

CONFERENCE

SHILOH, N. J.

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*Come On
Let's Go*

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Another Lift for the Recorder Fund

It is gratifying to know that our efforts to send the SABBATH RECORDER to those who love it, and yet are unable to pay for it, really appeals to some good friends of the cause we love who gladly respond with good words and with money. Here comes another ten dollars from a loyal friend in Michigan. His letter was "not for publication, but for encouragement". Nevertheless, we are sure that some of his words will do our readers good; for they are worthy of a wider reading than that intended by the writer.

While he does not always agree with everything found in its pages, still he finds the RECORDER a mine of truth and spiritual food for the success of which he can pray. He says: "When the SABBATH RECORDER is crippled, our churches are crippled. And if its publication should ever be obliged to cease, our churches and our homes are doomed. If there could be but one enterprise maintained for our existence, by all means let it be the denominational paper. If it took the combined efforts of the boards to sustain it, this would be worth while."

This personal letter begins with these words: "I am heartfelt sorry for any Seventh Day Baptist family that can not have the denominational paper. And I am sorry for the family that does not read it when it can have it."

Some Plain Truths About Our Need Of Preachers

In the Editor's Easy Chair of the *Atlantic Monthly* for July there is quite a remarkable article in which some wholesome truths are told about the kind of preaching needed in these times. After a rather facetious introduction upon the fact that so many "dislocated statesmen and serviceable citizens who have graduated from public office", have taken up the pen as writers to help shape public sentiment for one cause or another, to which course the author of the article has no serious objection, he turns the subject by saying: "Better still if they would take to preaching, for there is a real dearth of preachers. The

world never needed effective preaching more, and there never was a time when so many important people seemed to know it."

Several noted men, beginning with President Harding, are quoted as saying that the great need of the world is Christianity. Many witnesses affirm that the hope of the world lies in the promulgation of true religion among men.

Notwithstanding the fact that so many of the world's leading thinkers continue to urge the great need of competent and consecrated preachers, still, says the writer, "The zeal of young men for the ministry seems very moderate—only one candidate in this year's graduating class at Amherst College, which used to be a hotbed of piety!"

Quoting Dr. Butler of Columbia College upon the lack of great religious leaders, with the voices of the spirit stilled, while the world goes right on with its mad rush for gain and for pleasure; and the conclusion that "there can be no cure for the world's ills, and no abatement of the world's discontent until faith and the rule of everlasting principles are again restored and made supreme in the life of men and of nations"; the *Easy Chair* editor approved the statement as being just what thousands of people believe. Preachers themselves feel it keenly and long for a remedy. He also concludes that the Christian religion is not at fault; but that: "The difficulty is to get it home to men; to make it live and do the work it was designed to do."

He has no hesitancy in saying that the preaching is not good enough, and reviews approvingly an article by Alexander Harvey in which the claim is strongly made that, "We need somebody that can preach like St. Paul."

Paul's Gibraltar of Faith Made Him Mighty

It has long been understood that whoever possesses Gibraltar holds the Mediterranean. That mighty rock has for many generations resisted every attack from well-armed foes, and it is regarded today as the mightiest fortress in all the world. Its very

name is a synonym for strength—the "Pillar of Hercules", as the ancients regarded it, beyond which it was not safe to venture; for, to them, beyond its protection all was darkness and chaos. Still this mighty fortress stands impregnable, guarding the most important gateway of the world, and will be a safe port of refuge while the world stands.

What Gibraltar is to the physical world, that is the doctrine of the resurrection of Jesus the Christ to the Christian faith. Evidently this well established fact of the resurrection and its assurance of immortal life beyond the grave was the Gibraltar of Paul's faith; the source of his power as a minister of the gospel. Jesus and the resurrection was his slogan. The crucified and risen divine Christ was the one theme he regarded as indispensable to the success of his ministry. Paul, and all the disciples as to that matter, staked everything upon the resurrection of their Lord. "If Christ be not raised," said Paul, "your faith is vain; ye are yet in your sins."

The resurrection was regarded as God's acted "amen" to all that Christ had claimed to be. It sealed once for all the truth that he was the only begotten Son of God, sent as a Savior of the world, to be our helper, our comforter and the one who should prepare a place for his followers in a life beyond this vale of tears. To Paul, the resurrection was God's assurance, not only of all the claims of Jesus as a helper in the life that now is; but it was also a positive assurance of immortal life, in which the conditions must depend upon our manner of living here.

Paul was a minister, not merely as a means of getting a living, not simply because the ministry was an honorable profession; but because his soul was burdened with this message of salvation for lost men. Because he was ready "to spend and be spent" if by so-doing he could save some. He was a great writer, a wonderful logician, proficient in rhetoric; but he possessed something without which these desirable things would have been of little help. He possessed an inward power that make him fairly ablaze with the true light of the world. There was something in the heart of Paul that would manifest itself to friend and foe. It was this inner soul-life that gave force and penetration to his words. This mighty soul-

power was due largely to his firm belief in the resurrection of Christ and in the reality of immortal life which such belief always gives.

We wonder if lack of Paul's conviction in regard to the immortal life awaiting human beings as the outcome of the life that now is, would not account for much of the indifferent and apparently inefficient preaching of our time. Is Christianity losing its old-time power because modern thought tends to ham-string the religion of Pentecost by casting doubts in the minds of preacher and laymen alike regarding the all-essential truths upon which Paul staked everything?

This is a question well worth careful consideration. For it does seem that the church loses evangelical power to bring open sinners to repentance just in proportion to the extent in which Paul's fundamental truths are discounted.

Whoever casts doubt upon any doctrine that points to immortal life with conditions therein connected with the manner of living here, must thereby weaken the hold of the gospel upon the hearts of men. Whenever a man becomes thoroughly convinced that the dead are to live on, and that his life on earth—his attitude toward God and toward the salvation he offers—is certainly preparing him for weal or woe in the after life, then indeed is he likely to look destiny in the face with an honest heart, and to shape his course accordingly. But any phase of preaching or teaching that encourages men to doubt the reality of Paul's eternal truths, will surely make against their conversion.

"Train up a child in the way he should go" is good Bible doctrine. We can not be too earnest and careful about religious education of the young. These may be so carefully trained in the principles of Christian faith that they may not be able to give the date of a change of heart. But this religious education method can never convert the millions upon millions of grown-ups, hardened in sin. For these the only means ever known to succeed is the one Paul used when he preached Jesus and the resurrection until sinful men were pricked to the heart and turned to God.

Paul's great message is still needed if the world is to be saved.

Southern Methodists Push For Drastic Federal Sunday Laws Again the southern Sunday agitators are appealing to Congress for drastic national Sunday laws with heavy penalties!

It hardly seems credible that Christians who constantly advocate strict obedience to Bible teachings, should in this enlightened age, with the open Bible before them, not only persist in violating its plainest teachings themselves; but should also clamor for drastic laws to compel everybody else to disobey the commands of God and the example and precepts of Christ!

On July 14, the New York *Evening World* and several other dailies published the text of a bill offered to Congress, making it unlawful to work in government offices; to run passenger or freight trains; to open any post office or carry any mail; to publish any newspaper; to engage in interstate commerce business, or to carry on any ordinary vocation or business on Sunday.

The purpose stated in this bill, is to express our "national determination to honor the Sabbath Day and keep it holy, as God commanded".

What do you think of that? These men must know that the Bible contains no command to keep holy the first day of the week. They must know that Jehovah *did* sanctify and make holy the *seventh* day and no other.

They also say that their bill is urged in order to "thereby secure for all, that opportunity for spiritual and bodily refreshment decreed by our Lord for the happiness of all men and the safety of all nations". With this given as a reason, they clamor for rigid Sunday laws when they must know that their Lord "decreed" nothing of the kind. They must know that Jesus kept the Sabbath of Jehovah all his life, and that he taught in his Sermon on the Mount, that he came not to destroy the law or the prophets. He fulfilled the law just as every loyal child of God should fulfill it; namely, by loyally observing its every precept. They must know that Christ never even so much as suggested any change of Sabbath.

The un-Christian world, wherever its people are familiar with the Bible, know very well that those who are clamoring for Sunday laws, are going squarely and persistently against the teachings of the very Book they claim as their guide. And when the world-

lings behold such inconsistency how can they respect the preaching which calls upon them to obey God?

What do you think would be the effect upon a sinful world, if, when Bible claims upon the people for obedience were urged, those who make them were themselves consistent observers of the commands of God? While believers themselves are disobedient, they will have a hard time trying to make people good by civil law and prison fines.

It may be well to state here that these Christians who declare their purpose to make everybody observe Sunday by law have written into their bill the following penalties: For individuals convicted of doing or helping to do any of the things forbidden, there shall be a fine of not less than \$100 and not more than \$10,000 for each offense, and imprisonment for not more than six months. And for corporations violating the proposed law, the fine is to be not less than \$1,000 nor more than \$100,000 for each offense. For a second conviction, such corporation shall forfeit its charter.

The announcement is made that Noah W. Cooper, chairman of the Southern Methodist Sabbath Saving Crusade has arrived in Washington, with a committee of twelve to urge speedy action by Congress. They claim that 10,000,000 people are behind the movement!

If it seems difficult to realize that, in free America, founded upon the principle of religious liberty, there can be found a body of Christians fanatical enough to clamor for such a law; it is still more difficult to believe that the great nation-wide body of believers will ever stand for such a thing. We can not believe that Congress will even recognize such a bill.

That Parade Must Prove A Boomerang for the Wets It can not be that the American people will fail to recognize the cloven foot of anarchy in the ridiculous demonstration of the liquor interests in New York City on the Fourth of July, when a few thousand wets deliberately and openly rebelled against the Constitution of the United States!

We do not remember a more foolish move—one more damaging to their own cause—than this crazy spasm of the wets by which they expressed their anguish over the prohibition amendment.

What could be more absurd than the pretention that the revival of the liquor business in this country could have anything in common with the principles of liberty symbolized by the Fourth of July? Men who have been preaching disrespect for law, many of whom have been flagrant criminals violating the Constitution and encouraging outlaws, disgraced our Independence Day under the cloak of "personal liberty"; hoping thus to conceal the ugly purpose which made their motive for marching. Instead of the motto, "Our battle cry of freedom", their real slogan should have been, "Our Bottle Cry—Appetite and Anarchy!" This was indeed the true language of the empty bottles they mockingly held to their mouths and the empty beer pails they swung as they marched.

There can be but one effect of such a brazen display of the spirit of anarchy. And that is a revulsion against their cause. In one of the western states some years ago, when the battle was going against the rum-power until the wets were fearful for their cause, a brewer who was planning the campaign became greatly discouraged. Hoping to cheer him up they told him they were to have a great parade. Instantly the brewer threw up his hands in horror, and exclaimed: "Oh my! if the people ever see you fellows all together in one bunch that will be the end of the liquor traffic in this community!"

One effect of that parade will certainly be to open the eyes of the too indifferent dries to the fact that the war is not over, and that "the enemy fainteth not". It emphasizes the fact that the dry army must still keep its war-footing and stand firm in its fight. The old serpent is not entirely dead, and there can be no safety until he is hunted out of the dens and slime-besmeared haunts of great cities like New York.

A Broader View Would Prevent Such Parades If the crowds that through the great cities could look beyond the densely populated town where only the wettest phase of the fight is strongly emphasized, and get a broader vision of the great nation with its constantly growing dry sentiment they could but see the utter folly of such demonstrations. And they would realize how little

such a parade would seem in the eyes of a great nation.

Again, if the wets would stop to think of the meaning of the steadily increasing prohibition sentiment in Congress, as indicated by its prompt action to stop the holes in the Volstead Act, they would hesitate before making such a hopeless and insignificant move as was made in that fiasco called a parade, on Independence Day.

In a great city if the police would only keep hands off, it would be easy to find large numbers ready to parade against almost any law on the statute books. Thousands, if allowed to express their inward feelings by marching with banners, would demonstrate their "personal liberty" to bet on horse races, prize fights, to run, or patronize opium dens, enter banks and homes and stores and help themselves to whatever they could find. The city can produce crowds of such men, whose ideas of personal liberty would ruin society and the business world too, if not held back by law.

How much better is the cause of men who persist in over-riding the wholesome laws against the miserable business that furnishes the hotbeds for all those other crimes, and that does more than all else to feed the flames of anarchy? In that disgraceful parade men gave encouragement to criminals who fight the Constitution, and they demanded personal liberty to promote a business which invariably grades their fellow-men down in the scale of manhood, weakens their earning power; destroys their thinking ability and ruins their morals.

Demonstrations having such a purpose will fool but few people; for the great multitude of American citizens will size them up for only what they are worth.

One Legislator Who Listened to the "Still Small Voice" Everybody has heard of James A. Bradley, founder of Asbury Park, N. J., who died last month at the ripe age of ninety-one years. Staunch and true, he stood four square against the evils that ruin men and weaken nations.

This man was in the New Jersey Legislature when the curse of race-track gambling was an issue. When the usual attempt was made to play politics with a moral issue, and Mr. Bradley was approached with strong in-

ductions, as is often the case when legislatures are quite evenly divided, his reply was characteristic of the man: "I go into caucus only with my conscience." The result was that this man with a conscience had the deciding vote in the Senate and the race-track evil was banished.

New Jersey is not the only State that has suffered much in late years from want of such legislators. Playing politics when great moral issues are at stake has, more than once, brought shame and disgrace upon state and nation.

Is there any remedy? Yes. Let the Christian people who try to divorce their religion from their politics, awake to the fact that they are the responsible ones whenever great moral issues are at stake. Let them learn to vote as they pray. When God's people resolve to go to the polls only with their conscience, then and then only will they be able to see in their law-making bodies noble men who also say: "I will go into caucus only with my conscience."

What our country needs is an irresistible million-tongued demand for true and honest men of conscience to replace men of mere policy and bad politics, both in our legislatures and in the national Congress.

A Loyal Italian Give Us More Like Him When the "Anti-Dry" pledge cards were being signed by many young foreigners in their teens, at the solicitation of the "wet" rebels against our Constitution, one loyal Italian boy who fought under our flag refused to sign. He then went to the Anti-Saloon League headquarters in one of the most beer-cursed cities of America and told about the efforts "to get back beer and wine" that were being pushed among his own countrymen in the Italian district.

When approached by these so-called liberty-loving Americans—breeders of anarchy—this young man said, "No, I fought for the flag; and men like you who try to stir up opposition to the American Constitution and laws are enemies of the flag just as much as the Germans were."

Let the Americanization movement be pushed, for there are many thousands in our country from other lands who, by friendly painstaking on our part, can be made just as staunch and true citizens as this young Italian.

Many Hearts Turn In Sympathy Toward Milton College As our readers receive this SABBATH RECORDER with the picture of President Daland on the cover, and many pages devoted to the Commencement work of Milton College, a deep sense of loss will fill all hearts. This we predict will be the first effect as the RECORDER is opened. But long before the story of the year's work is read and the beautiful testimonials regarding the self-sacrificing service of President Daland are perused, thousands of loving and interested hearts will turn toward Milton in deepest sympathy and a desire to help the college bear its burdens will possess more souls than ever before.

The very hopeful and brave spirit with which that bereaved people face the future is in itself a source of inspiration, and if we mistake not, will bear rich fruit for that good school.

Many people throughout the land will bear a burden of prayer to the throne of grace for the all-sustaining power to be given unto those upon whom the load rests heavily today. And if we mistake not these very prayers will move some who make them to furnish the needed material help without which the college must suffer.

We are impressed with one paragraph published in the Milton College Catalog which came by mail today. It is headed: "Questionable Practices", and we can but feel that the spirit which prompted it has given to Milton the excellent name, in hundreds of homes, by which fathers and mothers have been willing to trust their young people to such a school:

QUESTIONABLE PRACTICES

From previous catalogues it is generally known that the use of alcohol or tobacco, social dancing of men and women together, and the playing of games of chance are forbidden in the buildings or on the grounds of the institution, because the authorities of the college consider such practices detrimental to students during college years. We do not attempt to control the ethical practices of individuals in their private relations, but we nevertheless desire a body of students who can live in comfort without these indulgences. We do not seek problems of discipline. Hence we remind students and parents of students who wish to smoke, dance, or play cards, that there are other colleges in plenty where they may go if they wish to do these things.

REV. WILLIAM CLIFTON DALAND, M. A., D. D.

William Clifton Daland was born in New York City, October 25, 1860. His family was of French Huguenot stock on the paternal side and English and Scotch on his mother's side. When he was quite young his parents moved to Elizabeth, New Jersey, where he received his early education in a private school. While still very young he evinced a passion and a talent for music which throughout his life was a delight to himself and to others. When only fourteen years old he became organist of one of the city churches, a position he held for six years.

In order that he might pursue a collegiate course he entered Brooklyn Polytechnic Institute from which he was graduated with honor. While in the institute he continued his studies in music, giving particular attention to piano-forte and pipe organ. He was a regular attendant at all concerts given by symphony orchestras and other leading musical organizations that appeared in New York and advanced rapidly in his musical studies.

Upon the completion of his college course Mr. Daland began teaching music, as he intended to make that profession his life work. He continued in this work five years, during which he composed several musical pieces of pronounced merit.

But his life work was destined to lie in fields other than music. This profession would greatly contribute to his success in a calling which he would enter but it would not be primary. Mrs. Daland writes in *Fides*, the college annual for 1921, "During the winter of 1883, after a period of religious doubt and depression, he began anew to lead a Christian life and that spring definitely offered himself as a minister of the gospel." With this end in view he spent three years in Union Theological Seminary of New York City. When he entered the Seminary he was a member of the Baptist denomination. But during his course his attention was brought to the principles which the Seventh Day Baptists espoused and after thorough investigation of their tenets he accepted them and became an earnest worker and leader in this denomination. During the last year in the seminary he served the Seventh Day Baptist Church in New York City as supply. His ordination to the gospel

ministry took place in Plainfield in 1886. From then on till the time he became president of Milton College he was actively engaged in pastoral labors with keenest delight and with marked success. His first pastorate was at Leonardsville, New York. Five years later he was called to Westerly, Rhode Island. Then in 1895, as a representative of the Missionary Society he went to London, England, and served the Mill Yard Church as pastor for four years.

While in London he made two missionary trips, the one to Berlin, Germany, in the interests of the Jews. Here he pursued some special studies as time permitted. The other trip was to the Gold Coast of West Africa in the interests of a few black men who had become converts to the faith of Seventh Day Baptists. On his return to America he re-engaged with the beloved people of the Leonardsville Church.

One of the strong characters of the Seventh Day Baptists with whom Dr. Daland became closely associated was President William C. Whitford of Milton College. In a confiding manner the latter had expressed to Dr. Daland the hope that, in the event of his, President Whitford's, death or inability to carry on the work of the college, that he, Dr. Daland, might succeed to the presidency. President Whitford died in 1902. The board of trustees of the college extended a call to Dr. Daland to become president. "This was a perplexing question, and it was many weeks before the decision was made. . . . While the decision hung in the balance, the one weight which inclined it towards Milton was his belief that the college was founded on truth and sincerity, that whatever might be its defects or its lacks, there was nothing meretricious in its ideals." The call was accepted and for nineteen years he literally "poured out his love, his soul", for all that was Milton College.

Dr. Daland excelled as a student in and a teacher of English and as a linguist. He was thoroughly familiar with French, German, Greek, Latin, Hebrew and Anglo-Saxon besides possessing a working knowledge of several other languages. He was an acknowledged authority on philology and English literature. The president of Ripon College once said of Dr. Daland, "He is the most scholarly president of all the presidents in the state of Wisconsin." Notable among his literary works is his "Song of

Songs", a translation from the Hebrew with notes, an authoritative work. For a time he was editor of *Peculiar People*, a periodical devoted to the interests particularly of Christian Jews. As a recognition of his scholarly merits he received not only the degree, bachelor of arts, from the Brooklyn Polytechnic Institute but the degree, master of arts, from Alfred University and the honorary degree, doctor of divinity, from Milton College.

Dr. Daland by his thorough, versatile accomplishments, his broad, sympathetic, considerate nature, his earnest, active, contagious interest and spirit was easily a peer among educators. The high esteem in which he was held by college presidents and other prominent educators of the State is shown by the fact that for more than twelve years he served as secretary of the Association of Presidents and Deans of Wisconsin Colleges. With President Brannon of Beloit College he was instrumental in organizing the Wisconsin Colleges Associated, an organization of nine of the leading colleges of the State. His success in developing a college orchestra of fifty members who were able to render some of the most difficult compositions of some of the most noted musicians further increased the knowledge of his rare ability. The full houses that greeted the orchestra whenever the semiannual Symphony Orchestra Concert was given was a splendid tribute to the excellence of the work of the orchestra done under his direction.

Dr. Daland had suffered for long from an insidious disease. But the genial smile, the cheery spirit, the activity of the body hid from the knowledge of all but his closer friends the seriousness of his condition. During the past winter he was subjected to severe colds which aggravated his condition and weakened him to the extent that he was obliged to relinquish, at first, a part of his college work, and then, later, all of it. Finally, it seemed best that he should go to the hospital in Janesville where he received such help that he was strengthened for his journey to the Battle Creek Sanitarium. Early in the morning of May 19, surrounded by the members of the senior class of the college who gave substantial evidence of their affection for their president in a generous gift, he began his journey to Battle Creek followed with the hopes and

prayers of innumerable friends that God the Father would permit him to come back to us, recovered in health and bodily vigor. Mrs. Daland accompanied him and remained constantly with him till the end, which came on Tuesday afternoon, June 21.

A brief service was held in Battle Creek on Wednesday afternoon in which Pastor Kelly, Rev. D. B. Coon and Dr. C. B. Clark took part. Then the body was brought to Milton on Thursday.

Farewell services were held on Sabbath afternoon, June 25. A few intimate friends gathered with the family at the house for a brief service of scripture reading and prayer. Then at the church, in harmony with Dr. Daland's own spirit and the wishes of the family, a simple service was held. It was not an occasion for intense sorrow and gloom. Rather in spite of the tears and sobs and heartaches there was apparent the atmosphere of victorious achievement, the note of triumph of the Christian faith.

It was a beautiful tribute that there was so much music at the service and that the songs were especially dear to Dr. Daland. Mrs. Katherine Rogers presided at the organ. The church choir under the leadership of Prof. Alfred E. Whitford sang three hymns, "Faith of Our Fathers", "Breast the Waves Christian", "Fight the Good Fight With All Thy Might" and the anthem, "The King of Love My Shepherd Is" (H. R. Shelley). Prof. Leman H. Stringer sang, "Dear Restless Soul, Be Still", (James G. McDeimid).

The pastor read passages from the Holy Word that comfortingly and assuringly promised peace and strength to the sorrowing and reaffirmed that we are more than conquerors through him who loved us. Then he spoke of the outstanding characteristics of Dr. Daland's life, his endurance because he saw and lived with him who is invisible; his intense pure love for all men; and his persistent unselfishness that was a literal copy of his Master "who came not to be ministered unto but to minister and to give his life a ransom for many." Excerpts from letters from intimate friends were read that so naturally testified to this last characteristic.

Six men, professors in the college, carried the remains of their beloved president and co-laborer. These were D. Nelson Inglis, William D. Burdick, Leman H. Stringer,

ger, Alfred E. Whiford, F. Gregory Hall and Harrison M. Barbour.

In 1884 Dr. Daland was married to Miss Agnes B. Norton of Elizabeth, New Jersey. These many years they lived, loved, worked, and sacrificed together with much of the glory of God and the delights of friends to make them happy in every condition. Besides Mrs. Daland he is survived by four children; John N., professor of Latin in Milton College; Clifton, a business man of Battle Creek, Michigan; Stephanie, a teacher in the library school of the University at Madison; and Alexander, a student in Milton College. There also remain of the family born to his parents, George G., an organist and music teacher in El Paso, Texas (friends living in Milton will recall the recital given by him some months ago); Dudley A., a retired merchant living near New York City; Elmer F., a business man residing in Bloomfield, New Jersey; Mrs. J. V. Bonnell, of Elizabeth, New Jersey; Miss Grace Daland, a missionary and social welfare worker; and Mrs. George Winter, of Joplin, Missouri. Dr. Daland was the firstborn of his family and his death the first break in the circle of brothers and sisters.

All Milton mourns his death. The denomination bows in sorrow for a great leader and wise, loving counsellor has fallen. A multitude of friends are bereft of a choice friend and a rare spirit. The church sorely misses a devout friend and supporter. Milton College is broken-hearted but not unto despair. To weep without hope and faith would defeat the genius of the life, spirit, example and constructive teachings of their optimistic president. The forcefulness of his desire and effort for the students is so strikingly embodied in a paragraph in *Fides* that I insert it here—"Whatever mistakes and failures President Daland may have made, however short of his ideals have been the achievements in the college, there is no doubt of the nearness of his relation to Milton students.

"'Prexy' at Milton is no perfunctory student slang, but a term which on the lips of the boys and girls in Milton College is equivalent to 'Father' in the home. Many perplexing problems were always before him, many times he must have seemed stern against the wish of his own heart, but his one personal desire was to have his boys

and girls love him, and that desire has been granted."

The presentation of this sketch, the writer realizes, is a bit formal and altogether inadequate an interpretation of the man and his comprehensive life. Others have written and others will write messages which, if placed alongside this more formal statement of the events and interests of Dr. Daland's life, will give the reader a finer, truer, revelation of the wonderful life of William Clifton Daland.

HENRY N. JORDAN.

THE FUNERAL SERVICE

On the morning after the service I wrote an article emphasizing Dr. Daland's especial contribution to the Seventh Day Baptist cause, and the opening paragraph concerned the funeral service. Now Professor Alfred asks me to speak of it more in detail, though he had doubtless not seen the article when he wrote me.

The fact is that I can not remember the details very well, for like a good many other people in those long hot weeks I was about tired out. Before coming up to Milton I had spoken eight times in eight successive evenings, with only one breathing spell in between. But my general memory of the service is that it was perfect.

There was a short service first at the house—just a few blessed words of scripture and a brave little prayer by Pastor Jordan, who all along assumed that the grace of God would be sufficient to sustain the bereft ones. There was something grand and fine and Christian in that, though the man might well have been tempted, and was tempted, to give way to sheer grief.

Then the cortege moved down the hill to the church, where the faculty and student body were drawn up on either side of the approach, a guard of honor. The organ welcomed him as a conqueror, and presently he lay before the pulpit where he had himself so often stood, where, for instance, he stood on the twenty-third of November, 1918, to speak words of consolation for the dead Pastor Randolph. Close to him were seated the family, and beyond, at his feet, were the president of the University of Wisconsin, the president of Beloit College, and the Catholic president of Marquette University.

Here my memory almost gives out, for the sense of our loss was strong upon me. But the pastor began to read scripture, choosing from both Testaments what was fullest of hope and courage, and leading up in this way to each piece of music. Thus the shepherd's psalm led to the anthem that Dr. Daland so loved—"The King of Love my Shepherd Is, whose goodness faileth never." Thirty years ago that used to be sung a good deal in the Plainfield church, with Art Titsworth or William Daland at the organ and Dave and Nettie and Nan and Dr. Frank in the choir. They will forgive these shortened names, for the sweetness of memory they bring back.

All the way through the service there was the calmest assurance that this death was no defeat, but the crown of a victorious life. It appeared in the solo by Professor Stringer, with its insistent repetition of "trust, trust, trust". It appeared in the pastor's prayer, and in his fine character sketch of President Daland, where he dwelt on the essential unselfishness of the man. This was the victory of self-sacrifice, not of self-seeking, and it seemed to me that every heart must have seen the grandeur of such self-sacrifice, rising in a monument of song.

When the service was over, and they came to bear him to the rear room, where all might look once more upon his face, the audience arose to do him honor, but the first on their feet were the three presidents who had so come to value him. Then the organ took charge of the moment, and tenderly led us all past the white countenance, once so mobile, now so grave and quiet. There was both English and Scotch blood in him, but in death he looked his French ancestry, and needed only a great lace collar to have made him a portrait of the seventeenth century. God made all men of one blood to dwell upon the face of earth, but it takes sorrow and suffering to draw men of different ancestries into one family.

Afterward President Birge, of the university, who has himself lately lost both a son and that son's mother, remarked upon the character of the audience. These were New England faces. Nowhere else, he thought, in the whole State of Wisconsin, could so homogeneous a congregation be found. Their sorrow was that of Puritan stock, deep rather than demonstrative.

They followed the hearse to the grave-

yard and stood in mute submission to see the last of the earthly phase of their beloved. There had been a shower to temper the dreadful heat, and earth was full of bird voices. And so they left him—yet not him, but only the bit of earth on which his spirit had for a moment rested, even like a bird on some spray of bloom.

EDWIN HERBERT LEWIS.

[The following brief items have appeared in the Brookfield, Alfred and Westerly papers, in which we know our readers will be interested.—T. L. G.]

DR. WILLIAM C. DALAND

News has recently come to us of the death of Dr. William C. Daland, President of Milton College and former pastor of the Seventh Day Baptist Church at Leonardsville. Of his distinguished services to the cause of education it does not, perhaps, become us to speak here. It is sufficient to say that the place he occupied in the ranks of learning was no mean one. There remains something to say of the well-loved pastor of a little country church.

William C. Daland came to Leonardsville in 1886—a young man, fresh from college. Into the work of his first pastorate he threw all the energy and fire of youth. The little church on the hill prospered as it never prospered before. Denominational activities of all kinds were quickened by the force of his virile personality. Devotional music, under the guidance of his artist's hand, became a thing of beauty, a source of pride to a genuinely music-loving community.

In 1891 he left Leonardsville and went to Westerly, R. I. Some two or three years later the duties of his calling summoned him across the ocean to the little Seventh Day Baptist Church in London. There he remained until 1899 when he once more returned to the scene of his earliest labors. In 1902 he left this community for the last time, to assume the presidency of Milton College. There the remainder of his useful and brilliant life was spent.

Of his character and attainments let those speak who knew him best. A man of the world in the best sense of the word, a kindly friend, a sympathetic pastor—these are the phrases one hears when those are gathered together who knew and loved him. The

world is the poorer for his loss; but so long as there floats out over the sunny fields the mellow voice of the old organ whose keys his fingers loved to caress, so long shall his memory dwell in the hearts of a community made richer for the years he spent in it.—*Brookfield Courier*.

DEATH OF PRESIDENT W. C. DALAND

William C. Daland, president of Milton College, after several weeks of illness, died at the Sanitarium Hospital, Battle Creek, Mich., June 21, 1921.

President Daland was born in New York City, October 25, 1860. He received his early education in the public schools of Elizabeth, N. J. At the early age of fourteen he became organist of one of the large churches of New York City, a position which he held for six years. He then entered the Brooklyn Polytechnic Institute, from which he graduated with high honors with the degree of Bachelor of Arts.

For three years President Daland was a student in the Union Theological Seminary of New York. Later he received the degrees of Master of Arts from Alfred University and Doctor of Divinity from Milton College.

He has been pastor of several Seventh Day Baptist churches; in Leonardsville, N. Y., Westerly, R. I., and London, England.

The great work of his life has been done at Milton College where he was been president for nineteen years. For more than twelve years he has been secretary of the Association of Presidents and Deans of Wisconsin Colleges. In connection with President Brannon of Beloit College he formed the Wisconsin Colleges Associated, which recently launched a campaign for funds which attracted attention all over the country. Wisconsin has lost another one of her great educators.—*Alfred Sun*.

MEMORIAL SERVICES IN WESTERLY, R. I.

Linguist, educator, musician, pastor and friend—William C. Daland, late president of Milton College, was all these, speakers brought out who on Sabbath morning paid tribute to his memory at the special service held in the Pawcatuck Seventh Day Baptist church. The speakers were Rev. Clayton A. Burdick, D. D., pastor of the church here of which Dr. Daland was a former

pastor, Mrs. O. U. Whitford, whose husband was the pastor preceding Dr. Daland, Dr. Edwin Whitford, who knew Dr. Daland in Leonardsville, N. Y., John Loughhead and John Austin, who well remembered his pastorate here. Music for the service under the direction of John H. Tanner, chorister, included the presentation of Dr. Daland's "Te Deum" and a hymn of his own composition, the words for which were written by Miss Mary Stillman, of Providence, who was among those in the congregation yesterday. A solo, "Thy Will Be Done", was sung by William H. Browning.

Mrs. Whitford told of Dr. Daland's life, of his ambitions of youth, how they were at variance with those of his parents who desired that he enter the business field, of his rise in musical circles in New York City, of his brilliancy in school and college, of his conversion and early ministry among Seventh Day Baptists and his later ministries which took him to London and the Gold Coast of Africa; of his educational work, for which he perhaps is widest known, and paid a glowing tribute to his accomplishments at Milton, as president of the college. His devotion to his work and perseverance in overcoming tremendous obstacles sapped the strength from his over-tired body, and the end came after an unsuccessful attempt to regain his health at Battle Creek Sanitarium.

Dr. Whitford told of Dr. Daland's pastorate at Leonardsville, N. Y., which he remembered as a boy. He drew a vivid picture of the pastor who came from the city to administer to the spiritual needs of a decidedly rural community. He was at first received by the farmers much as a dude—for Dr. Daland was very careful about his appearance—Dr. Whitford said, but the distant feeling rapidly disappeared as Dr. Daland worked among them, sympathized with them, admonished them and loved them. When he left that pastorate he left a devoted congregation behind him. Dr. Whitford's talk was made interesting by little anecdotes which he had remembered, one of which related to a hymn which Dr. Daland composed while riding over a rough country road, so rough that most men's power of expression would have been used for a far different purpose.

Mr. Loughhead and Mr. Austin told of Dr. Daland's work in Westerly in the early

thirties. They referred with feeling to his accomplishments in the church and paid a tribute to his character, his learning, his talent as a musician, his leadership, and told of the admiration he commanded among those in this community not only in his own but in other churches of Westerly.

Dr. Burdick spoke of his early acquaintance with Dr. Daland when the two had adjoining pastorates, and of his intimacy with him since. He spoke of him as a great teacher and musician and referred to his national reputation as a linguist.

Prior to the conclusion of the service a brief period of silent prayer was engaged in by the congregation.—*Westerly Sun*.

WHAT TO DO WITH THE SURPLUS CHINA FAMINE FUND

To the Pastors and Ministers of all Churches Co-operating in the China Famine Fund Appeal:

The American Committee for China Famine Fund upon receipt of a cable from Peking in early June stating that actual famine needs had been met, felt that the task for which it had been appointed had been accomplished and brought its campaign for funds to a close. While the committee recognized the probability that many post famine needs, such as the re-establishment of homes and care of orphan children, etc., would appear, it took the position that such needs, so far as the American Committee was concerned, might properly be referred to the missionary agencies of the churches at work in China.

In view of the sudden end of the American Committee's appeal, it is probable that sums of money contributed by churches and individuals for famine relief are now in the hands of local church treasurers. Many of these officers may be in doubt as to what should be done with such funds since the American Committee's announcement. The American Committee has no desire to receive these church funds. On the other hand, there is no doubt that the American missionary agencies working in China will be compelled to face serious post-famine problems such as have been referred to above.

The Protestant churches have been represented in this famine appeal by the Committee on Church Co-operation. This committee in view of all the circumstances urges

that all moneys for the China Famine Fund now in the hands of local church treasurers or which may later be received, be remitted to the foreign board of the denomination concerned. This recommendation has the full approval of Mr. Thomas W. Lamont, chairman of the American Committee for China Famine Fund.

Such action will insure the use of these funds for forms of relief which the American Committee can not undertake yet which are an inevitable result of the famine.

If such moneys are sent promptly to the foreign boards, it will be possible to learn at an early date just how nearly adequate the funds available are for China's needs.

Yours sincerely,

ROBERT E. SPEER,

Chairman Church Co-operation
Committee.

CHURCH CO-OPERATION TO BE CONSIDERED AT CHAUTAUQUA

The final week of the season of lectures and studies at the old Chautauqua in New York State is usually devoted to special conferences for ministers and other Christian workers. This year, in addition to other attractive features, the final week, beginning Sunday, August 21, is to be devoted to some special phases of Christian co-operation, under the general auspices of the Federal Council of the Churches of Christ in America.

A preliminary conference will be held on Sunday afternoon, conducted by Dr. Herbert L. Willett of the Chicago office of the Council. Monday, August 22, will be Christian Education Day, and addresses will be made by Dr. B. S. Winchester, formerly secretary of the Federal Council's Commission on Christian Education, and by Dr. Charles S. Macfarland, general secretary of the Federal Council, who will speak on "The Story of the Federal Council", and "Ideals and Methods of the Federal Council".

Tuesday, August 23, will be Church Federation Day. Dr. Roy B. Guild, secretary of the Commission on Councils of Churches, will speak on "Community Conquest by Co-operating Churches", and will conduct a conference on the problems of local federations. It is expected that a number of the secretaries of local Federations will be present and participate in the program.—*Federal Council*.

COMMENCEMENT AT MILTON COLLEGE

The fifty-fourth annual commencement of Milton College was of an usually high order. The exercises began on Friday night, June tenth, and closed the Thursday night following. Unlike most institutions almost all the students of Milton College remain in Milton until the last event of commencement week. Many of them are necessary to the program that are presented. This year was no exception to that rule. The exercises presented all showed careful and thorough preparation.

ANNUAL SERMON

The annual sermon before the Christian Associations was delivered by Rev. S. A. Sheard, pastor of the Milton Junction M. E. church.

The services began with the singing of several songs, after which prayers were offered by several students. The scripture lesson was read by Miss Dorothy G. Maxson, president of the Y. W. C. A. Then after an unusually pleasing anthem sung by a girl's choir, Mr. Kakuske, president of the Y. M. C. A., introduced the speaker of the evening.

Mr. Sheard, well known to all of the students, gave a very worthy and inspiring sermon. He believed that every one should take an optimistic attitude toward the present economic and social unrest. He expected a great religious revival in the near future, and after tracing the course of the last five great revivals and their key-notes, he clearly and logically showed that the next great revival should purify the economic order. By bringing better ethics or a stronger religion to bear upon the economic order, the present unrest will be overcome. He emphasized very strongly that new ideals of unselfish service are needed and that such ideals will furnish the keynote to the coming great revivals.

LYCEUM NIGHT

Milton students, townspeople and commencement visitors were treated to an excellent entertainment in the gymnasium-auditorium on the evening after Sabbath, June

11, when the four literary societies held their annual joint session. A varied program of music, dramatics and oratory was presented by representatives of the different lyceums.

The principal feature of the evening's entertainment was a comic operetta, "Bluebeard", given under the direction of Miss Hazel Greatsinger. The title role was taken by Albert Babcock, with a supporting cast that included Miss Vivian Hill as Fatima, Miss Elma Mills as Sister Anne, and Leon Maxson as the gallant brother of the two women. Bluebeard's dead wives were represented by the Misses Gladys Coon, Catherine Shaw and Edith Crosley. Arthur Mills played piano accompaniments for the singers and Merlin Chadsey served as stage manager.

Musical numbers were furnished by the Treble Clef and the Miltonian String Quartet. The latter consisted of the Misses Ardis and Constance Bennett, Goldie Davis and Doris Randolph, accompanied by Miss Mildred Campbell.

Clyde Arrington delivered a short address on the question of allowing American vessels free passage through the Panama Canal, in which he declared that all ships, regardless of their ownership, should be required to pay toll. Miss Florence Huetton gave two recitations, both of which were well received by the large audience. The program closed with songs by the Glee Club.

BACCALAUREATE SERMON

When it became evident in the latter part of May that President Daland would not be able to deliver the baccalaureate sermon in accordance with his usual custom, one of his closest friends in the Wisconsin Colleges Associated, President Melvin A. Brannon of Beloit College, was asked to speak on this occasion in President Daland's place. President Brannon generously consented, although it was necessary to bring him in an automobile from Lake Geneva where he had a similar engagement only a few hours before speaking in Milton.

The theme of the evening was "Culture and Religion". President Brannon said that the great task of the college men and women of today is to save the culture and religion of this age. St. Paul accused the Greeks of being pleasure loving, proud and an ungrateful people and can we of today say that this accusation does not apply

to us? The attitude of the home toward culture and religious training has changed a great deal in the last few years. As Americans we glorify machinery and wealth more than the individual and lay the emphasis on the end rather than the means.

Culture he defined as not that which you have but rather an attitude by which you may grow into something greater. Culture helps the better things to prevail. Religion is the highest possible expression of one's self and is sometimes spoken of as reason and the will of God. The kingdom of God resides in you, not in a church or creed.

An analysis of this age shows that the world is drifting from culture and as graduates, it is your duty to make prevail that sense of beauty and culture so that the spirit of religious thinking may be dominant. The most promising and the richest age of service is before you and it is your challenge to strengthen and maintain that degree of culture and religion which this age possesses.

SCHOOL OF MUSIC RECITAL

On Monday night the pupils of the School of Music presented a varied program of piano and violin selections and vocal solos. One student was graduated in the pianoforte course, Miss Ruth Schlagenhauf, of Farina, Ill. While the program was long, it was so varied and excellent in execution that its length was forgotten. The teacher of violin has been Miss Goldie Davis, a member of the college senior class. Professor Stringer has had charge of the vocal work, and while Miss Alberta Crandall has been in California since January seeking health her place as teacher of piano has been ably filled by Miss Beth Bingham. Milton people are all happy to know that Miss Crandall will return this fall restored in health and more enthusiastic than ever.

SEVENTEENTH ANNUAL SHAKESPEAREAN PLAY

The "Merchant of Venice" was presented under the direction of Professor L. H. Stringer to a very large audience for the second time since Milton has given Shakespearean plays.

The cast was as follows:

- Shylock Joe E. Johnson
Duke of Venice Leon I. Maxson
Prince of Morocco N. D. Mills

- Antonio A. Lester Pierce
Bassanio Leo L. Lanphere
Salanio C. A. Baker
Salarino H. P. Kakuske
Gratiano Floyd F. Ferrill
Lorenzo Bruce W. Thorngate
Tubal Arthur M. Mills
Launcelot Gobbo M. D. Davis
Old Gobbo Chester D. Newman
Leonardo Carroll L. Hill
Balthazar and Stephano William H. Moeller
Clerk of the Court R. H. Sholtz
Nerissa Lois Atkinson
Jessica Goldie Davis
Portia Lenore Kumlien

The interpretation of the character of Shylock, played by Joe Johnson, was one of the best pieces of amateur acting Milton has ever witnessed. The perfect character portraying and the clear enunciation were worthy of a professional actor. Leo Lanphere as Bassanio, played the part of the care-free young lover very creditably. In contrast to this character, the melancholy Antonio was made very real by the silent acting of Lester Pierce. The two Gobbos, Milton D. Davis and Chester D. Newman, were excellent comedians. The leading lady's part, that of Portia, was admirably executed by Miss Lenore Kumlien.

Excellent music was furnished by the Milton College Orchestra under the direction of L. H. North.

Professor Stringer was ably assisted in the coaching by Miss Zea Zinn.

Milton College deserves great praise for her high standard dramatics.

CLASS DAY EXERCISES

A large audience assembled in the gymnasium Wednesday afternoon at 2.30 to attend the annual class day exercises.

Clifford Thomas, the class president, opened the program with a short speech saying that because of the serious illness of President Daland, their entire program of the usual jolly nature had been changed, and that there would be no applauding or cheering. However, the diligent seniors proved their versatility since the program proved to be a very fine arrangement.

A piano trio was then well played by Miss Gertrude Gessler, Mildred Palmiter and Vera Coon.

Sybil Reid read the class history, each member arising and standing as they were mentioned.

The violin instructor of the college, Miss

Goldie Davis, played a beautiful violin solo, which was followed by a reading by Myrtelle Ellis.

Floyd Ferrill then favored the audience with a vocal solo.

Farewell remarks were given by Lester Pierce, in which he spoke eloquently of the influence of President Daland and faculty, and of reasons why students return to Milton College.

The whole class arose together and sang.

Pastor Jordan closed these beautiful exercises telling of the love and tribute of honor which this class had shown to their President, and giving a short prayer for President Daland, the class and their college.

COMMENCEMENT EXERCISES

Thursday morning dawned bright and clear for the graduation exercises of the class of 1921. At 9.45 a long procession formed in the Main Hall, headed by junior ushers, composed of the Treble Clef, Glee Club, faculty, and the dignified seniors. As the procession entered the gymnasium-auditorium, the audience arose and sang with them, the hymn, "O God, Our Help in Ages Past". After all were seated upon the beautifully decorated stage, the Rev. Sylvester Stephen Powell offered the invocation. The Treble Clef sang the chorus, "List! the Cherubic Host", from the "Holy City", by Gaul.

The commencement address, "The Mind of Democracy", was given by Rev. Harris Merrill Barbour. This wonderful address provoked markedly favorable comment from the entire audience. It was masterful in composition with great clarity of expression, which, delivered in Professor Barbour's eloquent style, made it a masterpiece.

The Milton College Glee Club then sang a chorus, "Men of America", arranged by Granville Bantock.

Professor Whitford read the Annual Statement which is reprinted in another column.

A chorus by both the Treble Clef and Glee Club under the direction of Professor Stringer followed. It was "The Lord is Great", from Haydn's "Creation".

Then the degree of bachelor of arts was conferred on twenty-one young people by the acting president, Professor Alfred E. Whitford.

Mr. Walton H. Ingham read a letter of encouragement which was to be sent to Mrs. W. C. Daland at Battle Creek, and reported of the serious condition of President Daland.

Benediction followed by Rev. Edgar Delbert Van Horn.

Following is the list of Seniors and their respective theses.

DEGREES CONFERRED

Bachelor of Arts

Vera Evelyn Coon, *cum laude*

Thesis—A Comparison of the Educational Systems of Rabelais and Rousseau, taken from "The Life of Gargantua and Pantagruel" and "Emile."

Henry Arthur Curtis

Thesis—A Qualitative Analysis of Glacial Rock of Milton and Vicinity.

Goldie Estelle Davis

Thesis—The Influence of Dorothy Wordsworth upon the Works of William Wordsworth.

Myrtelle Lula Ellis

Thesis—A Catalogue of Plane Curves.

Floyd Fay Ferrill

Thesis—Maxima and Minima of Functions of Two Independent Variables.

Ruby Elizabeth Fetherston

Thesis—Social Problems discussed by Victor Hugo in his Novel "Les Miserables."

Elizabeth Mary Fletcher

Thesis—Art in the Nineteenth Century.

Gertrude Enid Gessler, *cum laude*

Thesis—Poems of the World War.

Noble Curtis Lippincott

Thesis—The Importance of the Muskrat.

Neal Dow Mills

Thesis—A Determination of the Chemical Content and Physical Properties of Certain Cosmetics.

Mildred Ream Palmiter

Thesis—Growth and Development of Romanticism in France.

Mary Madeline Pepper, *cum laude*

Thesis—The Optimism in Robert Browning's Poems.

Arthur Lester Pierce

Thesis—Habits and Characteristics of the More Common Snakes of the United States.

Vincent Raukuce

Thesis—Some of the Important Contributors to Organic Chemistry and their Contributions.

Bertha Sybil Reid

Thesis—French Peasantry as portrayed by George Sand.

Ruth Zinn Schlagenhauf, *cum laude*

Thesis—Weeds of Southern Wisconsin.

James Irish Stillman

Thesis—A Contour Survey of the Main Portion of Milton Village.

Edith Lyle Stockman

Thesis—The Westward Movement, 1750-1800.

Clifford Clarke Thomas

Thesis—Through Anglo-Saxon Eyes.

Dorothy Kent Wheeler
Thesis—Mountains in English Poetry of the Nineteenth Century.

Hazel Irene White

Thesis—A Comparison of the Heroines of Victor Hugo and Emile Augier.

CLASS HONORS

During the commencement exercises, Thursday morning, and immediately following the Annual Statement by Professor Whitford, the announcement was made of those students that had won scholarships and honors in the classes. The honors are based upon the scholarly ability of the student. The first honor of a class carries with it a scholarship for the next year at college.

Freshman class—First honor and the sophomore scholarship, Miss Edna May Sunby.

Second honor—Mr. Clyde Ellsworth Arrington.

Sophomore class—First honor and the junior scholarship, Miss Catherine Shaw.

Second honor—Miss Doris Randolph.

Junior class—First honor and the senior scholarship—Miss Ruth Maribel Babcock.

Second honor—Miss Mabel Florence Arbutnot.

Senior class—First honor—Miss Vera Evelyn Coon.

Second honor—Miss Mary Madeline Pepper.

Mention was also made of the fact that James Irish Stillman had been recommended by the faculty to the president of the University of Wisconsin as the Milton College graduate scholar to that institution for next year.

OUTLINE OF COMMENCEMENT ADDRESS, "THE MIND OF DEMOCRACY"

PROFESSOR HARRIS M. BARBOUR

Introductory—i. The mind is like a pipe organ.

i. e. Key ideas control the muscles, affect action of the key ideas.

ii. The shaping of these master ideas is practical work.

But governing concepts, like stops e. g. Locke cast "human equality". Plato cast "God".

Thesis—Important practical work is the shaping of one most mastering idea, "Democracy".

I. The notion of Democracy is the notion of that which rules in human life.

1. The individual is ruled by the springs of interest which constitute the self.

2. Democracy is the rule of the springs of all the selves.

3. Therefore important to shape "Dem".

II. The notion of Democracy is the notion of that which is coherent in human life.

1. In the individual self, the most interesting feature is the presence of other-regarding impulses.

2. Every social institution is created by other-regarding impulses in the social body.

3. Very important to have a social philosophy just now when constructive social action is demanded.

III. The notion of Democracy is one concerning which there is no agreement.

1. As respects, the individual, three views of the role of other-regarding impulses are unsatisfactory.

2. In society, ditto.

3. Therefore important to come to an agreement regarding these ruling springs of society.

IV. The notion of Democracy is a notion which has persistently taken a remarkable form—of constructive influence.

1. The essence of this persistent idea is the assertion that Democracy is an organism, a body made of men.

2. This involves a more satisfactory view of the role of other-regarding impulses in the individual and in society.

3. This idea produced the extraordinary social phenomena,—International Israel, and Catholic Church.

4. Therefore its dominance in some form adapted to this age, might be expected to prove a valuable constructive force.

V. The notion of Democracy is identical with religious master-notions.

1. "God" equals the ruling, cohering, body principle in all selves.

2. The importance of identifying the Spirit of Democracy with the Spirit of God was seen in the devotion of soldiers to the One when made of men,—America made of men.

Practical Application—

i. Religious thinking is important for social welfare.

i.i. Religious thinking is rare and slighted.

i.i.i. The dearth of religious thinking is due to a notorious poverty of religious ideas.

i.v. Therefore educational institutions should furnish the mind of Democracy with concrete religious ideas.

ANNUAL STATEMENT OF MILTON COLLEGE

REMARKABLY PROGRESSIVE YEAR REPORTED

The presentation of the annual statement by our beloved President Daland at the commencement exercises, has in recent years attracted wide interest. It is a matter of profound regret to us that he can not again at this time review the school activities since last Commencement and open the way for us to the promise of the future. This statement has therefore been prepared jointly by several members of the faculty.

We have passed through an unusually successful year of work. The number of students has been larger than in the preceding year, there being 113 students enrolled in the college department. The largest class in the history of the institution is being graduated today. The work of the year has been characterized by a fairly satisfactory degree of scholarship, by steadiness of purpose on the part of the students and by great loyalty of the students to the ideals and purposes of the college. A very pleasing community of interest has been manifest in the spirit of the student body in all their deliberations. A remarkable unanimity has prevailed. The members of the faculty find great joy, we can assure you, in working with those students who are dominated by the ideals of Christian courtesy and by a serious purpose to seek the best.

Unusual achievements in several fields of student activity have made the past school year a notable one.

ORATORY

Thirty-six students wrote and delivered orations this year. Out of this number, eight were chosen, two from each literary society, to speak in the annual oratorical contest. The general opinion is that this was one of the best, if not the best oratorical contest ever held in Milton College. Mr. Herbert P. Kakuske won first prize in the men's division with the subject "Does Education Pay?" while Miss Etta Hodge, with the subject, "Our American Woman", was awarded first place among the women.

Intercollegiate debating, which was dropped during the war, was resumed this year with a moderate degree of success, Milton winning three out of five debates. With four of the all-college debaters back in school, together with the six freshmen de-

baters who so thoroughly defeated the Carroll College freshmen, it would seem that Milton's forensic prospects are very bright.

MUSIC

The School of Music has had a successful year in spite of the fact that Miss Alberta Crandall, the director, was compelled in January, through ill health, to give up her work temporarily. We look forward with pleasant anticipation to her return next fall and to the resumption of the work she has so successfully carried on. Work in the Piano department has gone forward under the competent instruction of Miss Beth Bingham, and the various musical organizations of the college have achieved notable successes. On the twenty-third of December the Milton Choral Union, an organization now numbering one hundred and twenty-five voices, together with the Milton College Orchestra, presented Handel's "Messiah" in a manner that aroused most favorable comment among music lovers outside of Milton. Likewise on March 17, the Milton College Symphony Orchestra of fifty-five pieces gave without doubt the best concert ever given by that organization. At this time they played Haydn's Thirteenth Symphony. Later in the year the orchestra played at the Wisconsin Music Teachers' Convention held in Janesville. Musicians throughout the State made very favorable comment on the orchestra's work. Since President Daland's illness, rehearsals have gone forward under the able direction of Mr. L. H. North.

Surely the Glee Club was never better. With a well-balanced program they gave fourteen concerts before large, enthusiastic audiences in Wisconsin, Illinois and Michigan. The Treble Clef, deprived of their leader early in the year, did not give their annual concert. The band, under the direction of Joe Johnson, is somewhat larger than usual and has rendered valuable service to the Athletic Association.

DRAMATICS

We can not afford to omit reference here to the remarkable presentation of Shakespeare's "Merchant of Venice", on this stage night before last. This is the seventeenth Shakespearean play presented by students of Milton College and is pronounced by many the best of them all.

ATHLETICS

The athletic work of the college this year has been carried on in a very creditable manner despite the failure to secure a physical director. The supervisory work of this department was divided among various members of the faculty. Mr. Leo L. Lanphere and Miss Jessie Post conducted the gymnasium classes, and the basketball and the baseball teams were coached by Mr. Lanphere and Mr. C. W. Crumb respectively. Mention should be made of the fact that Milton engaged in intercollegiate tennis this year for the first time, largely through the untiring efforts of Mr. Alexander K. Daland, the season has been very successful.

The outlook for Milton's future in athletics is very bright. The Alumni Board of Physical Education has been fortunate in securing Mr. George H. Crandall, class of 1914, as director of physical education for the next three years. This department will be developed to its fullest possible extent, including a reorganization of the conduct of the gymnasium classes with the view of giving each student ample opportunity for exercise and training. Classes will be organized to train our graduates for work in coaching in the high schools of the State. The aim of Mr. Crandall and the board will be to make the maximum use the privileges of the gymnasium.

For the last three years Milton College has taken high honors in the State Latin contest, sometimes winning second place and never lower than third. In the present year Miss Mabel Arbuthnot of the junior class won for Milton the third place in a much more difficult contest than in former years.

PRESS AGENTS

The publicity work of the college has been especially effective this year, due to the organization early in the fall of a Press Bureau composed of Mr. Arthur M. Mills, Mr. Lowen G. Merrill and Professor Stringer. Through the faithful efforts of Mr. Mills, college news items have appeared almost constantly in the leading papers of the State and at times in the Chicago papers. Information concerning the recent tennis match with Leland Stanford University was sought by the Associated Press.

Attention should be called to the Milton College annual, *Fides*. This is the first college annual, so far as we know, that Milton

has published. The plan was sponsored by the Milton Forward Movement. Great credit is due to Mr. A. Lester Pierce of the senior class, who has made a most proficient editor-in-chief, and also to Mr. Lowen G. Merrill, whose business enterprise made the project possible. It is a book of whose contents and mechanical excellence we have reason to be proud. That an undertaking of this magnitude should be carried out in a student body the size of Milton and that without financial loss speaks highly for the staff.

SCHOLARSHIP

A few weeks ago Milton College was visited for one day by two representatives of the Department of Public Instruction of the State of Wisconsin. The visitors were Dr. Carter Alexander, the first Assistant State Superintendent, and Dr. Frank C. Touton, State High School Supervisor. These men visited our classes and addressed the student body and particularly the senior class. It appears that 74 per cent of our graduates for the last ten years have engaged in teaching. The State therefore has an interest in becoming better acquainted with our equipment for training teachers and in bringing to us by way of suggestion all the help that it is possible to give.

Let me read you two paragraphs from the formal report of the state superintendent on the visit of these two men.

"It is a real pleasure for me to write you that the men of this department find much to commend in the work of Milton College. Your student body is composed of a serious-minded group of young people who show such sincerity of purpose, open-mindedness, and undivided attention as to guarantee that sound preparation is being gained for a life work of true social service.

"Your faculty is made up of men and women who give without reservation in order that the experiences of the students may be enriched through such helpful contacts between student and teacher as may be had in a small college. I am glad to report that much of the instruction work observed is of a distinctly high grade, and provides an object lesson in good teaching technique for the observation of student teachers."

Prospects for new students are about as they usually are at this time of year. Other

colleges report that at least sixty per cent of their students are influenced to come by alumni and friends of the college. No doubt the percentage is still higher with us. Therefore the size of our freshman class next fall depends mainly upon the interest displayed by the alumni and friends as well as the student body in securing new students this summer.

FACULTY CHANGES

After a period of eight years of splendid service as professor of philosophy and history, our friend, Professor Barbour, the speaker of the morning, is severing his connection with Milton College to go into other fields of labor. That we shall miss him is evidenced by the fact that our graduating class chose him to give us the inspiring address which we have so greatly enjoyed. That heaven's richest blessing may attend him and his family wherever he goes is the ardent wish of students, teachers and citizens of Milton.

We are happy to announce that Professor Charles B. Clark, now at the University of Michigan, will commence his work as professor of philosophy and education next September. His coming has an added significance in view of the large number of young people whom we are preparing for the teaching profession, to which reference has already been made. We look to him to develop the department of education and put it on a more efficient basis. Professor W. Alexander Kenyon of the department of biology leaves the institution at the end of this school year to enter the University of Wisconsin for graduate study. Arrangements are now being made whereby instruction in this important field will be maintained next year on the high standard of recent years.

The department of physics is to be materially strengthened next year by the addition of an instructor of physics who shall give the major portion of his time to that work. Mr. A. Burdet Crofoot, a graduate of Alfred University this year, has been appointed by the board of trustees to this position.

FINANCES

During the last twelve months, the endowment funds of Milton College have been increased by about \$4,000 so that our total endowment now amounts to \$238,000. One-

half of the increase came from the bequest of Mrs. Julia A. Saunders and the balance is the result of the labors of the late Rev. L. C. Randolph.

The condition of the income and expense account of Milton College is very gratifying indeed to all friends of the institution, for the income has exceeded the expense and the treasurer has reduced the indebtedness of the college by \$1,450 and still has a substantial balance in the treasury. This pleasing result has been made possible by two new sources of income during the past year. One is the "Give or Get" fund urged by our friend, Mr. Ingham, by which trustees and others promise to give or get at least \$100 a year for five years to meet the current expenses. The plan is to raise \$4,000 a year in this way. On this fund \$1,470 have been paid in this year. The other new source of income was the Thanksgiving free will offering made by the Seventh Day Baptist churches of the Northwestern Association. This fund amounted to \$3,384. On behalf of Milton College I wish to express to these churches our deep appreciation of their offerings, the giving of which has made it possible to close this year without a deficit.

IMPROVEMENTS

The needs of Milton College are always pressing. Growth demands increased needs. Milton College is growing not only in numbers but in her scope of usefulness. It would not be possible nor proper here to enumerate in detail the needs of Milton College. Three needs however are very pressing.

1. A productive endowment of at least \$300,000.
2. A suitable housing of the School of Music.
3. A dormitory for men.

Let the friends of Milton College take courage from the favorable reports of our growth both in usefulness and in a material way, and help us to make possible in the immediate future the fulfilment of these needs. But above all let us be boosters for Milton College. The institution never had a brighter future. Let us take for our slogan, the words which our beloved president has so often uttered and which he himself, I am sure is repeating in spirit, "Milton's best days are yet to come."

ALUMNI LUNCHEON

All records for attendance at Alumni luncheons were broken Thursday afternoon when 240 alumni, students, and friends, assembled at the gymnasium for the annual gathering. After the banquet, which was served very tastily by the women of the W. V. I. Club, the Alumni Association was called to order by its president, Dr. L. M. Babcock, '98.

Reports from the officers of the association, and from the Alumni Board of Physical Education were presented.

Then the meeting was turned over to the toastmaster, Rev. H. C. Van Horn, '98. Speeches were given by Dr. L. A. Platts, D. D. S., '03, during which he succeeded in extracting over \$200 from those present toward the purchase of a piano for the reception room of the Ladies' Hall by Dr. E. S. Bailey, and by Professor F. G. Hall, '17.

SENIOR RECEPTION

Thursday night found the gymnasium-auditorium beautifully decorated by the industrious juniors with ferns, plants, rugs, tables, chairs, and "everything neat" for the last event of commencement week,—the senior reception.

At about eight o'clock the twenty-one seniors arrayed in sparkling gorgeous party gowns and suits, headed by Professors Whitford and Barbour, with their wives, stood in line in front of the stage, while congratulating friends, carefully ushered about by the juniors, gave their last bit of advice, or their good wishes for the future.

When the last senior's hand had been well shaken the guests were served sherry ice cream and wafers.

At about eleven-thirty, the reception began to break up and the happy, yet sorrowful, seniors departed from their last student function of Milton College.

LETTER FROM MRS. TRAINER

DEAR BROTHER GARDINER:

I am enclosing a letter from Mrs. George H. Trainer which you may publish in the RECORDER if you wish. The letter was written to the Sabbath-school class of which Mrs. Trainer is a member, and while it is in a way a private letter, I do not feel that I am betraying any confidence in suggesting that it be printed in full.

In the first place this is a matter of news that is of interest to many. I also feel that the letter is worthy of general reading because of the spirit which it breathes. The letter also calls attention to what an organized Sabbath-school class can and does do. There may also be in the letter some suggestion of value to those who receive and who give flowers.

Fraternally,

GEORGE B. SHAW.

July 13, 1921.

DEAR CLASSMATES:

I want to thank you and our teacher for the beautiful roses presented to me by the loving hand of dear Mrs. Townsend, who came in person to bring them, so fresh and beautiful, direct from the cutting.

One bunch was a rich cream with pink center. The other was a beautiful new shade of pink.

There were too many for two bouquets, so they were made into three.

That seemed like too much beauty and fragrance to keep in one spot.

When I was here in May, I met a Mrs. and Dr. Schwartz, returned missionaries from Japan. He has been a bed-ridden invalid for four years and now has only a short time left to live. We decided that Dr. Palmberg should carry the third bouquet to him, which she did.

He was so pleased to meet her, and told her they knew Dr. Maxson of Syracuse and many of the Alfred people. Before she came away he asked to be permitted to present her with his Homeopathic library which is still in Japan.

This morning when the roses were returned to my room I was surprised to see how they had swelled. And as I lay looking at them, a face seemed to appear in the center of each bud, until every face of the "T. E. L." class seemed to appear with a smile and a "God bless you." You will not be able to know what this means to a patient until you have been one.

Tomorrow the roses will be gone, but the beautiful faces which appeared in them, representing those whose lives were so fraught with deeds of love and prayer for those in trouble, and their attending creative thought is bound to do good throughout time and all eternity.

I do not wish to encourage extravagance in flowers, but they can not be a loss when accompanied with prevailing prayer. Prevailing prayer is the peculiar characteristic of the Christian worker, and I believe is the world's greatest need.

Thank you for what your prayers have done for me on this occasion.

Lovingly yours,

RENA TRAINER.

Dictated to Rosa Palmberg.

P. S.—Mrs. Trainer is doing finely—steadily improving.

The eyes of the Lord are in every place, beholding the evil and the good.—Prov. 15: 3.

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) (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)
Salemville (x) (1/2)

LETTER FROM PRESIDENT OF CONFERENCE

DEAR FRIENDS:

The associations have been splendid this year. From all that we hear of them there has been a spirit of unity and brotherly love exhibited that has been a revelation to some of us. If this spirit has really represented the attitude of the churches, we have reason to be thankful to our heavenly Father. Many of the churches have had special blessings during the year and the field appears to be prepared for the successful sowing of the seed of truth.

Now, in a very short time, Conference will be here. We expect that all the people have been praying for a rich blessing to come upon the annual gathering at Shiloh. Let all the pastors make this a special subject of prayer at the different services of the churches from now on. Pray that every person on the program may be fitted to deliver a helpful message. Pray that plans which may be formulated, shall be in harmony with God's plan. Pray that any thing that might harm or embitter, may be turned aside. Let the month be a month of prayer.

Get ready to go to Conference. The year, we know, has been a hard one financially and Shiloh lies on the outskirts of the land, but go; go because you can help; go to bring back a blessing to the ones who can not go; go as the people of God used to go to the feasts of Jehovah, rejoicing in him and his great mercy and love.

The program is to be built upon the theme of "Personal Righteousness the Fundamental Need". This is our need as a people. The speakers will talk to us on this line and the preachers will bring it into the messages they bring us.

We believe the One we serve will be with us there and all will feel his presence and be glad.

CLAYTON A. BURDICK, *President.*

EDUCATION SOCIETY'S PAGE

DEAN PAUL E. TITSWORTH, ALFRED, N. Y.
Contributing Editor

LISTEN!

Education increases productive power. In a given year Massachusetts gave her citizens seven years' schooling; the whole United States its citizens four and four-tenths years; Tennessee her citizens three years.

Now consider the comparative productive power of these three areas. Massachusetts citizens produced enough during this given year so that, if the amount were divided among all the citizens of the State, each person would have \$260; the citizens of the United States produced enough wealth to give each person \$170 that year; while Tennessee, that gave her citizens the smallest amount of school training, produced only enough to give each of her citizens only \$116 a year.

Look for a moment at these figures: they represent the matter from a different angle: Massachusetts spent \$13,889,838.00, or \$38.55 a pupil on education during the given year; Tennessee spent \$1,628,313.00, or \$4.68 a pupil. That year the citizens of the Bay State earned on the average of \$144 each more than did the people of Tennessee, or a total of \$403,969,824.00 more than the southern State.

Now if Massachusetts gave twelve million dollars more to schools and her better educated citizens produce four hundred and three million dollars more a year, how much profit does that State make on her investment in education?

Education is therefore not a charity but a paying investment.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, July 10, 1921, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars,

Edwin Shaw, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Orra S. Rogers, Esle F. Randolph, Marcus L. Clawson, Jesse G. Burdick, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitors: Herbert G. Whipple, Mrs. William Seward.

Prayer was offered by Rev. Edwin Shaw, D. D.

Minutes of last meeting were read.

The regular order of business was waived at this point, to take up the report of the Committee on Denominational Building.

Much time was given to an informal conference with Attorney Whipple relating to legal question involved in taking a proper title to the Denominational Building property, after which it was voted to take title under a New Jersey Corporation, with same title as the present New York Corporation.

Voted to return to the regular order of business.

Voted that the question of filing an affidavit of income be referred to the Treasurer with power.

The Committee on Italian Mission reported for June, average attendance at meetings in New York, 6; at New Era, 18. Mr. Savarese was sick three weeks in June.

The Treasurer presented his report for the fourth quarter, duly audited, which was adopted. He also presented his report for the year ending June 30, 1921, which was adopted after being audited.

The Auditing Committee reported as follows:

Annual report for year ending June 30, 1921, was not received until July 9, 1921, so this committee is unable to report other than that said report appears correct so far as committee has had time to audit it.

Audit will be completed prior to next meeting of the Board.

Respectfully submitted,

C. P. TITSWORTH,
Chairman.

Report adopted.

Secretary Shaw presented the annual statement of the board to the General Conference which on motion was adopted.

Correspondence was received from Mrs. Thomas W. Richardson in reply to enquiries made by Secretary Shaw as to the present status of the Mill Yard Church.

Business Manager Lucius P. Burch presented the report of the Publishing House

for the year ending June 30, 1921, which was adopted. This report and that of the Treasurer will be incorporated in the annual statement to Conference.

Voted, if agreeable to Editor Gardiner to attend and take part at the dedication of the church at White Cloud, Michigan, the latter part of this month, the expense of the trip will be borne by the Board.

Board adjourned 6. p. m.

ARTHUR L. TITSWORTH, Recording Secretary.

TRACT SOCIETY—TREASURER'S REPORT

F. J. Hubbard, Treasurer, In account with The American Sabbath Tract Society For the quarter ending June 30, 1921

Table with columns for Dr. and Cr. entries: To balance on hand, To amount reserved for Marie Jansz, To amount reserved for B. C. Davis' sermons, To amount reserved for Denominational Building, Less overdraft - General Fund.

Table with columns for Dr. and Cr. entries: To funds received since April 1, as follows: Contributions to General Fund (April, May, June), Contributions to Marie Jansz (April, May), Contributions to Denominational Building Fund (April, May, June), Income from Denominational Building Fund, Contributions to China Famine Fund (April, May, June), Contribution to Hoover Fund (May), Contributions to Near East Relief.

Table with columns for Dr. and Cr. entries: Income from Invested Funds (April, May), Collections (June), Publishing House Receipts (Recorder, Recorder stock sold, Visitor, Helping Hand, Tracts, Intermediate Graded Lessons, Junior Graded Lessons).

Table with columns for Dr. and Cr. entries: S. H. Davis, Treasurer, one-half 1920 taxes Minneapolis lot, Discount, Equitable Trust.

Table with columns for Cr. entries: Co., account remittance to J. C. Graves for packing George Seeley's books, Sale, Liberty Loan Bonds, account Denominational Building Fund (50 1st 3/4%, 300 1st 4/4%, 450 2nd 4/4%, 850 2nd 4/4%, 350 3rd 4/4%, 250 3rd 4/4%, 4,000 3rd 4/4%, 1,000 4th 4/4%, 900 5th 4/4%).

Summary table for Cr. entries: 7,392 46, \$28,956 51.

Table with columns for Cr. entries: By cash paid out as follows: G. Velthuysen, appropriation, T. L. M. Spencer, appropriation for printing, Rev. W. D. Burdick, salary, J. G. Burdick, Italian Mission, Rev. J. J. Kovats, salary, Rev. Edwin Shaw: Salary, Expenses.

Table with columns for Cr. entries: Contributions to Marie Jansz, January to March, Office expenses: Rent, April-June, Light, April-June, Telephone, April-June.

Table with columns for Cr. entries: President's expenses: Dictaphone, Typewriting, Traveling expenses.

Table with columns for Cr. entries: Secretary's expenses: Clerical assistance, Postage for literature.

Table with columns for Cr. entries: Treasurer's expenses: Stamped envelopes, Vouchers.

Table with columns for Cr. entries: Rev. Theodore L. Gardiner expenses traveling to associations, L. P. Burch, Manager, expenses to Alfred Conference, Rent, safe deposit box, 1919-21, Vacation Religious Day Schools.

Table with columns for Cr. entries: Mary L. Ogden, salary and expenses, Leta M. Lanphere, expenses.

Table with columns for Cr. entries: Committee on Revision of Literature, Hastings' Encyclopedia, Rev. George Hills, traveling expenses, Pacific Coast Association, W. L. Burdick, traveling expenses to Cambridge Springs.

Table with columns for Cr. entries: Mrs. Calista A. Sears, advance account income, Estate Electra A. Potter, Henry C. Haucke, Treasurer, taxes, Minneapolis lot, Curtis F. Randolph, Treasurer, freight on Seeley books.

Table with columns for Cr. entries: J. C. Graves, Esq., packing and shipping Seeley books, B. F. Tompkins, clerk, copy will M. Julia Stillman.

Table with columns for Cr. entries: China Famine Relief Fund, Hoover Fund, Near East Relief, Publishing House expenses: Recorder, Visitor, Helping Hand, Intermediate Graded Lessons, Junior Graded Lessons, Tract Society expenses: Rally Day programs, Proportion expense, Year Book, Cuts for Projector.

Table with columns for Cr. entries: Tracts for distribution, Liberty Loan Bonds contributed to Denominational Building Fund.

Table with columns for Cr. entries: By balance on hand: Amount reserved for Marie Jansz, Amount reserved for B. C. Davis' sermons, Amount reserved for Mill Yard, London, Church, Amount cash reserved for Denominational Building, Amount cash reserved for endowment Denominational Building maintenance, Amount reserved account Life Memberships, Balance in General Fund.

Table with columns for Cr. entries: F. J. Hubbard, Treasurer, E. & O. E. Plainfield, N. J., July 6, 1921.

Table with columns for Cr. entries: Examined and compared with books and vouchers, and found correct. Charles P. Titworth, O. B. Whitford, Auditors.

Table with columns for Cr. entries: July 9, 1921.

AMERICAN SABBATH TRACT SOCIETY Treasurer's Receipts for April, 1921

Table with columns for Cr. entries: Contributions to General Fund: Mr. S. G. Burdick, Cuba, N. Y., Forward Movement contributions.

Table with columns for Cr. entries: Contributions to Denominational Building Fund: Mr. T. A. Saunders, Milton, Wis., W. M. A. S. Billins, Wisconsin Rapids, Wis., Forward Movement contributions.

Table with columns for Cr. entries: Income, Denominational Building Fund: Interest on bank balances, Interest on Liberty Loan Bonds, Interest on bond and mortgage.

Table with columns for Cr. entries: Contributions to Marie Jansz: Mrs. Prudence Alen, Flaudreau, S. Dak., Contributions to China Famine Fund.

Table with columns for Cr. entries: Salemville, Pa., Sabbath school, Battle Creek, Mich., church, Mrs. S. A. B. Gillings, Akron, N. Y., Ladies' Benevolent Society, Jackson Center, O., Mr. T. A. Saunders, Milton, Wis., Chicago, Ill., Sabbath school, Mrs. Prudence Alen, Flaudreau, S. Dak., Mr. and Mrs. A. E. Curtis, New Market, N. J., Rev. T. L. Gardiner, Plainfield, N. J., D. S. Allen, Fort Lavaca, Tex., Mrs. Mary C. White, Stouxc City, Ia.

Income from Invested Funds:

Table with columns for Cr. entries: Alfred Collins Bequest, Electra A. Potter Bequest, S. D. B. Memorial Fund: George H. Babcock Bequest, Eugenia L. Babcock Bequest.

Table with columns for Cr. entries: Rhoda T. Greene Bequest, George Greenman Bequest, Eliza James Bequest, Eliza Maxson Bequest, Mary B. York Bequest, Sarah Elizabeth Brand Bequest, S. Adeline Crumb Fund, Nancy M. Frank Bequest, Arletta Rogers Bequest, Fannie R. Shaw Bequest, Oliver Davis Bequest, George H. Rogers Bequest, Rosannah Green Bequest, Lois Babcock Bequest, George S. Greenman Bequest, Susan E. Burdick Bequest, Eliza M. Crandall Bequest, Marilla B. Phillips Bequest, Amanda B. Green Bequest, I. D. Titworth Bequest, Sarah E. V. Stillman Bequest, Maria L. Potter Bequest.

Table with columns for Cr. entries: Publishing House Receipts: Recorder, Recorder stock sold, Visitor, Helping Hand, Tracts, Graded Lessons: Intermediate, Junior.

Table with columns for Cr. entries: S. H. Davis, Treasurer, one-half 1920 taxes, Minneapolis lot.

Treasurer's Receipts for May, 1921

Table with columns for Cr. entries: Contributions to General Fund: J. H. Coon, Milton, Wis., Miss Harriet Burdick, Lowellville, N. Y., L. S. K., Mrs. J. A. Hardy, Portsmouth, Va., Forward Movement contributions.

Table with columns for Cr. entries: Contributions to Denominational Building Fund: Roscoe Maxson, Santa Barbara, Cal., Forward Movement contributions.

Table with columns for Cr. entries: Income, Denominational Building Fund: Interest, Liberty Loan Bonds.

Table with columns for Cr. entries: Contributions to Marie Jansz: Junior C. E. Society.

Contributions to China Famine Fund:	
Milton S. Davis, Lost Creek, W. Va.	5 00
Jennie Crandall, Rockville, R. I.	2 12
Salem, W. Va., church.	5 00
Mrs. Andrew North, New Auburn, Wis.	10 00
Mrs. J. S. Williams, Fouke, Ark.	2 00
J. J. Hevener, Salem, W. Va.	5 00
E. S. Bond, Salem, W. Va.	1 00
Mrs. S. D. Bond, Salem, W. Va.	1 00
E. B. Cowles, Richburg, N. Y.	5 00
J. T. Davis, Farina, Ill.	10 00
Mrs. Ada V. Sanders, Fouke, Ark.	5 00
Marlboro, N. J., church.	5 00
F. F. Randolph, New Milton, W. Va.	1 00
Farina, Ill., church.	37 20
F. J. Bakker, Plainfield, N. J.	10 00
Mrs. J. A. Hardy, Portsmouth, Va.	5 00
Children of Daytona, Fla., Sabbath school.	6 50
Mrs. John Williams, Adams Center, N. Y.	10 00
Farina, Ill., church.	10 00
135 82	
Contributions to Hoover Fund:	
Woman's Auxiliary Society, New York City church.	
Publishing House Receipts:	
"Recorder"	\$272 33
"Visitor"	18 30
"Helping Hand"	13 60
Tracts	8 86
Intermediate Graded Lessons.	16 95
Junior Graded Lessons	24 90
20 00	
Income from Invested Funds:	
Electra A. Potter Bequest.	60 00
Sarah E. Saunders Bequest.	3 00
Mary A. Burdick Bequest.	1 80
Mary S. Stillman Bequest.	7 50
Sarah A. Saunders Bequest.	60
Mary Saunders Bequest.	60
Reuben D. Ayres Bequest.	7 50
Charles Saunders Bequest.	1 50
Benjamin P. Langworthy, 2nd, Bequest.	1 50
Villa Ridge, Ill., Church Fund	3 57
Susan E. Burdick Bequest.	4 08
Sarah Elizabeth Brand Bequest.	1 35
Orlanda Holcomb Bequest.	30 00
George Greenman Bequest.	30 00
Joshua Clark Bequest.	9 00
Russell W. Green Bequest.	4 50
Miss S. E. Saunders Gift, In memory of Miss A. R. Saunders.	4 50
George S. Greenman Bequest	54 75
Elizabeth L. North Bequest.	3 00
Richard C. Bond Bequest.	3 00
Julius M. Todd Bequest.	3 00
I. H. York Bequest.	3 00
George Bonham Bequest.	3 00
Greenmanville, Conn., Church Fund.	4 50
Mary P. Bentley Gift.	4 50
Relief A. Clark Bequest.	24 00
E. Sophia Saunders Bequest.	3 00
Sarah C. L. Burdick Bequest.	3 00
Lois Babcock Bequest.	1 50
Eliza M. Crandall Bequest.	30 00
Martha G. Stillman Bequest.	3 00
Elizabeth U. Maxson Bequest.	1 50
A. Judson Wells Bequest.	1 50
Deborah Randall Bequest.	48 00
John G. Spicer Bequest.	8 13
Parsonage Fund, Berlin, Wis.	6 75
Mary Rogers Berry Bequest.	115 00
Adelia C. Kenyon Bequest.	60 00
Angenette Kellogg Bequest.	3 00
Henrietta V. P. Babcock Bequest.	9 00
Ellen L. Greenman Bequest.	6 00
Paul Palmiter Gift.	6 00

Elizabeth R. Davis Bequest.	6 00
North Branch Church Fund.	2 13
B. R. Crandall Gift.	1 06
Life Membership Fund.	14 89
503 21	
Discount from Equitable Trust Co., on remittance to J. C. Graves for packing George Seeley's books.	
	3 00
	\$1,829 46

Treasurer's Receipts for June, 1921	
Contributions to General Fund:	
Miss Alice A. Peckham, Watson, N. Y.	\$ 10 00
Woman's Executive Board.	862 50
Forward Movement contributions.	1,591 06
2,463 56	

Contributions to Denominational Building Fund:	
Forward Movement contributions.	\$2,718 28
Income, Denominational Building Fund:	
Interest, Liberty Loan Bonds.	103 87
2,822 15	

Contributions to China Famine Fund:	
Guy N. Stockwell, Battle Creek, Mich.	\$ 16 00
Ozina M. Bee and Maggie A. Bee.	5 50
Dorcas Bible Class, Salemville, Pa.	10 00
Henry Thorngate, North Loup, Neb.	2 00
Riverside, Cal., Sabbath school	12 00
Welton, Ia., Sabbath school.	9 27
Christen Swenson, Viborg, S. Dak.	7 00
Mr. and Mrs. Allie E. Curtis, New Market, N. J.	5 00
Miss Phebe C. Newton, Hope Mills, N. C.	5 00
Riverside, Cal., church.	21 93
93 70	

Contributions to Near East Relief:	
Mrs. E. B. Fisher, Marlboro, N. J., church.	10 00
Collections:	
Eastern Association, one-third collection.	\$ 43 38
Western Association.	24 94
Central Association, one-third collection.	13 62
81 94	

Publishing House Receipts:	
"Recorder"	\$125 90
"Recorder" stock sold.	86 87
"Visitor"	58 25
"Helping Hand"	129 64
Tracts	7 40
Intermediate Graded Lessons.	20 40
Junior Graded Lessons.	24 15
452 61	

Sale of Liberty Bonds, account Denominational Building Fund:	
\$50.00 1st 3 1/4% at \$87.80.	\$ 43 69
\$300 1st 4 1/4% at \$87.40.	262 13
\$450 2nd 4 1/4% at \$86.80.	390 60
\$850 2nd 4 1/4% at \$86.70.	736 95
\$350 3rd 4 1/4% at \$91.40.	319 90
\$250 3rd 4 1/4% at \$91.32.	228 30
\$4,000 3rd 4 1/4% at \$91.42.	3,656 80
\$1,000 4th 4 1/4% at \$86.88.	868 80
\$900 5th 4 1/4% at \$98.36.	885 24
7,392 46	
	\$13,316 42

He that walketh with wise men shall be wise; but the companion of fools shall be destroyed.—Prov. 13: 20.

WOMAN'S WORK

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

THE HOMEWARD ROAD

BY CHARLES BUXTON GOING

The fields of workaday are thickly sowed
With tangled troubles and the thorns of care;
But when night comes, it brings the homeward road—

And you are there.

Together, in the cool and fragrant hush,
Cares fall away, and love and life grow strong;
And lo! the restful fields with flowers are lush,
And full of song.

A little wishing moon, above the hill,
Hangs in the sacron sky its silver bow;
And to the murmur of the cricket's trill
Homeward we go.

To home and hearth and heart—how glad the quest!

Through dusk whose velvet bloom half veils the view,
Homeward and loveward—O dear heart, the rest!
Homeward, with you!

—Scribner's Magazine.

THE OLD BOOKSHELF

There is a long bookshelf in the corner of my room—in the darkest corner, where gray shadows lie, ghost-like, along the wall. And on this bookshelf there stands a row of worn, dog-eared volumes with faded covers and pages that are marked, perhaps, with the print of small, too eager fingers. They are the books that I knew and loved when I was a little child.

Some of them are fairy tales—the vivid, glowing bits of fancy that filled my small girlhood with romance and adventure and poetry. Some of them are travel books that set me longing for the mystery of other lands—lands I shall never see. Some are books of unbelievable facts; others are books of perfectly convincing make-belief.

Oftentimes, half furtively perhaps, I go to the dark corner and select a book from the long shelf and, curling up in a big chair, I turn back the pages and with them the years, until I am a youngster again, with stiff pigtailed and round eyes and black-and-blue knees—an eager child in a gingham frock and stubby-toed, little shoes.

It's a surprise adventure to read a child-

hood book after one has, to a certain extent, grown up. For a child usually loses most of the literary style and word-shading and philosophy in the absorbing interest of the story; while the grown-up, reading delightfully, subordinates the story and chuckles over the flights of fancy the author has indulged in. Oftentimes, too, the grown-up finds something half-hidden that is worth while or beautiful.

Yesterday, for the first time in years, I re-read Rudyard Kipling's "Jungle Book". I reveled again in the story of animals who talk and act and think and love as we humans do. I read of the man-child who was brought up with the wolves, of the much-hated tiger who raided villages and killed men, of the black panther who was feared and respected, and of Old Baloo, the black bear, half-blind with the weight of years, who was schoolmaster to the young of the Jungle.

The jungle, according to Mr. Kipling, is a well-behaved place, governed by the most rigid sort of jungle law. Old Baloo it is who teaches this law, with all of its delicate shadings, to wolf cubs before they may run with the pack, to baby bears before they can make their first kill, to small foxes before they attempt to exert their subtle cunning. Strangely enough, some of his maxims might apply to us, although we live in a man-built jungle of smokestacks and skyscrapers and great iron bridges, and are governed by man-made law.

"His spots," says Old Baloo, "are the joy of the Leopard, his horns are the Buffalo's pride.

"Be clean, for the strength of the hunter is known by the gloss of his hide."

This is one of the maxims of Old Baloo, the half-blinded schoolmaster of the Jungle. As a child, it was only a couplet with a pleasant rhythm to me, but now—being a grown-up—I can see the meaning that lies back of the words.

Have any of you ever visited a zoo or a circus? If you have, you have perhaps seen tigers—great, splendid beasts with smooth muscles rippling under shining coats. Sleek-looking animals they are—alert, vigorous, fear-inspiring. Passing from the tiger cages to the inclosure the monkeys live in, one can not help noticing the great difference. For the monkeys, rolling in the dust

and mud, fidgeting, blinking through a tangle of dirty matted hair, are neither vigorous nor fear-inspiring.

"Be clean," says Old Baloo very wisely, "for the strength of the hunter is known by the gloss of his hide." So runs the jungle law that Old Baloo teaches to the young animals. And if it's true in the animal jungle, it is certainly true in this ultra-civilized jungle.

Clothes do make a difference. They shouldn't, of course, for real worth has nothing to do with clothes; but we who meet folk casually must judge, very often, by appearance. A girl with a blouse on that is fastened by a safety pin instead of a button is very often labeled "sloppy" in our minds, although her character may be beautiful. A man with a week's mud on his shoes is not very likely to be given a responsible position, because it is quite logical to figure out that a man who neglects his shoes will neglect his work too. Perhaps the man, despite his shoes, is a very conscientious worker; but how can the casual observer know? Many perfect housekeepers may wear flannel wrappers to the breakfast table—but though their homes may be immaculate and their children wonderfully brought up, if I were a man choosing the woman to trust with my home and children, I'd be inclined to search for the woman who looked fresh and crisp and dainty and smiling, as she poured my morning coffee.

"Clothes do not make a man." So runs the old adage. But, adds a modern clothing advertisement, "They cover nine-tenths of him!"

Oh, friends of mine, clean minds and hearts and characters are much more important than neat clothing. A good point of view is more to be desired than a good dress. But try, if possible, to look what you really are. For soiled collars can help one to form an unchangeable prejudice, torn dresses can aid one in making an unfavorable decision, and curl-papers have very often helped to kill love. Although it may be most unfair, it is easier to trust or love the person whose appearance inspires trust or love.

Pearls lie asleep in many a grayly uninteresting oyster. But many of us hurriedly pass them by to stand gazing at the polished jewels in a shop window. It isn't the pearl's fault that we pass by—they have no way of

freeing themselves from the unattractive covering.

But we have the power, most of us, to look what we are!—*Margaret E. Sangster, Jr., in Christian Herald.*

WORKER'S EXCHANGE

GENTRY, ARK.—Our Ladies' Aid Society meets the first Wednesday of each month; usually at the homes of its members, but sometimes, in summer, at the church. We seldom have more than six or eight at these meetings and sometimes even less; so perhaps we may be excused if we fail to report the great things accomplished by our sisters in many similar organizations.

We piece quilts and sell them and we tie comforts or make garments for some member of the society. In this way, and by voluntary contributions, our funds are raised.

One day last fall our society united with the societies from the three First Day churches of the town and held a Union Women's Missionary meeting in the Congregational church. The house was well filled with earnest, interested women; and an all day program was rendered in which our ladies did their part. At noon the tables were spread and a bounteous dinner served to enhance the social side of the meeting. At the close it was voted that "Missionary Day" be an annual event. We are already looking forward to the next one.

Some of our members are working in the W. C. T. U. This organization recently sent a committee with a petition to the city council which resulted in our mayor (a retired Methodist minister) being empowered to appoint a "Censoring Committee" whose duty it is to "censor every moving picture and every other exhibition before it can be billed or shown in Gentry". One of our ladies is a member of this committee.

Gentry is a town made up mostly of "northerners". Like any other town of its size you will find both the good and the bad, but the moral standard is considered even better than that of the average community. We have a good four-year high school which now includes a course in Advanced Agriculture and one in Domestic Science.

While the last census gave the population within the city limits as only 775, from statistics in the spring I find the average at-

terdance of the four Bible schools of the town to be nearly four hundred. Aside from this the Adventists have quite a strong church located on Flint Creek, about one and one-half miles from Gentry; and Sunday schools are held in many of the nearby schoolhouses. I think we need have no reason to be ashamed to compare conditions in Gentry with those of any other town of its size.

The climate is delightful. Many come here from Florida, Texas, California, and many other places and agree that they like the Ozarks best. We have a splendid church building, and we are praying that it may in time be again filled with Seventh Day Baptists. We earnestly wish that some of our L. S. K's and those who are seeking a new location could be induced to come to Gentry, and so help to build up a weak and needy church. As a denomination we should endeavor to combat that alarming disease, "scatteration", which seems to spread so persistently among "our people".

Perhaps I have said some things which seem to have no place in an article written as a message from the Ladies' Aid Society, but as a Missionary Society and an auxiliary body of the church our interests are many and wide in their scope.

Pray for us that we may prove faithful in the work the Master sends our way. May we never lack the courage to do and say that which he expects of us.

SPECIAL REPORTER.

MILTON, WIS.—A special meeting of Circle No. 2 was held with Mrs. Jordan, at the parsonage, Thursday, June 30. It was an unusually interesting one as we had as our honored guests, Mrs. D. H. Davis, of Plainfield, N. J., who was visiting her sister, Mrs. Jordan.

Mrs. Davis entertained the company by giving glimpses of Chinese homes among our own church people, as well as those from the highest caste, to the lowest.

Many questions were asked regarding her work in China.

A birthday tea was served on the lawn, and a social time enjoyed by all.

The visits of our returned missionaries are a blessing to all with whom they come in contact, and serve to quicken our interest in foreign missions, and in the advancement of Christ's kingdom both at home and abroad.

MINUTES OF WOMAN'S BOARD—MEETING FOR JULY

On July 11 the regular meeting of the Woman's Executive Board was held with Mrs. J. B. Morton. Members present were: Mrs. J. B. Morton, Mrs. A. B. West, Mrs. A. R. Crandall, Mrs. J. H. Babcock, Mrs. L. M. Babcock, Mrs. A. E. Whitford, Miss Phoebe Coon, and Mrs. E. D. Van Horn.

Mrs. West read the Forty-fourth Psalm and prayer was offered by Miss Coon.

Minutes of the last meeting were read.

The Treasurer's report for June was read. Total receipts for the month, \$1,452.78; disbursements, \$1,275.50. The report was adopted and the Treasurer read the quarterly report, which showed total receipts for the quarter to be \$2,483.09 and disbursements of \$1,625.10. This report was adopted.

The Corresponding Secretary read a letter from the Forward Movement director, Rev. A. J. C. Bond, and also reported concerning the gathering of names of women to whom the Projector may be sent.

A card was read from Secretary Edwin Shaw, and a letter from the Riverside Aid Society. Also a letter from the Sacramento Church Federation. Following a discussion of this letter it was voted to petition our Congressmen and Senators to vote for the Towner-Stirling Bill in favor of education.

Voted that our President, Mrs. West, be asked to write to President Harding and Secretary of State Hughes, urging that our government take action to prevent further outrages by the Turks against the Armenians.

Mrs. West read a letter from Dr. J. H. Kellogg, with the gift of a beautiful booklet in memory of his wife.

Adjourned to meet in August at the call of the chair, with Mrs. A. R. Crandall.

MRS. A. B. WEST,
President.
MRS. E. D. VAN HORN,
Recording Secretary.

Will you kindly state in the columns of your paper that young people desiring to pay their board at Conference, by waiting on the table are requested to send their names to Joseph C. Bowden, Shiloh, N. J., chairman of Waiter Committee.

Very truly yours,
JOSEPH C. BOWDEN.

YOUNG PEOPLE'S WORK

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

MY PLEASURES

Christian Endeavor Topic for Sabbath Day,
August 6, 1921

DAILY READINGS

Sunday—Godless pleasures (Isa. 47: 4-10)
Monday—Pleasures of sin (Heb. 11: 24-26)
Tuesday—A joy-maker (1 Kings 8: 65, 66)
Wednesday—A great holiday (John 6: 1-13)
Thursday—Invite the Master (John 12: 1-8)
Friday—New pleasures for old (1 Pet. 4: 1-7)
Sabbath Day—Topic, "Thy will be done. II. With my pleasures (Matt. 6: 7-15) (Consecration meeting)

The old adage, "All work and no play makes Jack a dull boy," contains an element of truth for all. We have need of pleasure. Relaxation is good and very necessary. The instinct in humanity for amusement is God-given, and therefore must be right.

But pleasure is not the main purpose in life. When it becomes so, it chokes out the divine influence and becomes a detriment rather than a benefit. When more time and thought is given to moving-picture shows and other pleasures than to God, to church, to Christian service, we have lost the proper balance in our lives.

Jesus attended feasts and took part in social activities. He did not indulge in all the pastimes of the day. We can be safely guided by honestly deciding whether Jesus would engage in the pleasures of this day. No pleasure can be right which we should be ashamed for God to see. Conscious of Jesus by your side would you feel perfectly comfortable at the average picture show of today? Do you feel more spiritually minded and have higher moral ideals after attending the show? There is great possibility of good in moving pictures and it is a shame to have them perverted so almost entirely to evil.

The card party of society is a training school for gambling, so a Christian can not consistently waste time in this kind of education.

Then there is the modern dance. I fail to understand how a Christian can indulge in this worldly pleasure. There is absolutely no good in the dance, and there is a vast

amount of harm. It is one of the very broadest gates of Hell and every Christian should avoid it, and use his or her influence against it.

But the world is full of pleasure for Christians. So it is not a question of pleasure or no pleasure, but the right kind of pleasure, sweet, clean, among good companions or the wrong kind, selfish, commercial, unclean.

Our pleasures, then, should be such as will make us stronger, physically, mentally, morally. They should be the means of making us better Christians, and more efficient servants of our Lord and Master.

SUGGESTED PROGRAM

Instrumental music.
Announcements, collection, etc.
Prayer.
Song.
Scripture Lesson.
Leader's talk and announcement of plan of meeting.
Banquet of pleasures.
First Course—Roll call, members responding with Bible verses or quotations from favorite authors about pleasure, joy or happiness.
Second Course—Outdoor sports (swimming, skating, hiking, etc.)
Third Course—Reading, discussion.
Fourth Course—Competitive sports, discussion.
Fifth Course—Music, discussion.
Song service.
Sentence prayers.
Benediction.

HINTS FOR LEADERS

At the preceding meeting ask the members to come prepared with verses or quotations about joy, happiness or pleasure.

Assign the subjects of the courses to different members, asking them to introduce the subjects very briefly and lead the discussion on the merits of the respective amusements. Divide the time carefully and be sure to save plenty of time for the song and prayer services at the close.

So many people think the Christian can have no pleasures, let this meeting show them that there is a veritable banquet of pleasures open to the Christian.

Change or add to the courses as you like, but watch the time. There is danger of making the meeting too long.

Programs in the form of menu cards will be an attractive addition to the meeting.

Lone Sabbath Keeper's Page

A LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

May 28, 1921.

DEAR FRIEND:

Your letters are as "cold waters to a thirsty soul", or "good news from a far country". They refresh me. Fellowship is one of the things by which a person's character stands out clearly. "The throne of iniquity which frames mischief by a law" has no fellowship with God, I believe. (See Psalms 94: 20.) Wouldn't it be framing mischief by a law if our government should send as consul to Rome a Roman Catholic priest? While a consul's main business is to facilitate international trade, that of a Roman Catholic priest is to facilitate Roman Catholic progress; and as consul he might have power to do so, not legally, of course, but by reason of his nearness to the Vatican he "might be made an excellent private agent of Vatican diplomacy".

Would not such a course make our government a throne of iniquity?

People are sending in their protests to President Harding against sending an ambassador to the Vatican, and some of them say they have read in the newspapers that the sending of such a representative was under consideration by the President, but his reply to one of them is as follows:

"It is proper for me to say that the President has given no consideration to such a step and that there will be no occasion for him to consider it unless Congress should by a law provide for the sending of such an envoy. While the executive has the appointment of diplomatic representatives Congress determines to whom and in what rank they shall be accredited. It will not be improper for me to add that the government of the United States maintains diplomatic relations only with other governments exercising temporal authority over recognized nations, and that there is no more apparent reason for sending a diplomatic representative to the seat of one great church establishment than to any other. Whatever our religious views may be, the

government, as such, does not assume to maintain relations with religious organizations as such, and no reason is apparent why exceptions should be made to this long maintained rule."

It appears to me that to send a consul to the temporal government of Italy would be legally all right, but to choose for a consul a Roman Catholic priest would certainly have appearance of secret diplomacy in favor of Roman Catholic diplomacy in this country. But it is hard for me to believe that a man who deliberately chose as his oath-text, Micah 6: 8 would so degrade himself as to take part in such a thing, which he as a Baptist should well know would tend toward the upsetting of our free institutions.

To return to letter writing, St. Paul seemed to think it was conducive to good fellowship, for he wrote letter after letter to his absent friends, himself being the absentee, and often he must have felt the importance of what Jesus said to the disciples, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen." (Matt. 28: 20.)

Peter thought similarly when he wrote: "This second epistle, beloved, I now write unto you in which I stir up your pure minds by way of remembrance." (2 Peter 3: 1.)

Back of their thought was the mind of God, for it was by the moving of the Holy Spirit that they wrote; and so also wrote James, Jude and John, Matthew, Mark and Luke. Other good saints sent their greetings by Paul in his letters, among whom were Pudens and Claudia, said to have been a noble Welshman and his wife on a business visit to Rome, where they heard Paul preach and were converted. It is thought that they carried to Wales the pure gospel as Paul preached it, and the knowledge of the holy Sabbath as they found it in the Old Testament scriptures, and preached it themselves to the people in Wales, so that from that time to this there has been a Seventh Day Baptist denomination in Wales. I learned this from a history of Welsh Baptists.

I am glad that you are careful about how you spend Friday eve. One can not take

part, even a social part, with Sabbath-breakers on any hour of the Sabbath, day or night, without harm. When I read of young people in Sabbath-keeping churches going to socials on what is commonly called Saturday night, I am reminded of that part of our Savior's parable wherein he told of the seed that "fell by the wayside, and the fowls came and devoured them up". During the religious exercises of the Sabbath they receive some of the word of the kingdom, but the wicked one comes and catches it away during the frivolities of the social. If the social is a premeditated affair, a large part of that program will take possession of the young people's minds, and what few good seed may enter their hearts during a sermon or prayer, will speedily be devoured by the frivolities indulged in for the sake of "a good time (?)".

Church history has always been a favorite study of mine, though my reading has been limited by lack of means to buy books I wanted. One old history I have, which was my father's, traces the Baptist denomination all the way back to the baptism of John as recorded in the third chapter of Matthew. I have a strong impression that those who abandon Sabbath-keeping and true religion, never had a full understanding of it, else the wicked one could not have caught away that which was sown in their hearts.

Like you, we have been having quantities of rain and many of our seeds are rotten under their clods, especially okra, one of our favorite vegetables, cantaloupes and cotton. The space given each of these last two will have to be replanted with some other kind of seed as it is too late to plant the same kind. The buying of fertilizer on credit for our crops was a failure this year, and I am so glad that it was. Our present outlook is somewhat discouraging on the face of it, but a very comforting thought is that no mortgage is hanging on this year's crops.

Some of our early experiences in shipping produce were similar to that of the *Rural New Yorker*. One of our returns called for 30 cents due on car transportation, but lately through a producers' organization there has been better selling. A few days ago my son, Leon, who farms at home, sold some turnips to soldiers in Camp Bragg; the soldiers had already taken some other vegetables, and one of them handed Leon three

dollars. Leon then owed him ten cents, and when he started to hand it to the soldier, the latter said, "Keep it and bring me another bunch of turnips next time you come."

Leon's sweet pea blossoms have already brought him over six dollars, with calls for more. There is an open door here for the distribution of religious literature among the soldiers. Pray that I may enter it and be a sower of the good seed of the kingdom.

I must close now, for the sun is out of sight and darkness is creeping over this part of the earth.

Yours in Christian fellowship,

A REPLY FROM THE LONE SABBATH KEEPER IN THE NORTH

Your welcome letter of more than two months ago was duly received. I should be glad to do more than just write letters to exercise an influence and create an interest in the Sabbath of Jehovah, but greater good will result from a sanctified small effort like this than from some great unholy enterprise; even though your letters and mine may not afford the benefit the epistles of the apostle Paul have given, still we may know we are keeping the home fires burning till the brilliant hour of victory for Sabbath reform. I hope you will have a prosperous harvest from your unmortgaged crops and that this year's success may be the stepping stone to repeated enjoyment of freedom from the sorrows of constant debt.

Exceeding dryness here this present month is causing anxiety as to the success of crops, but I judge conditions are only local, for I read of showers in different parts of the State. The heat has been sufficient in Boston to cause prostrations, but we of the hill country rejoice in the fresh breezes that counteract the intensity of the sun's rays. We had a charming warm March, a wet April, a frosty May, and this heated week in June finds us in an unfortified attitude. Astronomers attributed the unusual cold of April and May to the diminution of the sun's rays because of sun spots, those curious appearances that baffle even scientists, and cause the undevout to grumble and curse at the uncertainty of the weather, whereas these natural phenomena should impress upon the finite mind the power of the Infinite. If we are proud and hard-hearted

we miss priceless impressions, our purposes are likely to be framed without recognition of the Infinite, and therefore become disturbed when they do not coincide with the manipulations of the unseen all-powerful hand, resulting in that vanity and vexation of spirit which so harassed the ancient Hebrew preacher.

I have an incident to relate to you, one which impressed me very forcibly recently. An aged man of independent, professing Christian character, went not long ago to visit a celebrated sanitarium. During the visit he saw the many wonderful inventions for curing human ills, and finally was introduced to the famous doctor who was at the head of the institution, to whom the old man spoke about as follows:

"I have been shown over your institution and I find it wonderful. There is only one thing I do not approve, and that is your keeping Saturday for Sunday."

"Then you will be pleased," replied the famous doctor, "to know that I have back-slidden, and no longer keep Saturday for Sunday, but keep Sunday as the day of rest, as the rest of the world does."

Thereupon the aged visitor, who considered himself a Christian, expressed his pleasure that this famous physician had back-slidden from his original faith. This old man's behavior illustrates prevailing conditions which surround Sabbath-keepers—apparently friendly professing Christians abound who will be greatly pleased if Sabbath-keepers will black-slide; but how dangerous the influence of such friends is!

On the other hand, what a wonderful power for good that doctor might have been if he had not back-slidden; what a wonderful power for good any Sabbath-keeper becomes when he remains faithful through hardship and through success, when he listens not to the temptations spoken by false friends who are seeking his downfall, and who will rejoice to see him cease to progress and begin to retrogress. In different places I have met people who were brought up Sabbath-keepers and have back-slidden, some young, some old, and they afford me sorrow rather than that pleasure the old man felt. When some bird of the air has devoured the good seed, or the cares of this world and the deceitfulness of riches have choked the word till it has become unfruitful, I am far from rejoicing.

What a joy a living tree of righteousness is in the garden of the Lord, in contrast to a dead log drifting aimlessly along the stream of life.

As to your suggestion that those who abandon the Sabbath never had a full realization of the truth of God, I think there is much truth in it; yet on the whole the teaching of the Bible seems to be that those who know the way of righteousness may be led astray. There is a proverb to the effect that the devil never tempts those whom he is sure are determined to be wicked, but he aims his darts at those who are confident they are righteous. There is grave danger of retrogression when a person becomes proud of attainments along spiritual lines. We who think we are approaching perfection need to heed the admonition, "Let him who thinketh he standeth take heed lest he fall", for it is as applicable to spiritual success as to temporal. The Pharisees of old time who prided themselves that they were wise on religious subjects and despised others were on the verge of destruction, and likewise are we if we say we have reached the supremacy of wisdom in interpreting the things of God.

The question of diplomacy in foreign affairs, which you discussed in your last letter, is indeed a delicate one to handle, both in connection with the rulers of our land, as well as with those who are ruled. How often that most aggressive branch of ecclesiasticism causes our hearts to sink with dread at the thought of a repetition of the horrors that were perpetrated when that same hierarchy ruled in the so-called "dark ages"! How to deal with this power is often an enigma. Our Lord and Master gave wonderful admonitions that keep us from going to extremes, either in confirming or in criticizing other forms of Christianity. He said, "Many shall come in my name and shall deceive many." This was intended to teach us not to be led aside after other forms, even though they profess his name. Then again he said, to those disciples who forbade a stranger who was doing miracles in his name, "Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me." This teaching prevents believers in Christ from becoming intolerant of other Christians. As for that weighty question of diplomatic relations, the righteous minority seems power-

less before the unrighteous majority, yet we know that this is a most encouraging fact—one with God is a majority; and an important thing to remember is, that the mothers of today are moulding the course of the national diplomacy of the future.

This letter might be made much longer to chronicle other interesting happenings. There is a new discovery near here of a man and wife who are reaching upward for light out of the sordid chamber of Adventism, of whom I know you will be glad to hear something, and I hope my next epistle may tell you about them. May the God of peace grant you prosperity and comfort, while I await another letter from you. Farewell.

Sabbath School. Lesson VI—August 6, 1921

PAUL IN CYPRUS AND IN ANTIOCH OF PISIDIA Acts 13: 1-52

Golden Text.—“Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.”

DAILY READINGS

- July 31—Acts 13: 1-7
Aug. 1—Acts 13: 8-15
Aug. 2—Acts 13: 16-24
Aug. 3—Acts 13: 25-33
Aug. 4—Acts 13: 34-43
Aug. 5—Acts 13: 44-25
Aug. 6—Isaiah 42: 1-7

(For Lesson Notes, see Helping Hand)

DEATHS

DALAND.—Rev. William Clifton Daland, M. A., D. D., president of Milton College, was born October 25, 1860, and died at Battle Creek, Mich., on June 21, 1921.

Extended obituary elsewhere in this RECORDER. T. L. G.

NICKERSON.—Ruth Margaret Nickerson, infant daughter of John B. and Alice Campbell Nickerson, was born April 13, 1918, and died March 5, 1921.

She had always been a strong, healthy child but while in full health was stricken with appendicitis and suffered intensely for a whole week but was unconscious most of the time.

She is survived by her parents and four older sisters and brothers, Edith, Florence, Woodford and Allan, who miss her sadly for she was loved dearly by the people of their neighborhood as well as by the family. They will long remember and mourn the baby who was so happy, mischievous and lovable.

On account of the illness of her grandmother only a brief private service was held at the home of her grandparents, Mr. and Mrs. Benjamin Campbell, conducted by Rev. E. E. Sutton, of Shiloh, then she was laid to rest in Overlook Cemetery at Bridgeton. E. E. S.

THE SABBATH RECORDER

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The Sabbath Recorder

IN MEMORY OF DOCTOR DALAND

The memories of Doctor Daland are precious to us all. Wherever we turn our thoughts, memories of him come rushing in. Whether we think of the home, the school, the church, or the community, we recall President Daland as an integral factor. The students as they have come and gone recall him as a great and inspiring teacher, the college faculty as a wise and tactful educator and administrator, the trustees of the college as a man of vision. In the community, he was a great moral and social uplifting force, in the church a wonderfully strong and helpful minister of the gospel, and in the denomination an outstanding leader. The lovers of music will always retain very pleasant memories of Dr. Daland at the organ or piano and as leader of the symphony orchestra. He had no peer; so loving, so kind, so thoughtful, so tactful, so versatile, and so inspiring was he. All who have known Dr. Daland as president of Milton College heartily bear testimony to the inestimable good his life has been and will continue to be to Milton College.

The Board of Trustees of Milton College,

A. L. Burdick, President,
L. M. Babcock, Secretary.

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