
Second Hebron	67 00
Independence	200 00
Jackson Center	20 00
Little Prairie	75 00
Middle Island	60 00
Milton	985 86
Milton Junction	375 00
New York	197 27
Pawcatuck	56 00
Plainfield	533 05
Richburg	154 00
Riverside	200 00
Roanoke	65 00
Southampton	40 00
Stone Fort	100 00
Shiloh	142 50
Syracuse	27 00
First Verona	263 50

Forward Movement:

Walworth	302 00
Waterford	124 75
Welton	131 59
West Edmeston	145 00
Second Westerly	10 00
White Cloud	10 00
Rev. J. Franklin Browne	5 00
W. H. Hardy	5 00
	<hr/>
	\$9,144 24

Conference Expenses:

Salemville	\$ 42 05
Roanoke	10 00
First Brookfield	13 77
Lost Creek	33 68
Shiloh	56 16
Salem	45 19
Nortonville	41 07
Shiloh	17 28
North Loup	179 76
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	\$438 96

Scholarships and Fellowships:

First Brookfield	\$ 2 75
Shiloh	15 68
Salem	9 04
Nortonville	8 21
North Loup	35 95
Salemville	7 50
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	\$79 13

Historical Society:

First Brookfield	\$ 1 37
Lost Creek	5 46
Shiloh	7 34
Salem	4 52
Nortonville	4 11
North Loup	17 97
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	\$40 77

Theological Seminary:

First Brookfield	\$ 3 30
Shiloh	17 73
Salem	10 84
Nortonville	9 86
North Loup	37 88
Salemville	8 50
	<hr/>
	\$88 11

Alfred College:

First Brookfield	\$ 13 77
First Hopkinton	110 00
Shiloh	73 44
Salem	45 19
Nortonville	41 07
First Alfred	4 00
North Loup	179 76
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	\$467 23

Milton College:

First Brookfield	\$ 13 77
Shiloh	73 44
Salem	45 19
Nortonville	41 07
North Loup	179 76
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	\$353 23

Salem College:

First Brookfield	\$ 13 77
Shiloh	73 44
Salem	45 19
Nortonville	41 07
North Loup	179 76
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	\$353 23

Ministerial Relief:

First Brookfield	\$ 13 77
Lost Creek	55 51
Milton	10 00
First Hopkinton	10 00
Shiloh	73 44
Salem	45 19
Nortonville	41 07
North Loup	179 76
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	\$428 74

Woman's Board:

First Brookfield	\$ 13 77
Milton	60 00
Shiloh (Ladies' Benevolent Society)	68 97
Walworth (Helping Hand)	7 00
Salem	45 19
Cartwright (Ladies' Missions)	50 00
Nortonville	103 42
Hartsville (Ladies' Aid)	25 00
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	\$373 35

Young People's Board:

First Brookfield	\$ 5 51
Adams Center (Young People)	34 00
Lost Creek	22 75
Salem	18 07
North Loup	46 90
Salemville	15 00
Shiloh (Young People)	88 75
Nortonville (Young People)	28 00
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	\$258 98

Sabbath School Board:

First Brookfield	\$ 4 95
Shiloh	78 10
Salem	16 27
Nortonville	49 47
North Loup	64 71
Salemville	12 76
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	\$226 26

Denominational Building:

Grand Marsh	\$ 5 00
Shiloh	220 31
Nortonville	123 20
North Loup	121 95
	<hr/>
	\$470 46

Tract Society:

Grand Marsh	\$ 17 50
First Brookfield	19 30
Grand Marsh	22 37
First Hopkinton	25 00
Walworth (Junior Society)	2 00
Shiloh	102 96
Salem	63 35
Western Association	10 33
Nortonville	57 57
North Loup	219 66
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	\$540 04

Georgetown Chapel:

First Brookfield	\$ 1 65
First Hopkinton	30 00
Walworth C. E.	7 20
Shiloh	8 81
Salem	5 42
Nortonville	4 93
First Hopkinton	10 00
Salemville	5 00
	<hr/>
	\$73 01

Boys' School, Shanghai:

First Brookfield	\$ 6 61
Lost Creek	27 30
Shiloh	35 25
Salem	21 69
Nortonville	19 71
North Loup	86 28
Salemville	9 90
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	\$206 74

Girls' School Shanghai:

First Brookfield	\$ 6 61
Lost Creek	27 30
Shiloh	35 25
Salem	21 69
Nortonville	19 71
North Loup	86 28
Salemville	9 90
	<hr/>
	\$206 74

Missionary Society:

Grand Marsh	\$ 39 88
First Brookfield	48 43
West Wisconsin and Minnesota Churches	7 28
First Hopkinton	60 00
(\$5 of this for Java)	
Adams Center	10 00
(for China)	
Shiloh	258 35
Salem	158 97
Western Association	10 33
Nortonville	144 46
Portville	110 00
North Loup	632 37
Salemville	45 86
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	\$1,525 93

Education Society:

Western Association	\$10 34
	<hr/>
	\$15,435 72

WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y.,
June 30, 1921.

"Where was your father and your grandfather and your great-grandfather that they did not come to tell us about this gospel?" The speaker was an aged native of Brazil who with his penetrating question implied that not all Christians take their religion as seriously as those who go as foreign missionaries.—*Record of Christian Work.*

A VISIT TO THE OLD NEWPORT CHURCH

On the morning of June 13, a company of delegates to the Eastern Association composed of Dr. and Mrs. John C. Branch, Edward M. Holston, Ahva J. C. Bond, James L. Skaggs, Erlo E. Sutton and Jesse E. Hutchins, set out from the Westerly church to make a visit to old Newport. After a short ride on the New Haven we reached Wickford Junction and changed to what might have been considered a railway train a few hundred years ago; and yet we reached the dock in due season to take a boat across Narragansett Bay. The threatening storm broke away and after a delightful ride down the bay among a large fleet of torpedo boat destroyers and past the naval training station, we reached our destination. It was now at the noon hour and before proceeding further a pleasant time was spent at the table after a splendid dinner had been ordered. On the menu it was observed that a New England dinner was advertised although this was not ordered, since one of the party was informed that this did not consist of baked beans and brown bread.

Dinner over and arrangements having been made for passage to New York by boat, we started out to find the old historic Seventh Day Baptist church. Newport is a quaint old New England town with its narrow, winding streets which almost defy a stranger to keep his bearings, but finally the place was found. It is impossible to describe the "feelings" which came to one as for the first time foot was set within that old structure which is so sacred to the history of Seventh Day Baptists. The outside, however, presented no evidence of age, as the old building of wood has been covered with a brick veneer. The inside remains the same except the old box pews have been removed and colonial chairs take their place. But the old galleries on three sides of the room remain the same. The old clock, nearly as old as the church, still measures the passing hours. (We regret that it was "daylight saving" time instead of the standard "divine" time.) But there are many things that the mind of man changes. This we keenly felt as we stepped into the old fashioned, high pulpit which the faithful men and women of long ago had made sacred by their devout faith and works. In place of the old Bible being on

the pulpit, as a framed notice at the side of the door said that it always should be, there were found Christian Science Hymnals which gave evidence that this sect was using the building as a regular place of worship, and the divinely inspired word of God was found down in the farthest corner. This was the occasion of some inquiry.

Some little time was spent in looking at the historic signs until we were finally attracted toward the pulpit by the sound of our Director General's voice. After the first sentence no one present failed to catch the inspiration of his words and to feel proud that he was a Seventh Day Baptist. We could only wish that the young people of our whole denomination might have been there and could have pledged themselves along with Mr. Bond and the rest of us to our great task. I will repeat for you his words, but the inspiration of them you will have to find in diligent prayer and earnest consecration to that service which you may render.

"Dear Brethren, I am standing in the pulpit of our fathers, who organized this church two hundred and fifty years ago. Doubtless many who visit this ancient room, reading the tablets on these walls, conclude that the denomination that built this church is now extinct.

"Such is not the case. From that small beginning in the New World they have grown and spread, and today Seventh Day Baptists show more vitality than ever before in their history.

"I understand another sect now worships here; a sect that has gone a long way from the Biblical and evangelical faith of Seventh Day Baptists. Against such use of this room I protest. It should be held sacred to the memory of the original worshipers who stood for the truths engraved on these tablets. (Pointing to the Ten Commandments on the wall back of the pulpit.)

"I predict that Seventh Day Baptists will one day worship God again in old Newport. Why should this seem to us an incredible prediction if the Commandments are a part of the truth of God, as they held them to be.

"I believe our fathers were right, and I here dedicate my life, as God shall give me grace and ability, to the work of extending a knowledge of Sabbath truth in the world."

It is needless to say that such a declaration was followed by a hearty "Amen" from those who listened. And before we left the building, before Mr. Bond left the pulpit, a motion was passed by this extemporaneous organization that Bond and Hutchins formulate a protest to be adopted by the proper authorities of our General Conference that his historical room shall not be used by any organization as a place of meeting.

A motion was also passed that steps be taken to have the picture of Stephen Mumford placed in this historical museum.

A few hours longer were to be spent in the city before our boat left. These quickly passed in an auto ride along the shore among some of the most beautiful estates of the land. But as we listened to the description of them and of some of the events that had taken place in the domestic circles of their owners, we were content to believe that the life of a Seventh Day Baptist preacher, generally devoid of luxury, and often of the essentials, was worth more than a mansion by the sea.

JESSE E. HUTCHINS,
Secretary.

The spirit of co-operation includes good will, readiness to give and take in the activities of life, unselfishness, generosity, obedience to law, desire for intelligent service, respect for both the majority and the minority. It is essential because it is that social disposition which enables the citizen to develop powerful team-play with his fellows with a minimum of friction. As the sound basis of every social relationship, it involves also adaptability, tolerance, and intelligent sympathy, in that it is necessary for relating and adapting one to the necessities of one's environment.—*Education for Citizenship.*

"The man who has gone through a university and a medical college, and then given a year to hospital service, at a total expense of something like \$10,000, can hardly be expected to seek a practice in a rural community that is likely to pay him less than \$1,000 a year. When the states find some way for a country boy to get a medical education at a cost within his reach, there will again be doctors in the country."

WOMAN'S WORK

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

Readers of this department will be interested in reading the report by Miss Miriam West of the work that is being accomplished by the American Friends Service Committee in Leipzig, Germany. Miss West sent this report to her parents, Professor and Mrs. A. B. West, Milton Junction, Wis., and they are sharing it with us. Miss West writes very interesting letters about her work in Leipzig. The following excerpt is from a letter dated June sixth:

"You often make reference to the political situation over here and I realize that I omit all reference to it in my letters. It is not that we are not keenly aware of it, but probably I do not mention it for two reasons. We make every attempt not to discuss it here in Germany except among ourselves, and secondly you can read about that in the magazines at home while you can not read about the other things I write.

"I have just returned from our conference which was held in the Taunus Mountains, not far from Frankfurt. Here we listened to a report from Mr. Perry, who has been in Upper Silesia for much of the time for the last few weeks. The conditions are really dreadful in that section of the country which is under the military government of Korfanty and the French are fighting alongside the Poles despite the denial of the fact that Korfanty proceeded with the cognizance of the French military authorities. Needless to say it is rather difficult to carry on our feeding with battles being carried on in the streets, and in some cases our food has been taken. The besieged cities, such as Katowitz have been cut off from the food of the surrounding country and there were times when the hotels where Mr. Perry stayed served no meals because of lack of food. He found in one city that the babies were dying for lack of fresh milk which could be had in abundance just outside the city but was not allowed by the Poles to come in. He laid out a plan whereby the milk could be distributed through our kitchen and got the sanction of Mr. Korfanty thereby, it is to be

hoped, saving many a life. With an American flag and a Quaker star and all sorts of passes he has been able to get around and cross the borders whereas it would be impossible to others. While there he is almost cut off from communication with our officers in Germany. Telegrams go by mail and may take four days to get a four hour distance. The Poles are very excitable and are likely to shoot one before they ascertain who he is so there is great danger. Needless to say the Germans are doing some fighting whether more than in self defense it is hard to say, as it is always hard to tell where self defense leaves off and offense begins.

"There were present at our conference this time Wilbur Thomas, head of the A. F. S. C. in Philadelphia and Rufus Jones, a member of the same and professor at Haverford College. Both of these men were here in Leipzig on Wednesday night, but we did not have the pleasure of seeing much of them for they arrived at nine o'clock and Wilbur Thomas departed at six in the morning. Wilbur Thomas said very nice things about my work and it is now decided that I am to stay on here in Germany and not go to Poland so I am to continue to live in ease and comfort and you will have nothing to worry about."

REPORT OF LEIPZIG DISTRICT

(Read at Conference in Vinegarten)

This month has been remarkable in the history of the Leipzig district for the reason that in the course of one week we sent two Bezirksleiter off to fetch their wives. You will be glad with us to welcome the return of the one who, though he went last, returned with the prize first. Before Francis Bacon left we had authorized nearly our total allotment, and then came word that we were to feed in a number of new cities where the Red Cross had been giving cocoa breakfasts. At a breakneck speed that nearly laid her out Irmgard Wirth organized these cities and then departed for her vacation. So within a few days we hope to be feeding close up to our allotment of 120,000.

It is in connection with the investigation of new cities that we have come to a fuller realization of the results of our feeding. When we see the children in the places which have not been fed our first impres-

sion is one of horror as to how bad they look, and then we realize that the conditions are not worse than in other cities where we have been feeding, but the children look badly by contrast with the children who have been fed for several months. The doctor who examines all the school children in one of our cities says that he can almost invariably pick out those who have been receiving our food. He says also that he turned down upon re-examination many a child whom he had expected to send to a vacation colony because of improvement due to feeding. A few days ago I met an American buyer. He had chanced to remark to some one that the children were looking much better than they did when he was here in the fall. The person answered him that it was largely due to the Quaker feeding. Of course, we know that improvement in food conditions has had something to do with it. We hear much about how eager the children are for this morning meal, as doubtless you do also, but it was expressed very picturesquely by a woman whom we met on the road in a country village. She said that the children "zittern"—that is tremble for the food.

This has been a time of celebrations of one sort and other. The Leipzig kitchens and mothers' feeding places have been celebrating their various anniversaries of starting. At one of these the big hall of the restaurant was filled with long tables decorated with flowers, at which sat mothers with their babies. One mother did not have any money, but she did have a cake of chocolate, a present to her child. This she exchanged at a florist shop for flowers for the occasion. All those who helped with the feeding were presented with large bouquets. This included the "Leiterinnen", the baker, and the restaurant keeper, who provided a special treat of wieners and doughnuts. There was a program prepared by the mothers themselves, consisting of songs and speeches of appreciation, painfully memorized and then forgotten. Some of the songs were religious ones, which was to be wondered at, because the mothers come from a district where most of the families have left the church. When making their plans some of them objected to singing these songs, but their objections were overcome when some of the others reminded them that the Quakers were a religious sect. The nicest part of these

big family gatherings is the talking to the mothers, who come up to show off their babies and tell how thankful they are for the food. We took a picture of the babies at one of these and the baby orchestra which accompanied the operation was wonderful to hear. The drivers took part in this celebration by decorating their wagons. For this they wanted to have some American flags but could not find any in the stores, so their wives constructed them out of red and white and blue paper. The stripes were failing in number, the stars were white flowers and in the wrong corner, but the spirit was there. When we rode home from this party with these flags and our arms full of flowers, the children in the street called after us "Hochzeitgäste".

In the midst of these festivities we caught the holiday spirit too. So to celebrate the beginning of feeding in our district our "erster Geburtstag", we sent to all our organizations the report of the work of the A. F. S. C. here in Germany with the suggestion that they should call meetings of all the helpers and people otherwise interested. We thought that this was a good way to give them an idea of the extent of the work and of its real significance. It might arouse new interest and above all we wanted them to realize how large and helpful a part they had in the work and how much we appreciated it. In these meetings there were usually some reports of the work by the chairman of the local committee, by the secretary and by the doctor. In the meeting in Leipzig, Irmgard Wirth talked about the purpose of the work here in Germany and Mrs. Senger about the preparation of the work in America. This is of especial interest to them all, for they always want to know how the immense sums of money are collected. This meeting was so much appreciated by the people present, that they asked to have the talks reported in full in the newspaper. Since then there have been ten other such meetings at which Mrs. Senger has spoken and still more are planned. We feel that these occasional general meetings have helped to emphasize the spiritual meaning of our work and bring us closer to the people.

We have had several occasions recently to act as representatives of the A. F. S. C. in Germany in matters not connected with child feeding or only indirectly so. Mr. God-

dard had the pleasure of meeting a few of the English witnesses in the trials of the war criminals at Leipzig. They expressed themselves as satisfied that the trials were being conducted fairly and said that they personally had been treated well.

We have had two invitations to conference at which Mrs. Senger and I representing the Friends received honor and thanks for the organization. The first was the four hundredth anniversary celebration of Luther's entrance to the Wartburg. Here we discovered that the word "Quaker" did not open all doors; nor is it to be wondered at at a typically Lutheran Fest. We came late and did not have our entrance tickets. There were several thousand guests, and the people of the city of Eisenach themselves could not get seats. We tried to get in, saying that we were guests of the city, and when asked who we were, we told them that we were representatives of the Quakers. They told us politely that that did not go there. The secretary of our local committee was at last procured, and after that we always had front seats with the other honored guests. In his opening address Bürgermeister Jansen welcomed all the various Lutheran dignitaries from neighboring countries and then the Quakers. There was much ceremony, wearing of academic gowns with brilliant colored caps and capes, and students in their gay regalia. Through it all we realized the close connection of the nationalistic state and the Lutheran Church. Only once did I hear words that pointed in the direction of progress, and that was when one speaker said that the Lutheran Church today must have a reformation and new blood and vigor, if it was to meet the need of the times.

The other conference was the Tuberculosis Conference at Bad Elster, at which were present prominent specialists from all over Germany. Here we were guests of the Kurdirektion and treated with great consideration. When we wanted to pay our bills after three days' stay at this lovely bathing place, we were told that it was their pleasure to entertain us. The president, Dr. Baum, in his opening address thanked the Quakers, both English and American, for the work they were doing. After that we were introduced to him and he extended the thanks to us personally. Perhaps the most significant thing that was said relating

to our work was the statement in an address made by Dir. Simon of Aprath. His words, though encouraging, bring to us the deep sense of our responsibility. He said, "I first learned to have hope after the Quakers began their feeding of children."

AMERICAN FRIENDS SERVICE COMMITTEE,
MIRIAM E. WEST.

THE MISERY IN MY COUNTRY

(This article was written quite independently by Klara Poley, 14 years of age, pupil of the 4th class, public school at Sohl.)

If I think of it I could cry how my mother had to worry and torment herself in order to provide for us eight children. Many a sheet had to be sacrificed in order to become a shirt. Even some quilt covers were dyed and worked into dresses. When these dresses were torn my mother had no patches and thread for mending. She would have liked best to stick the patches on with glue. What should she do now? She had to undo the beautiful crochet-work and used it for mending. When she did not know any more what to do, she went to search in the ragbag and found a few pieces which were just right. She also found an old skirt and a coat. The skirt was so bad that in former times you would have left it in the rag-bag or even thrown it into the quarry. The only good that was left in it was the lining. This my mother used for making us aprons. There were many thin places in it. Then she took several good pieces from the old coat, patched them together and made us each the most beautiful aprons of it. My mother made us drawers, she took some underdrawers of my father's, cut them up and used the cut-off legs as patches. She undid old knitted stockings and darned others with them. The wool from the old stockings was very crinkly. So she wet the wool and wound it on a board and dried it. When it was dry it looked just like new wool.

We were not much better off as to shoes. We had only wooden shoes. Of some shoes the top leather was still good, but the soles could not be used any more. Then my father bought some chips of leather from the shoemaker and soled the shoes himself. When the shoes were also torn at the sides he did not know any more what to do. At last he found some old shoes in the garrets, he cut out the good pieces of leather and

mended the old shoes beautifully with it. In winter, we made straw shoes. We borrowed a last from the shoemaker. The soaked straw was plaited and formed according to the last.

When we wanted to wash in the morning, we had no soap. As we could not remain dirty we simply had to wash ourselves with clay. We could hardly wash the laundry either. The soap-powder was good for nothing and there was no soap to be had.

Also petroleum was very expensive, there was even none to be had. When my father wanted to dress in the morning, he had no light. He had to leave the door of the stove open in order to have a little light.

The most important thing we were lacking was the food. Instead of bread in the morning we had to eat turnips without any potatoes, flour or fat. For dinner we had the same. In the evening we had to go to bed hungry. This was the same every day. When the turnips were no more eatable we had to eat dried vegetables and potato-peels. Because of the little food I am 20 per cent undernourished and am taking part in the Quaker feeding for the second time, which is a great joy to me and for which I am very thankful.

This was only the description of our meals in winter, for in summer it was still worse, because there were no more turnips nor potato-peels. Then we only had turnip "sauerkraut". We only got three pounds of bread a week which lasted from Saturday to Monday. For the rest of the week we had no bread at all. Then we had to look for cabbage and eat it. Also my father took great pains to find something to eat. Every day he brought a bag full of nettles. The turnips which we got were not even normal, but very much frozen. My mother had to chop them off with a pointed hoe in the village cellar. Then we put them under the stove to thaw. Then my mother cut the turnips to pieces and squeezed out the water with both her hands. We cut them into slices, boiled them in salt-water and ate with joy, because we did not know anything but turnips. Then several "Liebesgaben" were distributed by the "Wohlfahrt-samt". Everybody wanted to have something. There was also a baby's shirt and the people quarrelled over it as if it was the fattest pig. Everybody wanted to have it because nobody could afford to buy one.

Now I want to tell you about a few old people in my native village, named "Zoll-frank". Two sisters live in one room, but one suffers more from need than the other one. The elder has stolen a jacket from her sister. She even stole her last chemise. Now, what shall a woman like that do? She has to lie on her straw bed day and night. She can not go begging any more, only when the people bring it to her. When she wants to eat it, she has no plate, no spoon, no fork, and no knife. With what shall such a woman eat? She has no basin, so she simply has to take her hand.

*Sohl, March 12, 1921,
(Gez.) E. Pfau, School Director.*

THE TRAGEDY IN THE NEAR EAST— AMERICA'S UNFINISHED TASK

In all its different stages of development, the Near East Relief has aimed at one object only, namely, to save from death the hundreds of thousands of refugees—men, women and children—in the Near East. The response on the part of philanthropic America, and even of the entire world, to this call for help for a stricken people, has been prompt and generous.

For five years this work of life saving has continued and one million human beings at least are living today who otherwise would have perished. In this benevolent work some sixty million dollars have been used by the Near East Relief in the form of money, clothing, supplies, shelter, food, medicines, medical care, and supervision.

For obvious reasons we have refrained from utterance and effort that could possibly be called political. Our officers and agents have dealt amicably with the existing governments under which their wards, for the time being, lived,—whether English, French, Arab, Turk, Nationalists, Georgian, Russian, Koord, Greek or Soviet. We have assumed that we had but one aim and purpose, and that to save life, which is our sole aim today. Our representatives have been everywhere recognized as neutral in all local affairs and so have been acceptable to all parties. They have frequently been the medium of negotiation between contending forces for cessation of hostilities and the agents for consummating peace.

This relief was begun five years ago in response to urgent appeals from the Ameri-

can Ambassador at Constantinople in the hope and belief that it would terminate within a year or, at the latest, as soon as the European war should cease. Contrary to expectations, national conditions in the Near East remained so threatening that it has been impossible to return the hundreds of thousands of exiled refugees to their homes where they could become self-supporting or to gather the vast number of dependent orphans into anything but temporary orphanages. On the contrary, renewed atrocities have created additional hordes of refugees and added to the number of dependent children faster than their needs can be met.

This statement covers the entire present area of our relief operations, in the country reaching from the Dardanelles to the Caspian Sea, and south across Asia Minor, Syria and Mesopotamia eastward into Persia. Political conditions at the present time in most sections are chaotic, and in many parts new disasters threaten. Anatolia, Armenia, Kurdistan, and Asia Minor are under the government of Mustapha Kemal Pasha, the leader of the Turkish Nationalist party with his capital at Angora. He has not agreed to the Treaty of Sevres. Mustapha had representatives at the Premiers' Conference in London in March, but they did not at that time commit the Nationalists to any policy of protection for the minority populations in his domain.

The French, who with the English have occupied Cilicia for more than two years, are now reported to be withdrawing their military forces and turning the large Armenian populations, assembled there under allied protection, over to the control of the Nationalist Turks. Armenians constitute the large proportion of the population of that area. The French used Armenians as soldiers to help them subject the country. These Armenian troops are now being disarmed before giving back the control to the Turks. The Turks are greatly incensed at the Armenians because of the aid they have given to the French, and are now boasting of the revenge they will take upon the Christian populations in Cilicia when they return to power.

It is reported by absolutely trustworthy Americans that Turkish Nationalists have proclaimed that the mosques and minarets destroyed in their conflicts with the French they will rebuild with the skulls of Arme-

nians. Women and children declare that they would choose death, in whatever form it might come, to such a state of distress, of hopelessness and of perpetual terror, and yet no way of escape opens before them. Among these distracted Christian peoples a state of panic prevails. Their safety seems to lie only in flight. There appears to be no protection for them in territory controlled by the Turkish Nationalists and the French protest their going into French Syria. They can not emigrate to a foreign country, for the most of them are absolutely destitute, and no country will receive them as refugees. They seem condemned by circumstances beyond their control to certain death.

This fairly represents the conditions throughout Cilicia, while in all the territory controlled by the Nationalists there is no assurance that the life of Christian minorities will be protected and they be allowed to reoccupy the homes and lands from which they have been driven and there become self-supporting.

As conditions now are it would seem that the giving of food and shelter alone will not suffice for future protection. What seems to be impending disaster to the unprotected Christian minorities under the control of the Nationalist Turks, must be averted or the wards of our philanthropy and care may be destroyed under conditions of surpassing cruelty.

If the contributions of past years are not to be wasted and our sacrificial work come to nothing, we must take the next step of appealing to our own and Allied governments to protect these threatened people. America is in a position to secure the protection required if it acts promptly and decisively. To achieve this she must act promptly and take the leadership in this matter. She alone can act with absolute political disinterestedness.

We can insist that England, France, and Italy, who have it largely in their power to control the Turkish situation, shall now demand and enforce the demand, that exiled and menaced people be restored to their homes and protected there.

All Europe and the Turk now know that the United States neither seeks nor desires territorial acquisitions or control in any part of the Turkish Empire; but they should all be convinced that the people of America

(Continued on page 64)

YOUNG PEOPLE'S WORK

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

THE PERILS OF MATERIALISM

REV. FRANK E. PETERSON

Christian Endeavor Topic for Sabbath Day,
July 23, 1921

DAILY READINGS

Sunday—Of the earth, earthy (Matt. 22: 23)
Monday—Creed of materialism (1 Cor. 15: 32)
Tuesday—Christian materialism (Rev. 3: 14-28)
Wednesday—The world's vanities (Eccl. 2: 1-11)
Thursday—A great question (Matt. 16: 26)
Friday—A poor rich man (Luke 12: 13-21)
Sabbath Day—Topic, The perils of materialism
(1 John 2: 15-17)

The clearest warning was uttered by our Savior against the temptation of materialism, when in reply to Satan's suggestion he said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

To most young men and women there comes early in life, the necessity of making a decision along this line. How shall I live? Toward what goal shall I direct my steps? By what route and means shall I attempt to reach it?

The temptation is strong toward the low plane of worldly prosperity, and a life of physical comfort and gratification as the means of success. When Lot was given his choice, he made a materialistic one. He cared chiefly for worldly prosperity. Looking out eastward over the Jordan valley, he saw it "as a garden of the Lord". The evil reputation of his neighbors did not affect his decision, which in the end proved disastrous. How many today make the same fatal mistake of pitching their tents toward Sodom!

The real element of danger in the temptation to live for materialistic ends, is what I may call, the "pot of gold at the end of the rainbow". That is, it is the element of exaggeration. The capital letter looks so large in "Success"! A fat bank account looks so dazzling to us if we have been reared in poverty! Public office and worldly honors seem so alluring. The pleasures of life are almost irresistible in their lure. Yet the real value of all materialistic goals in life is very, very low, when they are finally

realized. The sad part of it is the wasted energy and the slow process of disillusionment, which is the aftermath of all lives mispent in the worship of mammon or of other selfish ends. This may be verified on every hand by observing the lives of many about us who have lived in this fashion, and to whom existence has become a matter of disappointment and disgust.

"We live in deeds, not years;
In thoughts, not breaths;
In feelings, not in figures as a dial,
We should count time by heart-throbs,
He most lives
Who thinks most, feels the noblest, acts the best."
—Bailey.

SUGGESTED PROGRAM

Instrumental music.
Prayer for meeting.
Song.
Scripture Lesson—Eccl. 2: 1-11.
Song.
Announcements, collection, etc.
Prayer service.
Special music.
"Sermon".
Song.
Benediction.

HINTS TO LEADERS

For variety, arrange this meeting along the lines of a regular church service.

As the outline for your "sermon", the following is taken from an article in the *Christian Endeavor World* for March 17, 1921. "Paul's Easter Sermon" by Rev. David James Burrell.

Sermon. Text: 1 John 2: 15-17. Read by leader.

Exordium (assigned) a brief history of materialism from the ancient materialistic philosophies to present day tendencies.

Argument (assigned). Why is it dangerous?

Application—Testimony meeting.

Peroration—By leader. A brief summary.

Assign the exordium and argument to members at some time before the meeting so that they will be prepared.

Let the members make the application in the testimony meeting as to the perils of materialism to individuals.

If some member of your society has a typewriter or hectograph it will add to the interest to make a bulletin or program for distribution. This program may also contain the regular announcements, but op-

portunity should be given in the service for any special ones.

It will add to the "sermon" effect, if the speakers take their parts without announcement except that the leader will have to explain the plan of the testimony meeting.

A PLEA FOR QUIET HOUR COMRADES

ELRENE CRANDALL

(Western Association at Nile)

"There can be no doubt that the greatest need in this bustling, rushing, materialistic, money-making age is a deepening of the normal spiritual life, so that religion shall be to men not merely an acceptance of doctrines, or a connection with a church, but a conscious knowledge of God's presence."

This can be brought about through prayer and meditation.

True prayer is vital to every Christian's life. Not the prayer that asks for the things we wish, but one that expresses our praise, thanksgiving and love to God for his unceasing care, protection and provision for us.

Let us go to God as we do to our friends and loved ones and not only ask favors but make sacrifices, show kindness and be ready to lend a helping hand.

True meditation must have a lofty and infinite object.

"To look within is to find despair; to look to God is to find hope."

Our meditation therefore should be upon God, upon Jesus Christ, upon the Holy Spirit and upon their teachings as found in the Bible, in nature and in the lives of those about us. To meditate upon the love, the kindness, the watchfulness, the wisdom of God—these bring the surest destruction of evil, the surest exaltation of God. To remember God is near, a constant, personal Friend; to know that we can commune with him unceasingly; to become far-sighted enough that we can detect his "ruling hand in each event of life", to love him with that simple, normal love of a child for his father—these make up a true healthy religion.

Let us each and every one strive to make our meditation center more upon this Great Example and make our slogan to harmonize with that of the Bible school, "Put the Bible in every home."

Let us set up the family altar where we can unite the family in prayer and also let us retire to our closet where we may individually commune with God as friend to friend.

There is such an indifferent response from C. E. societies and churches in reply to the sixty letters written that I have less than two hundred and fifty Quiet Hour Comrades.

You doubtless read in the SABBATH RECORDER my statement of conditions and the desire of co-operation from pastors, missionaries, L. S. K's and Endeavorers. Do you think I wrote it just for the pleasure of seeing my name in print? If so you are mistaken. Yet I have had no reply from pastors, one from a field missionary, one from an L. S. K. and one from a Quiet Hour superintendent. This superintendent was from our Western Association. Would you like to hear the report of this association? What is the condition in our own association? This association is an exception.

There are reported in associational minutes thirteen churches, six having reported comrades as follows: Pastors five, pastor's wives two, others one hundred and nine. Are there no more ministers in this association? And are such a large per cent of these left to serve alone? No! this is not the case. You are observing the Quiet Hour without being listed with the comrades.

Do you not think there is strength in united prayer? Then let us band together. Would it not be an incentive to each society if the pastor's and his wife's names headed the Quiet Hour list? And encouragement given each society by the pastor to make a thorough canvass not only of your C. E. society but the church, the neighborhood and friends.

The only requirement is this: "Trusting in the Lord Jesus Christ for strength I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God."

Are you not willing to give as much as fifteen minutes each day to God who willingly gives his whole time to you and sacrificed his Son that you might be saved? But remember he will not save you unless you are willing to be saved and do your part. Will you not begin by helping put the Bible in every home and heart? Will you not make it a personal responsibility and see that your name is listed with the Quiet Hour Comrades?

SABBATH SCHOOL

E. M. HOLSTON, MILTON JUNCTION, WIS.
Contributing Editor

WHAT ONE DIME DID

DEAR EDITOR GARDINER:

It might be interesting to the other Sabbath schools to hear about a little experiment which was tried out in the children's department of our Sabbath school.

One Sabbath in May the superintendent gave each of the children ten cents; she going away for a month's visit (imaginary) and during that time they were to see how much they could increase the dime.

On the Sabbath of June 18 the adults were invited to the opening exercises of the children. At the time of the offering the superintendent told us that the visit was ended and the work which the children had been doing was to represent the parable of the "Talents".

Then each one brought to her the money which that individual had earned without any help. It was very interesting to hear them tell how they earned more money. Several bought sugar and sold the candy made from it. Two bought shoe strings and sold them at a profit. These are just samples of what children can do to earn money.

The total amount of money earned was about \$15. This was sent to buy Bibles for missionary children.

LEORA GRAY,

Secretary Milton Junction Sabbath School.

Sabbath School. Lesson IV—July 23, 1921

PAUL PROCLAIMS JESUS AS THE CHRIST
Acts 9: 19b-30

Golden Text—"Thou art the Christ, the Son of the living God." Matt. 16: 16.

DAILY READINGS

July 17—Acts 9: 20-30

July 18—Gal. 1: 11-24

July 19—1 Cor. 15: 1-11

July 20—Acts 26: 12-23

July 21—Acts 26: 24-32

July 22—2 Tim. 4: 1-8

(For Lesson Notes, see *Helping Hand*)

A soft answer turneth away wrath; but grievous words stir up anger.—Prov. 15: 1.

A NEED AND A CALL

SECRETARY JAMES L. BARTON, LL. D.

The message of President Harding and the revival of discussion upon the League forces to a review of conditions in Europe and the Near East. One wonders, as he reads or hears sweeping repudiation of "The League", as to what the user of the words has in mind. This term, in the political campaign, meant the league as brought from Europe by President Wilson. If altered or amended in a single instance, it was no longer *the League*, but *a league*. In the present discussion of league, association of nations, or whatever terms we may use, it may not be amiss to turn our attention away from America and survey situations in Europe and the Near East.

We therefore call attention to some of the many conditions which can not be ignored in any serious consideration of this subject. Europe is physically exhausted. The losses in man power borne by England, France and Italy, not to mention the Central Powers, were appalling. Note the recent statistics of the falling off in the population of France as a single illustration. All this makes it difficult for France and England to maintain their military forces in Constantinople, Syria, Mesopotamia, and other areas over which they have accepted a considerable measure of responsibility. There is a restlessness among the men of their armies that can not be ignored. The financial exhaustion is no less significant. The currencies of all Europe are at such a discount that foreign trade is almost prohibited, while taxation is paralyzing. In the face of these facts, for England, France, or Italy to take on additional responsibilities of any character seems impossible. However sincere the spirit or desire, physical ability is lacking.

The sense of political morality seems lost. In discussions in the Council of Premiers in London and in the Assembly in Paris, little emphasis is put upon the justice and the right of cases. Expediency seems to dominate everything, while each country aims at securing for itself, of advantage or acquisition, the most possible. I am speaking here not of the great mass of the justice-loving people in all these countries, but exclusively of the cabinet and the foreign and war offices. While individuals demand a

higher standard of international dealing, the official attitude of all the countries is undisguised selfishness.

Idealism has suffered shipwreck as the nations drift apart into secret intrigue. It is safe to say that no country in Europe trusts any other country to be true to previous understandings or even to signed agreements. It is a matter of common knowledge that France was secretly negotiating with Mustapha Kemal Pasha with reference to Cilicia and the sphere of French influence in that area, while her premier was in conference with her allies in London over the Sevres Treaty. It appeared at that time that Italy had been selling arms and munitions to Mustapha, which he was using against the French in Cilicia, the Greeks in Anatolia, and the Armenians in Armenia. It now transpires that Count Sforza, Italy's premier, was intriguing while in London, in March, with Bekir Sami Bey, the representative of Mustapha, against the Greeks, who are supposed to be fighting the battles of the Allies in Asia Minor. The Allies in Europe are drawing apart.

Turkey, under the control of Mustapha Kemal, who has repudiated the Sevres Treaty, is unrestrained. Mustapha knows that England, with all her losses and home troubles, will not and can not bring pressure to bear to restrain the full exercise of Turkish unbridled ambitions. France and Italy take no interest in what happens in Anatolia and Armenia beyond their spheres. Greece, ambitious and eager, is doing all in her power to avenge her suffering compatriots and make secure her hold on Smyrna and Thrace, and possibly establish her claim to Constantinople. Turkey has formed a partial alliance with the Bolsheviks of the Transcaucasus, in order to strengthen her arms against the divided Allies of the West. Turkey is following her old tactics to divide her enemies.

Armenia and the Armenians are left almost wholly unprotected. In the Russian Caucasus and the Armenian vilijets in the northeast of Turkey, they are absolutely at the mercy of the Bolsheviks, Turks, and Kurds. In Cilicia, where they number three-quarters of the population, they are now being turned back to the Turks, after two years of protection by England and France. Throughout Asia Minor, where Mustapha holds plenary control, there is no

restraining force to stay the hand of the Turk in his dealing with the Armenians and Greeks. The Armenians have no court of appeal and no possibility of redress against extortion and violence.

The ancient Nestorian race of Eastern Turkey, Western Persia, and Mesopotamia is rapidly disappearing, because there is no power to protect it. England has given much aid, but that is rapidly decreasing. The military protection is being withdrawn, and we are about to witness, unless something effective can soon be done, the annihilation of a brave people and an historic church. The people of England are keenly alert to the situation, but are unable to afford the help and the protection required.

The general situation in Europe and the Near East is the most tragic confronting the world today, and, so far as one can see, there is no power in Europe or in Asia to change it for the better. The movement is towards disruption and disorder, while the untoward inter-relations of the European and Asiatic nations prevent their acting together or any one of them acting alone to call a halt. In talking with representatives of these countries and governments, it was pathetic to witness their conviction that, if America only would, she could save the day. They believe, and that with much reason, that America, sitting in the Council of Nations, could restore the moral note and lift the standard of Christian idealism. They affirm that America could put a stop to secret intrigue and the selfish appropriation of the spoils of war.

It is recognized everywhere that in the councils of the nations America would stand free from territorial ambitions. Her disinterestedness would be universally recognized and her sense of justice among the nations accepted, and in due time followed. Never was a nation more needed in the Council of Nations than America is now needed, and never was a demand more united and persistent. Repeatedly I was told in London by men of wide international experience that, unless America is willing to use her great influence, and that speedily, in shaping European and Asiatic diplomacy, disaster threatens. Never has a nation's service to the world been so persistently demanded, and never have conditions been fuller of assurance of rewarding returns.

America is not asked to go to the aid of

any European or Asiatic nation, but to the aid of a situation that threatens general disaster. The question is greater than that of a League or *the* League; it is a question of peace for Europe and Asia and peace for the world.

To most of us it would seem, so far as our own national interests are concerned, that it would be better to share in the councils of the nations when decisions are being made, than to decline to take part in the deliberations, but later to protest against the conclusions reached. The avoidance of dangerous complications lies in participation in international discussions and in their conclusions. Danger lies in holding aloof.—*Missionary Herald, May, 1921.*

(Continued from page 59)

can not and will not remain indifferent when inhumanities of such a character are openly practiced upon a helpless and unprotected people.

Official Washington and members of Congress must be made to realize that the brain and heart of America expect that prompt and effective steps will be taken in the direction here indicated. Washington desires and needs to know the judgment of the people of the country upon this subject. The only way for her to know is by hearing the voice of the country. Responsibility rests permanently on those who have so generously given to the Near East Relief. They constitute at least twenty million of the people of the United States. They must follow their gifts by action and by personal expression of determination that something decisive and effective be done by our government.

This can be done without partisanship since the recent platforms of the two great political parties declared in favor of readiness to render every possible help to the suffering Armenians. There has never been a time when that aid was more imperative than it is today. Delay is perilous.

Charity may bind up wounds and pour in the oil of consolation, but has not the time arrived when the systematic creation of wounds be made to cease. True Christian charity can demand no less than this. In the name of that charity which knows no bounds of race or creed we urge every one who reads these lines to write at once to his Senator and member of Congress

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

Entered as second-class matter at Plainfield, N. J.

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urging that early action be taken at Washington. No political emergency can serve as an excuse for inaction on the part of our own Government and the Allied governments. Each one should regard himself as an agent to get others also to write that Washington may know and feel the true heart of America.

We do not assume to dictate to the President and to Congress what shall be their method of attaining the end in view. We are certain that the means are at their command to make it known to the Allied powers that the people of the United States look to them to end the Turkish destruction of Christian people under their control, and we are equally sure of the good will and humanity of the high officers of our government; but if they are assured that the public is back of them, their hands will be strengthened. What we ask is that they bring home to European powers a realizing sense of the fact that the American people are in earnest in their demands that these people shall be saved from utter destruction.

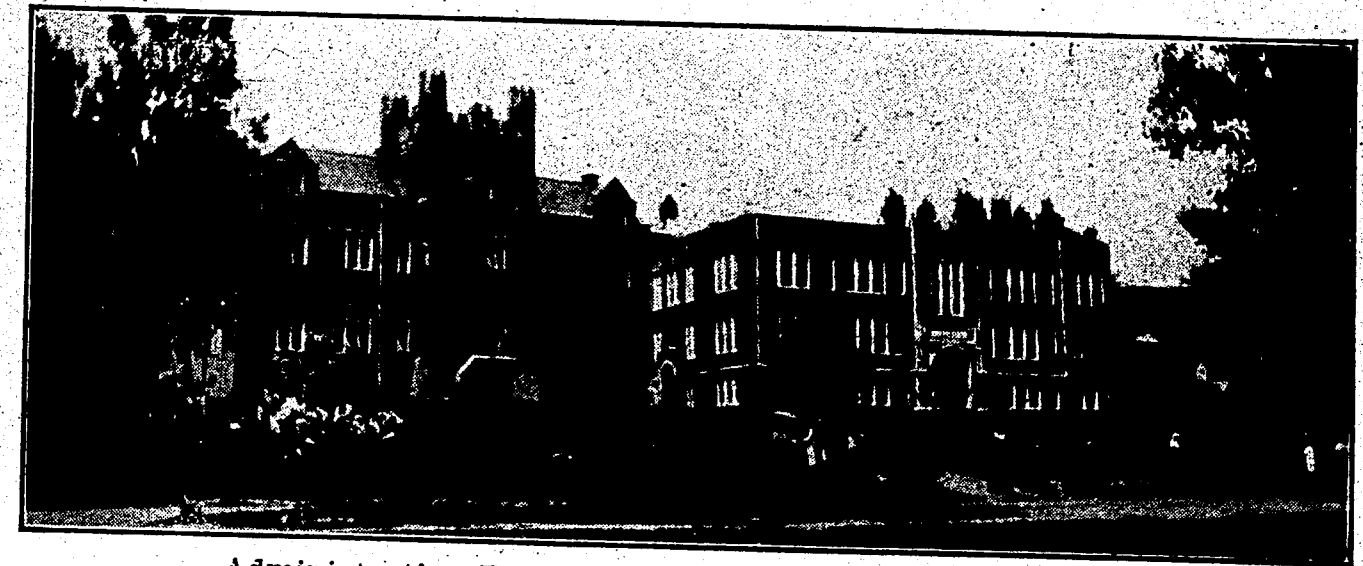
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However Things
 May Seem
 No Good is Failure
 and
 No Evil Thing Success

As David heard the voice of God in the rolling clouds above,
 In the raging of the thunder, may we hear the voice of love.
 And not let imagination all our quiet thoughts deform,
 And be filled with fearful fancies in the fury of the storm!

Let not troubles overwhelm us in the turmoil of the day,
 Nor feel like tame surrender, as we strive along the way;
 Like that group of frightened fishermen, unworthy though it be,
 When the Lord commanded: "Peace, be still," on stormy Galilee!

May we still hear the Master's voice, as he ever kindly calls,
 And interpret Heaven's dictum in every sound that falls!
 May still, small voices every hour, or thunders every day,
 All tend to teach His holy will and keep us in the Way!

—Evans William Black.

North Loup Nebraska,
 July Fourth, 1921.

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