

JUSTICE

We hear much about justice. Everybody wants it. Nations demand it. Revolutions seek it. It travels without definition, but with no more sense of nakedness than an axiom in geometry. We assume it and fight for it. We praise it and demand it.

But justice demands attention not so much as an abstract ideal as a touchstone of moral attitude. To insist on *getting* justice may be the height of selfishness. To *give* justice is the essence of Christian morality.

The end of the Conference year finds a 60% return on the Forward Movement Budget, and the Boards carrying heavy burdens of financial deficits.

What are we going to do about it?

Eventually

100%

Why not now?

Before the Conference convenes at
Ashaway, R. I., August 22-27

The Sabbath Recorder

THE CHILD IS MOTHER TO THE WOMAN

Pure love that sees the fault, and ever loves,
Is woman's noblest attribute—
Akin to Deity.

'Tis seen in infant years:
When dies the day and slumber softly calls,
While others of her mimic brood
Are painted fair and passing gay of dress,
Yet will she choose her dearest one—
A doll of tattered rags—
And fondly mother it.

The love thus early sprung aflame,
Burns bright, unchangeable through all her life,
Though often fixed on one of little worth . . .
Her doll of tattered rags.

—George I. Sill.

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The Sabbath Recorder

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Sunshine and Shadows From Memory Land Nearly all of life belongs to "memory land". The present is but a dot in the line, but its hopes and fears, its visions of days to come; its inspirations or its disheartenments, depend largely upon the way we look at things of our past. The immediate past and the far-away past are both in memory land. And unless one keeps a proper perspective the things in this time-picture are likely to become distorted, and faulty judgments may be the results.

All our past is made up of sunshine and shadows. Days of success filled with bright hopes, and days of failure filled with discouragements, have followed each other during our entire history. And these now fill our memory land.

Our present ability to go intelligently and hopefully forward will depend largely upon how we use our eyes in retrospection. If we fix our vision entirely on the shadows of the far-away past, and add the force of highly magnifying lenses, overlooking the brighter things of the nearby past, we shall certainly lose faith in our future, and become hopelessly pessimistic. This will handicap us in our efforts to go forward.

For some time we have been thinking of many good things in our near-by past, that should give us courage for our work, and fill us with hope for our future. There are also some discouraging features to be seen as the years go fleeting by, adding their story to Seventh Day Baptist history. We would not be guilty of ignoring either the sunshine or the shadows. Neither would we magnify the one or minify the other; but we would draw if possible a true and helpful conclusion from a fair and far-reaching perspective of the scenes of other days.

Our memory-land reaches back through more than half a century of denomination^{al} life. It also includes the near-by records of three most excellent associations; two of which were held in century-old churches. From these meetings we came back cherishing some pleasant and encouraging memories. Ever since our last General Confer-

ence, too, we have been cheered by memory pictures of the earnest, enthusiastic loyalty of the hundreds who were there. Shadows, too, there were. We must not ignore them. The reports were not without some things to be regretted; but no good can come from magnifying them. Things that inspire and give hope are most needed in these passing days.

Of course we can not ignore the apparent loss of strength by a net loss of numbers during the preceding year. But sometimes a vine gains strength for fruit-bearing by pruning.

When our young people leave the Sabbath this brings us under the shadows. Our hearts are made sad whenever we see them forsaking the faith of their fathers. But when we are sad over this we must not forget that our missionary workers reported ninety-six converts to the Sabbath last year.

Notwithstanding all the short-comings of our people in regard to the New Forward Movement; notwithstanding the apparent lack of interest in prayer meetings, and the general lukewarmness of the churches, and apparent loss of interest in Sabbath Reform, some of us can remember when things were worse than they are today.

The outlook may seem discouraging now, but it takes only a glance into the remote memory-land to see when it was much more so.

Some Hope-Giving Comparisons When we hear persons bemoaning present-day conditions among our people, we sometimes fear that pessimistic lenses have distorted their judgments. Those who ignore the sunshine, and magnify the shadows of today, fixing their gaze on the sunny spots of the remote yesterdays, are not only handicapped for doing good themselves; but their influence tends to dishearten others.

If one compares the report of the Missionary Board for last year with any of the reports given fifty or sixty or seventy years ago, he must be impressed with the great advancement in the Master's work, made by our people.

Just sixty years ago, when the present writer was eighteen years of age, after a most touching plea from the secretary of the Missionary Board, setting forth the distress they were in and appealing for funds, only \$1,426.49 was realized as gifts from the people! The annual report of 1862 says:

We last year reported a considerable falling off from the previous scanty supplies of material aid to the missionary enterprise. We regret that we are now under the unpleasant necessity of reporting that the contributions to the treasury have been considerably less still during the past year.

Four years before that report, we find that only \$1,239.94 had been given where \$4,000 was imperatively needed. During the Conference of that year, by special effort, \$712 was raised leaving the board \$2,000 in debt. Touching appeals were made; but to little avail. On the following year the secretary said:

The course pursued by many former friends of the society, in withholding contributions, has much embarrassed the board and weakened the society. The board in a former report called attention to this subject, in the hope that a wiser policy might be pursued. But the same suicidal course is still pursued. . . . Had the board faltered under the pressure. . . or had they partaken of the wide-spread feeling of indifference or inaction, this would have been their last annual report.

When this annual report was presented in 1859, the treasurer had received only \$635.35 in contributions for the year. One year later, 1860, a most discouraging deficiency was reported. Instead of increased gifts year by year, the preceding years had showed "a large decrease" and in distress the board reported:

Your foreign missions are almost virtually abandoned; your missionaries claiming to have actually suffered from the common necessities of life: while the western fields which return so rich a harvest to the gospel laborer, are left almost comparatively without occupants, or abandoned to other denominations.

The very life of the denomination was jeopardized by disagreements over the Palestine mission, and want of harmony regarding other matters. Year after year went by while contributions for missions ranged from \$700 or \$800 to about \$2,000 in 1870.

Yet those who accuse us of being over optimistic, claim that in those years we had *more members* than now, and that we have been going down hill for years! Members do not always add to strength. Even the

eleven men left with Christ after Judas forsook them were worth more to the kingdom than the twelve were with Judas among them.

We suppose there must have been those who regarded Israel as on its last legs after Gideon's men had been twice decimated by desertions. By their fruits ye shall know them. Dark as it may seem amid the shadows of today, and we do not ignore the shadows, some of us can remember when things were a great deal worse.

Who can study the story of our past, even if he has not lived long enough to remember the events recorded there, without thanking God for the great improvements into which he has led us?

When we recall the strong helpful programs of the three splendid associations just held, with such fine companies of young people; such consecrated women in Woman's Work; such enthusiastic Sabbath school programs in which Bible studies are exalted; when we recall the strong clear reports in our General Conference, detailing excellent work for the year, of seven or eight different boards; when we realize that last year we raised \$60,000 for all our work, eighteen or twenty thousand for missions alone, with twenty-six workers in the home field, and the salaries of twelve pastors of small pay supplemented from the general fund by \$50 to \$200 each, and no less than ten workers in foreign lands, some way we can not wish for the return of "the good old days" when our gatherings knew no young people's work, no Woman's Board, no Sabbath School Board, and no religious day-school work.

Then here is our splendid publishing house already in use well equipped, and with a host of loyal people looking hopefully forward to a day not far away, when the memorial building shall be completed. The very thought of these things should awaken enthusiasm and inspire our people with higher ideals and consecrated service for the great work before us.

Remarkable Testimony of a Famous Detective Probably no detective in the world has a more widespread and commendable reputation than William J. Burns, of an American detective agency.

In an article on "Safeguarding the Community", published in the *Christian Advo-*

cate, after attributing the present crime wave to the World War, and after showing that every great war has been followed by crime waves, Mr. Burns goes on to say:

Laws increasing the degree of punishment for such crimes may tend somewhat to discourage them at least to a degree, but it is my personal opinion that the matter goes far beyond or far back of these considerations and criminals are frequently created because of the lack of restraint and I might almost say lack of religious teachings and discipline during childhood.

I am not a pessimist, but I sometimes wonder whether the opportunity for success along honest lines is sufficiently brought to the attention of the young men and women of today by their parents and guardians.

While I do not intend to pose as a preacher, I would like to say that if criminal operations of all kinds are in the future to be reduced in number, it will be necessary for parents to exercise a much more careful supervision of their children's education along moral lines. For, as I have already said, it is in the home that we must first undertake to teach them by precept and example, and unless we succeed in persuading our children in their early years that honesty is not only the *best* policy, but the most successful and remunerative in the long run, we shall ultimately scarcely be proud of our record as law-abiding citizens.

This testimony in favor of Christian home training, coming from such a source, should be brought to every American home. It brings us right back to the old, old story of the nation's greatest need. If this is ever to become a truly Christian nation, we must go back to the homes and begin there, rather than in legislative halls. If, by gospel evangelism every home could be made Christian, the law-making would take care of itself.

Responsibility of Newspapers The daily papers are shaping the morals of America. Even though the weekly religious press and the pulpit may ring true; even though the monthlies and the quarterlies may keep the moral standards high, still the daily paper has a great advantage in its work of molding the morals of society. All day long, every day in the week, with pages multiplied many fold on Sundays, by pictures, cartoons and glaring headlines, the dailies are constantly kept before the public eye absorbing the attention of old and young. They are thus creating the moral atmosphere in which every one must live.

Papers that were once regarded as clean and sane have gradually lowered the standards until one can see but little difference between them and the notoriously sensational

Hearst papers filled with stenchful details of revolting sensuality and outrageous crimes. Our newspapers as purveyors of corrupting news, stimulators of the gambling spirit, discouragers of law-enforcement and encouraging disloyalty to the Constitution of the United States; making heroes of persistent law-breakers, can not escape their responsibility for the tidal wave of crime now sweeping over the land.

It seems that the finer things of life, that might appear in the news columns are too often crowded out by the sensational, debasing and horrible particulars of every kind of crime!

In a time when men, women and children stand in need of inspiration for the vital and helpful interests of life; in a time when anarchism threatens the very life of the nations, when growing contempt for the Fundamental Law of the land begets misgivings in every loyal heart, we need—sorely need—newspapers that exalt the virtues of loyalty, patriotism, spirituality, honesty, and reverence for the good and the clean and the manly.

But We Too Are Responsible While the reading public continues to patronize the papers that reek with stenchful news and that belittle the efforts of our government in behalf of law and order, the land will continue to be flooded with demoralizing literature. Publishers will go on giving people what they demand.

But let us not forget that these very publishers are singularly amenable to clearly expressed public sentiment. They are by no means beyond having due respect to wide-spread public criticism. And when the Christian people of America make it clear that they will not patronize any paper whose influence is evil in the community; when, throughout the land, is heard wide-spread rebuke in most unmistakable terms against the impure and the disloyal, then we may see some improvement in the moral influence of our daily papers.

Explanation Concerning Young People's Program On another page we give President Johanson's message read at the three associations. At the close of the Western Association it was handed to the editor for Young People's page. It so happened that the two original songs published in the

RECORDER of June 26, pages 805 and 806, were used at Adams Center in the program with Brother Johanson's address. These were given the editor after the service there and were worked into his editorial; but in hurrying off the copy for the RECORDER, proper explanations were not made as to their origin. In connection with Brother Johanson's address in Young People's page of this issue, please turn to the editorial and songs on page 805 and you will have the full write-up of Young People's work at Adams Center.

THE GENERAL CONFERENCE AT NEWPORT

The President and Commission have added a day, for this year, to the usual time devoted to the annual session of the General Conference in order that the 250th anniversary of the organization of the Newport Church—the first Seventh Day Baptist Church to be organized in America—shall be suitably celebrated without curtailing the time necessary for the transaction of the usual business of the General Conference. On the last day of the session, the General Conference will convene in the City of Newport in the old house of worship of the Newport Church. The present owners, the Newport Historical Society, have extended a most cordial invitation to the General Conference to meet there, and have cheerfully given permission for the erection in the church, of a suitable tablet commemorating the event we shall celebrate.

It is expected that a communion service will be held, and that the old communion silver of the Newport Church will be used.

The First Baptist Church of Newport, from which the Newport Seventh Day Baptist Church seceded, has extended a cordial invitation to use its edifice for such part of our celebration as we may desire. This will be not the least happy event of the occasion; especially when it is remembered that when the First Baptist Church held its centennial celebration, it used the house of worship of the Seventh Day Baptist Church, and it was here that the pastor, Rev. John Callender, delivered his famous *Century Sermon*.

Negotiations are in progress with the N. Y., N. H., and H. R. R. and the New England Steamship Co., for suitable transportation from Westerly to Newport and return

for this day. The sea trip from the mainland to Newport and return is most delightful. It is hoped that all who attend the General Conference will remain for these concluding sessions at Newport.

CORLISS F. RANDOLPH.

HYMN BOOK FOR CONFERENCE

"Hymns of Praise" is the song book which will be used at the coming General Conference. It contains 286 hymns and a good collection of Responsive Readings. It is a new book, just off the press, with the finest collection of gospel hymns I have seen brought together in a single volume. All unproven and experimental pieces have been omitted and superseded by good serviceable songs of established merit. It is artistic in appearance, of durable binding and large readable type.

These books will be for sale at the close of the Conference. Through special offer of the publishers we shall be able to sell these at the special price of \$40.00 per 100 with 10 additional free copies with each 100, or 5 free copies with each fifty. These prices are for full cloth.

Over half of the books are already sold. Any church or Sabbath school needing a new book can not go amiss in buying this book. It is a hymn book of unusual merit and the terms are very reasonable. It is an ideal book for evangelistic services.

If you desire to see the book, a returnable copy will be mailed you. If interested write me at once.

Sincerely yours

A. L. DAVIS.

Ashaway, R. I.,
July 12, 1922.

The tortoise beat the hare in the fabled race because the tortoise kept at its job while the hare slept. Clever people sometimes fail while dunces succeed, because the dunces sometimes have the sense to stick to their task.—*Amos R. Wells*.

If we do not see that the immigrant and the children of the immigrants are raised up, most assuredly our own children and our children's children will be pulled down.—*Theodore Roosevelt*.

COMMENCEMENT AT MILTON COLLEGE

The following account of the commencement exercises at Milton College is compiled largely from the report given in the *Milton College Review*. These exercises covered a period of seven days ending on Thursday, June fifteenth, when fourteen young people were graduated with the degree of Bachelor of Arts. All the various programs of the week were of the usual high order of excellence.

ANNUAL SERMON

In accordance with the custom of the Christian Associations of Milton College, the annual sermon was delivered Friday evening, June ninth, in the Seventh Day Baptist church. Rev. Niel E. Hansen, pastor of the Congregational church of Whitewater, was the speaker of the evening, and he chose for his topic, "Christianity Triumphs."

Miss Leona Sayre, president of the Y. W. C. A., read a portion of the twelfth chapter of Romans. Mr. Otto Dillner, president of the Y. M. C. A., offered prayer, and also introduced the speaker of the evening.

Rev. Mr. Hansen gave a very inspiring talk and presented it in such a forceful manner that there is no doubt that almost every person went away from the meeting with the firm intention of allowing Christianity to triumph in his life.

LYCEUM NIGHT

On the evening after the Sabbath the four college literary societies presented their annual joint public session in the gymnasium to an appreciative audience.

A miscellaneous program was presented, with musical acts in the majority. The first of these was a solo by Harold Mikkelsen, accompanied by Jessie Post. After Mr. Mikkelsen had responded to an encore, Myrtelle Ellis, '21, presented a whistling number, accompanied by Vivian Hill.

One of the features of the program was an original operetta, "Little Red Riding Hood," written and directed by Elma Mills. Glee Ellis took the part of Red Riding Hood and Doris Randolph represented the mother.

Others in the cast were Milton Davis, playing the role of the wicked wolf, and Carroll Hill and Arthur Mills, representing woodsmen.

"Huckleberry Finn," a musical act, presented by Myrtle Branch and Company, was loudly applauded. The "Company" consisted of Carroll Hill and Lorraine Summers, who sang the familiar tune of "Huckleberry Finn," and Arthur Mills, piano accompanist. Miss Branch, dressed in overalls, an old shirt and a straw hat, wielded a fishpole in true boy fashion, whittled on a stick, threw angleworms about in the audience, and otherwise acted in the manner of Mark Twain's popular character.

Dorothy G. Maxson and Myrtle Lewis scored a hit in their gypsy singing and dancing act. Another musical number of merit was given by a brass quartet composed of Joe Johnson, Milton Davis, Chester Newman, and Clyde Afrington.

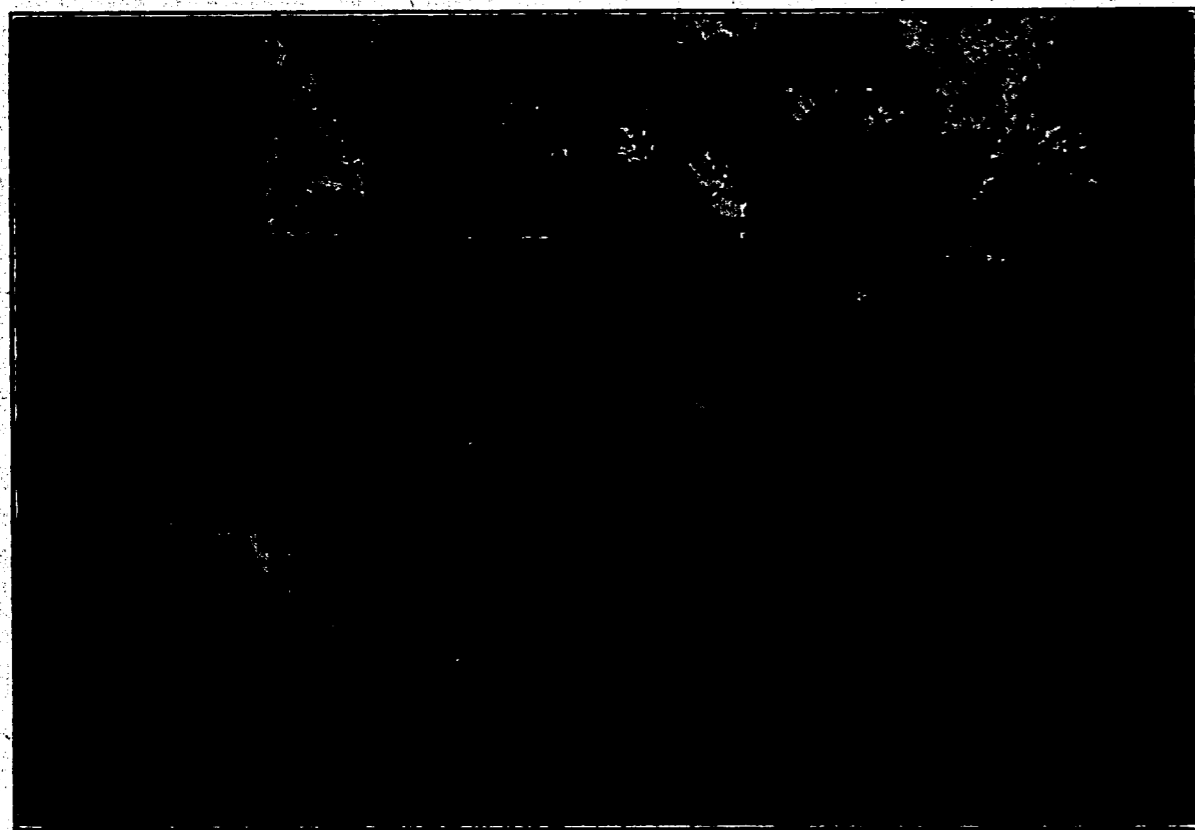
Other acts that won favor were a Scandinavian dialect reading by E. Wayne Vincent, a speech on wireless telegraphy by Robert McCubbin, and a clever musical skit written by Lenore Kumlien and read by Eunice Rood. The program concluded with yells and songs led by Harold Mikkelsen.

BACCALAUREATE SERMON

The baccalaureate address was delivered on Sunday evening in the Seventh Day Baptist church by Rev. Harris M. Barbour, pastor of the First Baptist Church in Lake Geneva, Wis. Professor Barbour, as he is familiarly known to students of Milton College, severed his connection with the college only one year ago; consequently his sermon had a vital personal touch with the senior class, every member of which had at some time been his pupil.

His theme, "Passing On," developed in a logical way the manifold functions of the mind and the need for the development of the intellect. But more than that, Professor Barbour pointed out the need for exercising it when once it is gained. "Put your college education to good use for good in the world" was one of the many useful admonitions which he gave to the class.

With such admonition the last words in his address were those of encouragement for each and every graduate to "pass on" into a useful place in the great world of experience.



The Ivy-covered Walls

SCHOOL OF MUSIC RECITAL

The program presented on Monday evening by the pupils of the School of Music was pronounced one of the best ever given. Every number was well given and showed faithful work on the part of both pupils and teachers.

The varied program represented in a complete way the several departments of the music school. There were piano, violin and vocal solos, and a male quartet and a ladies' quartet. The readers of the SABBATH RECORDER will perhaps be interested in the names of some of the pupils who appeared on the program. Albert G. Combs, of North Loup, Neb., gave a violin solo. Gladys C. Hulett, of Bolivar, N. Y., sang a contralto solo. Lilian Babcock and Ardis Bennett, of Milton, rendered selections on the violin. Two short piano solos were played by Dorothy E. Whitford, of Milton. An interesting number of the program was a selection for eight hands played on two pianos by four young ladies. These were Dorothy G. Maxson, Jessie V. Post and Katherine E. Maxson, of Milton, and Vivian Hill, of Welton, Iowa.

One young lady, Dorothy G. Maxson, was the graduate in the School of Music. She was awarded at these exercises diplomas certifying that she had completed the courses in pianoforte playing and in voice culture.

The School of Music has grown during the past year under the able direction of

Miss Alberta Crandall assisted by her sister, Mrs. Ellen Place, Mrs. Kathryn Rogers and Professor Stringer.

ANNUAL SHAKESPEAREAN PLAY

The eighteenth annual Shakespearean play, "A Midsummer Night's Dream", was presented Tuesday night, June 13, in the gymnasium - auditorium, by a cast of forty-one Milton College students under the direction of Miss Zea Zinn.

Upwards of six hundred persons crowded the big auditorium to witness the well-known play, which was last given here in 1912. Ruth Babcock, as Hermia, and Dorothy G. Maxson, as Helena, made a charming pair of lovers for Lysander and Demetrius, whose parts were taken by Allison Skaggs and Claude Grant, respectively. Myrtle Branch, in the role of Puck, proved a delightful little spright, and Charles Sutton, as Oberon, and Ruth Burdick, as Titania, were also good in their parts as king and queen of the fairy world.

Other characters worthy of special mention were Raymond Crosley, representing Nick Bottom, the weaver; Harold Mikkelsen, as Theseus, Duke of Athens, and Jessie Post, as Hippolyta, Queen of the Amazons. Graceful dancing and singing by the fairy groups, coached by Miss Post, proved a delightful feature of the play.

The business end of the play was ably managed by E. W. Vincent. His staff included George Terwilliger, stage manager; A. G. Sayre, electrician; and Ruth Babcock and Elma Mills, assistant managers. The college orchestra, directed by Professor Stringer, played before the curtain rose and between the acts. Incidental music was furnished by Doris Randolph, Ardis Bennett, Constance Bennett and Katherine Maxson.

Much credit is due Miss Zinn and Miss Post for the success of the play. Professor Stringer and other members of the faculty also gave helpful suggestions.

TRUSTEE LUNCHEON

On Wednesday evening at six o'clock was inaugurated a new feature of commencement week which it is hoped will be a yearly event hereafter. About fifty men, including trustees of the college and other men interested in the business affairs of the college, sat down to a luncheon in the social rooms of the Seventh Day Baptist church. It was the time for the regular monthly meeting of the Board of Trustees. Visitors were invited so that men who support Milton College and are interested in it may better understand the work of the trustees and cooperate with them more fully.

The treasurer of the college gave a report showing the revenues and expenses for the past year. A budget for next year was adopted which amounts to \$29,000, to be received and expended. President Whitford urged strongly the adoption of a two-fold goal:

- 1. A new dormitory for ladies.
2. \$500,000 endowment by 1927.

SENIOR NIGHT

On Wednesday evening, June 14, the class of '22 entertained a large audience in the college auditorium. The program consisted of the class prophecy and the drama by Edmond Rostand, entitled, "The Roman-cers".

The prophecy was presented in a very unique manner. Miss Lenore Kumlien, posing as an enterprising author, and Miss Mabel Arbuthnot as an established Latin teacher, with the aid of some mystic power, called before them the shades of their former classmates. "Herb" Kakuske had at last become an all-around star on the "Otter Crick" baseball team. Ruth Babcock had become a follower of the footlights. Myrtle Lewis, with "bugology" on the brain, danced about, frantically endeavoring to capture fluttering butterflies. Jessie Post, as the stately dean of a woman's college, still wore the cap and gown which she had earned at Milton College. Dorothy G. Maxson appeared as she was going about her duties as a housewife. Chester Newman had become a dutiful husband as well as chief cook and bottle washer of "The Midway." Esther Loofboro, tearing her hair and scattering manuscript to the four winds, seemed to be

writing a book. James K. Shiba with pink tights and parasol, gaily danced along the tight rope high above the heads of the multitudes of passers-by. Joe Johnson applied the latest hair-cut to an unseen customer. Carroll Oakley armed with a wicked looking saw claimed to be a surgeon. Etta Hodge appeared to be a stenographer, although her actions seemed to say that her interest lay elsewhere.

As a grand climax, Theodore M. Chang appeared, performing the duties of our faithful "Jan," the present "Jan" probably having retired on a pension.

After a few musical numbers by the senior orchestra, the curtain rose, revealing the two lovers at their trysting place. A hard time had they for they believed that their fathers were mortal enemies. Percinet, son of Bergamin, despite his father's enmity toward Pasquinot, fell in love with Silvette, the latter's daughter. The enmity, however, was only a plot of the wily old fathers. They longed for the intermarriage of their families so that the wall which separated their broad estates might be removed. Putting their scheming old heads together the fathers planned a romantic abduction which was to be carried out by Straforel, an expert duelist, and manager of an abduction company. The plot worked to perfection for Percinet rushed upon the scene and put to rout the entire band of scoundrels as was planned. This heroic rescue brought about a reconciliation between the fathers.

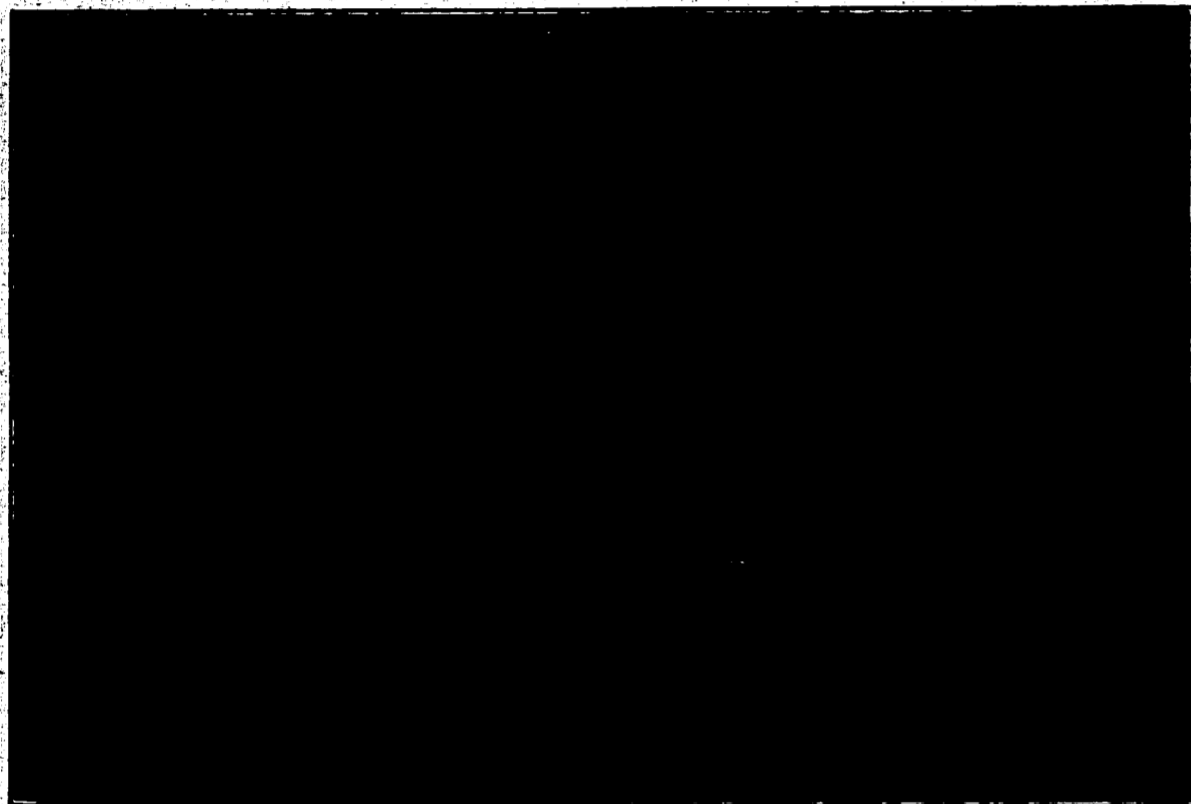
The wall was then removed, but after a time the crafty old men became dissatisfied and to spite each other they told the lovers of the false abduction. This plan worked also, for Percinet and Silvette soon found that they loved each other only because of their romantic adventures. Since Straforel could not collect his fee for the abduction unless the lovers were married, he skillfully revealed to Silvette the dangers and hardships of the romance which she seemed to crave. Thus when Percinet returned from wandering in other parts, where he had gone when the plot was revealed, he again would love Silvette, and thus the story ended.

- Silvette Etta Hodge
Percinet Carroll Oakley
Pasquinot Joe Johnson
Bergamin Chester Newman
Straforel Herbert Kakuske
Blaise James Shiba

COMMENCEMENT EXERCISES

The formal commencement exercises of the college were held in the gymnasium Thursday forenoon, when baccalaureate degrees were conferred upon fourteen graduates by Acting-President Whitford.

The program opened with the customary procession of seniors, faculty members and trustees, led by the Glee Club and Treble Clef. Rev. James A. Melrose, pastor of the Janesville Presbyterian Church, offered the invocation at the opening of the exercises and also the benediction at the close. The Treble Clef sang "The Lord is My Shep-



Library.

herd," by Schubert, and a combined chorus of Glee Club and Treble Clef members, led by Professor Stringer, sang "Gloria in Excelsis," from Concone's "Mass in F," and "Great and Marvelous are Thy Works," from Gaul's "Holy City."

"Some Biological Aspects of Democracy" was the subject of the commencement address delivered by Professor Michael F. Guyer, Ph.D., of the University of Wisconsin. Doctor Guyer advocated the segregation of feeble-minded persons and the passage of laws to prevent intermarriage with them as one means of combating race suicide, which he prophesied would result if degeneracy continued to increase at its present rate.

"Human society is working on the undertaker and hospital scheme instead of taking precautionary measures," he declared. "Fee-

ble-minded persons have too many children while college graduates and other citizens of a high type have comparatively few. It is just as important to give lives to a nation as to give lives for a nation in its defense. Why fight for a nation if it is to be exterminated?"

Professor Whitford read the annual statement, which is given in full on another page.

A new feature of the commencement exercises was the awarding of a gold medal to the male athlete of Milton College who has during the year maintained the highest qualities of honor, courtesy and unselfishness; who has been conspicuous in regularity and spirit in practice, in effort to maintain scholastic eligibility, in obedience to discipline, faithfulness in training and loyalty to the team and to the college; and who has been a prominent factor in furthering high standards of sportsmanship and fair play in athletics. This medal was presented to Albert Gerald Sayre.

Benediction was pronounced by Rev. Mr. Melrose.

Following is a list

of graduates and their respective theses:

Mabel Florence Arbuthnot, *magna cum laude*. Thesis—Cicero—"Rome's Least Mortal Mind."
 Ruth Maribel Babcock, *cum laude*. Thesis—The Works of King Alfred.
 Theodore Morrison Chang. Thesis—The Milton Man; a Biometrical Survey.
 Etta Martha Hodge. Thesis—Certain Phases of Industrial Chemistry.
 Joe Ewing Johnson. Thesis—A Description of the Types of Modern Democracies.
 Herbert Paul Kakuske. Thesis—A Contour Survey of the Main Portion of Milton Village.
 Alice Lenore Kumlien. Thesis—An Outline and Analysis of Descartes' "Discours de la Méthode."
 Myrtle Emma Lewis. Thesis—Biometrical Survey of the Women of Milton College.
 Esther Lulu Loofboro. Thesis—The Life and Works of Christina Rossetti.
 Dorothy Geraldine Maxson. Thesis—English Sonnets.
 Chester Davis Newman. Thesis—A Comparison of Wordsworth and Tennyson as Poets of Nature.
 Carroll Frank Oakley. Thesis—The Phenolphthalein and Renal Efficiency Diet Tests.

Jessie Violet Post. Thesis—Translation of Keller's Romeo and Julia auf dem Dorfe.
 James K. Shiba. Thesis—Orthogonal Trajectories of Certain Plane Curves.

CLASS HONORS

At the commencement exercises announcement was made of those students who have won honors and scholarships in the four college classes. The honors are based on the grades attained by the students. 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, Elmer M. Bingham. Second honor, Douglas W. Cockfield.

Sophomore Class—First honor and the junior scholarship, Edna M. Sunby. Second honor, Clyde E. Arrington.

Junior Class—First honor and the senior scholarship, Elma C. Mills. Second honor, Doris Randolph.

Senior Class—First honor and graduate scholarship in the University of Wisconsin, Mabel F. Arbuthnot. Second honor, Ruth M. Babcock.

ANNUAL STATEMENT BY ACTING PRESIDENT

Since the presentation of the last annual statement one year ago, the beloved leader of our college, President William Clifton Daland, passed away on June 21, 1921. Very appropriately the institution held, on the evening of the twenty-ninth of October following, a service in memory of him who had been president for nineteen years. The principal address of that service was delivered by Dr. Edwin H. Lewis of Chicago. This, together with the many loving tributes brought by the graduates, trustees, and faculty, have all been brought together in a book and prepared by the Board of Trustees and generously printed by N. O. Moore, '03, of Riverside, Cal. Over five hundred copies of this book have been distributed among friends of Milton College.

Milton College is just closing what seems to be a very successful year. We have had the largest enrolment in the college department, there having been 128 students in college classes. The freshman class numbering 52 is only two short of the abnormal number of freshmen enrolled during S. A. T. C. days. The past year has been notable because the general average of scholarship and

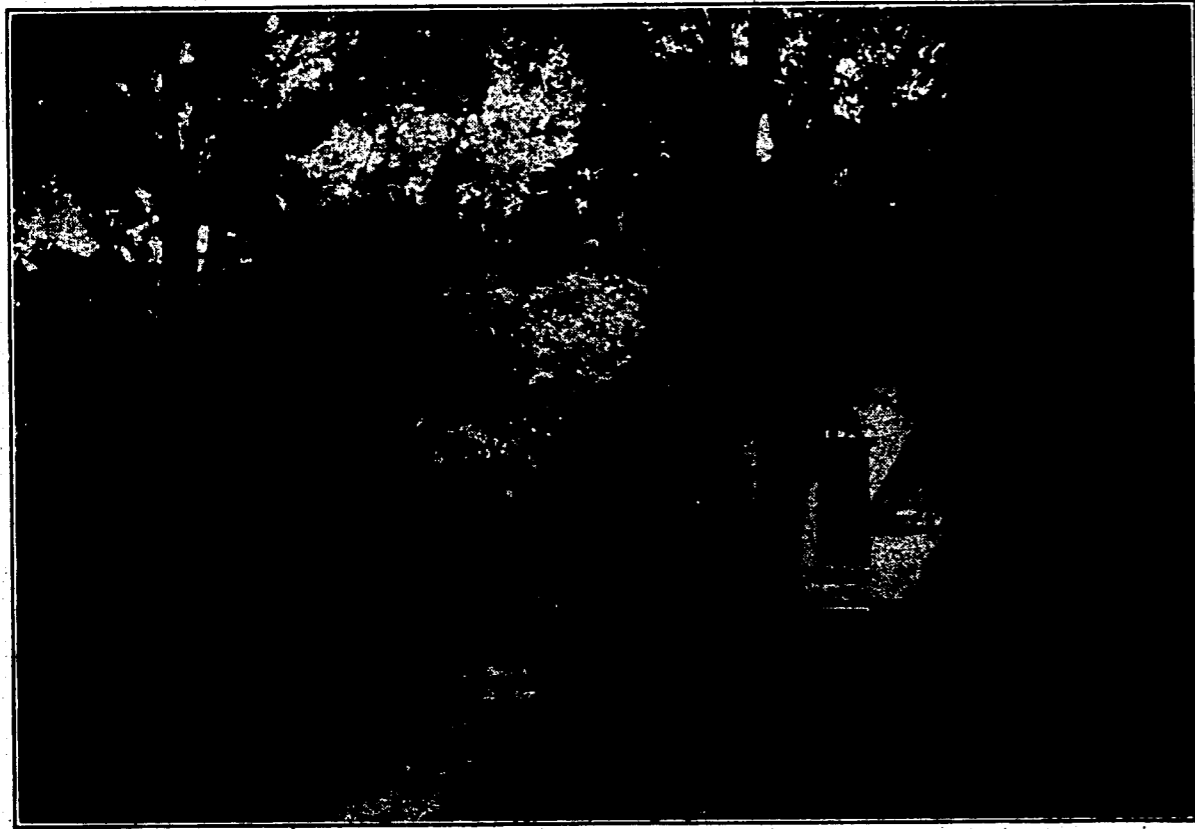
industrious effort has been higher than usual. It is the general opinion that students have been required to work harder to earn their grades. This is in keeping with the purpose of the faculty to require a better quality of work from our students. The interest in the study of science is growing. The chemistry department has had over fifty students in the several courses offered and the quality of work done there has been creditable. The work in education has been conducted by Professor Charles A. Mohr, Ph. D., from the University of Chicago. Doctor Mohr has done an admirable piece of work. His wide and thorough knowledge of the subject matter in his field and his clear and forceful way of presenting it to his pupils have made their studies in philosophy and education of great value to them.

Our Latin department for the last four years has received recognition through the State Latin Contest in the form of two "honorable mentions," two bronze medals, one silver and one gold medal, this last with the two hundred and fifty dollar prize being won by Miss Mabel Arbuthnot of the senior class.

It would perhaps be unwise to enumerate here the achievements in detail of all departments of instruction in the college. It is sufficient to say that each member of the faculty has been earnestly endeavoring to strengthen his department and that the general feeling that the year's work has been worth while is manifested in the student body by their interest in and enthusiasm over returning next fall for another year in Milton College.

In oratory and debating Milton College has gone forward during the past year. An urgent invitation was recently given to our student body to join the Wisconsin Oratorical League. The students have voted to accept the invitation, so that during the coming year this League will be composed of five colleges, Beloit, Carroll, Lawrence, Milton and Ripon. Debating is attracting the attention of our students more and more. The results of the past season are distinctly encouraging as the two victories over Carroll College seem to indicate. A more extensive program is being planned for that work next year.

For the first time in the history of the college the School of Music has a home on the campus. The lower floor of what is known



Campus Beautiful

as the President's Home has been fitted for the studios of the piano, the violin and the voice teaching. These rooms are admirably adapted to these purposes. As a consequence the interest in music is growing and the quality is improving. The reputations which the Glee Club and Treble Clef have established in the past, for high grade work have been fully maintained, and the symphony orchestra has, under the leadership of Professor Stringer, given delight to the music lovers of Milton. It is the plan for next year to provide a regular hour twice a week in the schedule of classes for the rehearsals of the Glee Club and the Treble Clef.

To have presented successfully for eighteen consecutive years a play of Shakespeare before the public at commencement time is a worth while record. This we have done. A high standard of dramatic work has been set, and the students each year have every incentive to strive to maintain the reputation of previous successes. Great credit should be given to the students who presented "A Midsummer Night's Dream" last Tuesday night and to Miss Zinn and her assistants in coaching the play. The Shakespearean play in Milton College has become a tradition which should never be broken.

We have now closed the first complete year of the new department of Physical Education, and it has amply justified the hopes of the alumni. Our director, Mr. George H. Crandall, has organized this department on a firm basis.

We can not over-estimate the influence of having a resident coach who is a Christian gentleman and who stands for fair dealing and clean sportsmanship.

Mr. Crandall's organization and conduct of the required gymnasium classes deserve particular commendation. These classes have been elevated to a regular place in the schedule of the courses, and now command the respect and interest of the students. At pres-

ent, in fact, instead of trying to avoid gymnasium class work, the students are eager to gain its advantages. This situation is essential to the sound health of the student body. The ideal which we have set before us is to gain the interest of every student in some form of physical training. A system of awards for activities in intramural and intercollegiate athletics has been devised and adopted by the students which we are confident will under the wise guidance of the coach, materially aid in attaining this ideal.

During the past year the various student activities, with the exception of the literary societies and the Christian Associations have combined into an organization known as the "Milton College Student Body." This organization composed of all the students in the institution through committees and managers has charge of debates, oratorical contests, intercollegiate and intramural athletics, as well as the publishing of the *Review* and the "Fides," and the publicity work formerly carried on by the Milton Forward Movement and it has in its power to legislate concerning student affairs. This change marks a growing consciousness on the part of the students of their responsibilities. Very wisely the student body has voted to issue the annual "Fides" every other year. The students are now planning to issue a bigger and better "Fides" in 1923 than was published one year ago. The price of the new annual will be \$5.00 a copy or two copies for \$9.00.

There will be several changes in the faculty next year. Miss Van Horn, the instructor in biology, will take a similar position in Alfred University next year. We are happy to announce that her place will be filled by Miss Ruth A. Stillman of the class of 1917, who has had several years of successful experience in teaching biology in high schools of Wisconsin. We are looking forward with pleasure to the return of Professor Hall in 1923, when he shall have completed his work for a doctor's degree. Already in anticipation of his coming are the registrations for work in his department next year materially increased in number.

Because of the withdrawal from the faculty of Doctor Mohr at the close of the year, it has become necessary to provide men to carry on the work in philosophy and education. It gives me pleasure to announce that the Board of Trustees have appointed Dr. Edwin Shaw of Plainfield, N. J., professor of philosophy and religious education. Professor Shaw has accepted this appointment and will be ready to take up his work in September. The Board of Trustees have also appointed Mr. John Frederick Whitford, the very successful superintendent of schools in Orchard Park, N. Y., professor of education and psychology to begin work in 1923. Professor Whitford has accepted this position. In the meantime, for the next year, our loyal friend, Principal Ralph A. Buell of the Union High School has generously consented to teach one class in pedagogy and to assist other members of our faculty in carrying on the required work in education. We regret that Mr. Crofoot who has been the efficient instructor in physics has decided to sever his connection with Milton College. His position will be filled before the beginning of the next school year.

In the financial affairs of the college there is great reason for taking courage. In all probability the income of the college for the fiscal year from July 1 to June 30 will exceed the expenses with a small balance on hand. In other words, by the wise and conservative management of our Board of Trustees the institution is not increasing its indebtedness. On the contrary the indebtedness last summer was reduced more than \$2,000. The total endowment of Milton College now amounts approximately to \$257,000 which shows an increase of \$19,000 over the sum reported last year. The principal part

of this increase, viz.: \$12,500, came from the bequest of P. M. Green.

The needs of Milton College are always pressing. We must have funds to pay higher salaries and to add new departments of instruction in order to meet the growing demands of the times. The need of better housing and boarding arrangements for our students is imperative. Our very popular and successful student boarding club is looking for larger and better quarters. The institution should provide at the earliest date a place on the campus for this important enterprise.

The place of Milton College in the educational system of the State was never more secure. Never was the attitude of the communities surrounding Milton more favorable to our work. Already we see indications of a freshman class next year of over sixty students. Since the war the demand for a cultural college education has grown in a marked degree. We have only to possess a larger faith in our future and a more determined purpose to establish Milton College, on a firm basis of permanent growth.

Since the death of Dr. L. C. Randolph the institution has marked time in the matter of a campaign for raising the endowment and have depended on contributions year by year to meet the ever increasing current expenses. Our application for membership in the North Central Association of Secondary Schools and Colleges requires our making large efforts.

I am therefore proposing two goals for your serious and hearty approval.

1. The erection at the earliest possible date of a suitable dormitory for women with the understanding that the present Goodrich Hall be used as a dormitory for men.

2. The raising of an additional endowment fund of \$250,000 within the next five years, so that our endowment shall then be \$500,000.

We can do this if we set about it with a determined will. For this I shall pray and work. If this is accomplished the future usefulness of Milton College with its ideals and traditions will be permanently secured.

ALUMNI MEETING

On the afternoon of Thursday at half-past two o'clock the alumni meeting opened with Dr. L. A. Flatts in the chair. The Glee Club came on the stage with several lively songs,

after which Prof. W. D. Burdick read the secretary-treasurer's report, and also the report of the Alumni Board of Physical Education. After this, Prof. J. N. Daland gave a forceful statement of what the alumni had really done for the college in providing a resident coach. He pointed out that Director Crandall had organized the department of Physical Education on a very satisfactory basis. "The alumni," he said, "may well feel pleased that their contributions have provided the college with this immensely valuable department." Professor Daland thanked the alumni for their hearty support of this department—support which has been expressed this year in gifts amounting to about \$1,993.

The Alumni Board of Physical Education has ended this very successful year of work with a deficit of only \$46, which the members of the board feel sure will soon be met by interested friends.

Doctor Platts had an up and coming alumni meeting every minute. He called on Dr. B. F. Johanson, of Battle Creek, Mich. Doctor Ben, in clear, brief terms, told of how he coveted for his boy and girl the best education in the land, and of how he conceived that Milton College gave this sort of education. "Milton College," the doctor said, "seems to me to carry a torch. This torch must not be lowered nor allowed to be dimmed."

At this point Mr. C. E. Crandall got up and read a letter from Dr. J. G. Maxon, mayor of Hartford, Ill., in which he said that the enclosed one hundred dollar bond would probably be as acceptable as his presence. Thank you, Doctor Maxon. But we want your presence, too, next year.

Dr. G. W. Post, Jr., of Chicago, said he couldn't deliver an address or pronounce an oration, but he promised the alumni what he called an harangue with vehemence and noise. Doctor Post testified to the fact that the small college in its teaching emphasizes "personality" rather than "materialism." The doctor's remarks were indeed, as he hoped, "long enough to cover the subject and short enough to be attractive."

After a much enjoyed selection rendered by the Treble Clef, Attorney M. E. Davis, of Green Bay, Wis., spoke. Mr. Davis said in part: "These exercises center about education. With education the boundaries of life become greatly widened; without educa-

tion they are narrow and the path extremely difficult." Attorney Davis emphasized the fact that mere "book-learning," mere sharpening of native cleverness without solid qualities of character is worse than useless. Such sharp, clever, unprincipled persons are no credit to our educational institutions. They are a menace to society. They appear smart, because for a time they are able to out-wit more honest people. But they are not in reality educated. They never were. Education is not only the training of the mind, but also and chiefly the elevation of character.

The chalk talk by H. T. Plumb, of Salt Lake City, was one of the most solid, yet most intensely interesting features of the alumni meeting. Space will not allow us properly to describe it here. Starting with physics, magnetism and electricity, Mr. Plumb talked of education under the captions, "Why Go To School? Go When? Go Where? Study What?" Applying his mathematical terms to life, Mr. Plumb spoke of "saturation curves, salary curves, and satisfaction curves." No mere condensation can give any idea of the brilliancy of this lecture.

RECEPTION AND BANQUET OF ALUMNI ASSOCIATION

From six to seven o'clock the east lawn of the Studio was a very popular place, as a throng of friends greeted Professor and Mrs. Whitford and the long line of seniors.

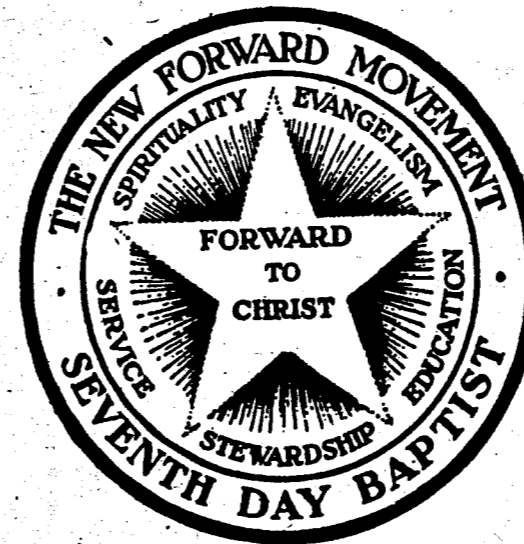
About seven o'clock the crowd could be seen filling the gymnasium. Here 206 enthusiastic friends of Milton sat down to the Alumni Banquet. Many of the classes, such as '79, '09, '16, etc., sat together. Hylon T. Plumb, '06, of the General Electric Company at Salt Lake City, Utah, was the toastmaster.

College yells, class yells, songs, and even stunts enlivened the time. And what a toastmaster we had! What a fresh breeze can blow from Salt Lake City! Who ever saw before a toastmaster who roamed about the hall, encouraging, spreading, creating enthusiasm wherever he turned! With Plumb at the helm, the old Milton ship dashed and crashed through the foam in true hilarious style.

Few will forget this night—its songs, its joy, its spirit of optimism, its general fellowship and infectious good cheer.

THE COMMISSION'S PAGE

REV. AHVA J. C. BOND, SALEM, W. VA.,
Forward Movement Director



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."—John 15: 5.
"Lo, I am with you always, even unto the end of the world."—Matt. 28: 20.

TRACT SOCIETY TREASURER'S REPORT
For the Quarter ending June 30, 1922.

F. J. HUBBARD, Treasurer,
In account with
AMERICAN SABBATH TRACT SOCIETY

<i>Dr.</i>		
To balance on hand April 1, 1922:		
Reserved for Marie Jansz,	70 00	
Reserved for Denominational Building Endowment	10 00	
Reserved for Life Memberships ..	40 00	
Cash balance, Denominational Building Fund	729 13	
Reserved for Denominational Building Equipment	1,550 65	
Cash, General Fund	2,051 37	4,451 15
To cash received since as follows:		
Contributions to General Fund:		
April	10 00	
May	389 06	
June	1,654 26	2,053 32
Collections:		14 32
June		
Income from Invested Funds:		
April	414 50	
May	1,176 54	
June	48 06	1,639 10
Publishing House Receipts:		
RECORDER	634 93	
RECORDER—Stock Sold	139 05	
Visitor	45 05	
Visitor—Stock Sold	6 42	
Helping Hand	300 90	
Intermediate Graded Lessons ..	56 30	
Junior Graded Lessons	90 10	
Outside Sabbath School Board Publications	26 25	
Tract Depository	4 30	
B. C. Davis' "Country Life Leadership"	10 13	
Calendars	6 95	
S. D. B. Hymns and Songs ..	93	1,321 31

C. F. Randolph, Treasurer, Alfred University:		
One-third insurance premium, Wardner property,	3 33	
S. H. Davis, Treasurer, S. D. B. Missionary Society:		
One-third insurance premium Wardner property	3 33	
One-half taxes, Minneapolis lot	15 08	18 41
New York Telephone Company, rebate account telephone in office, Babcock Building		28
Maintenance Fund, overdraft preceding quarter		133 87
Contributions to Marie Jansz:		
June		50 00
Contributions to "Sufferers in Poland"		5 00
Contributions, Near East Relief Excess from sale of Liberty Loan Bonds sent in part payment of Equipment Notes		10 00
Denominational Building Fund: Contributions:		
April	747 25	
May	1,060 66	
June	2,470 50	
Income:		
Interest on bank balances....	15 62	
Interest on Liberty Loan Bonds	158 26	
Earnings on War Savings		
Stamps	44 46	
Gain, sale Liberty Bonds....	1 92	
Seventh Day Baptist Historical Society, Construction of room in basement,	200 00	
Sale of old flagstones	15 60	4,714 27
Sale of War Savings and Thrift Stamps		742 57
Sale of Liberty Loan Bonds....		3,000 00
Equipment Fund:		
Sale of Five Year Equipment Notes	9,490 00	
Sale of old machinery	150 00	
Transferred from Sinking Fund	1,500 00	
Rebate on hardware bill,	2 85	11,142 85
Maintenance Fund:		
Rent from Publishing Plant....	600 00	
Income, Denominational Building Endowment	3 18	603 18
Permanent Funds transferred for investment:		
Oliver Davis Bequest	4,500 00	
Interest advanced	45 00	4,545 00
		\$34,450 18
<i>Cr.</i>		
By cash paid out as follows:		
Sabbath Reform Work:		
G. Velthuisen, appropriation, <i>De Boodschapper</i>	200 00	
T. L. M. Spencer, appropriation, printing	37 50	
Mrs. T. W. Richardson, Mill Yard Church, appropriation for year 1921-2	100 00	
W. D. Burdick, salary	93 75	
Committee on Revision of Literature: Encyclopedia	5 95	437 20
Publishing House Expenses:		
RECORDER	3,221 81	
Visitor	417 66	
Helping Hand	853 22	
Intermediate Graded Lessons...	137 13	
Junior Graded Lessons	154 64	
Outside Sabbath School Board Publications	27 27	
Tract Depository	26 02	
Tract Society printing, etc.:		
Cards and postage, dedicatory service Denominational Building	8 18	
Programs, dedicatory service..	6 41	
Circulars, for "Country Life Leadership"	14 21	
Cut of building	5 93	
Annuity Bonds	13 60	

Financial statement for the Sabbath Recorder, page 110. Includes sections for Rally Day Programs, Missionary Work, Denominational Building, Equipment-Denominational Building, and Permanent Fund. Total balance on hand is \$34,450.18.

Examined and compared with books and vouchers, and found correct. CHARLES P. TITSWORTH, Auditor. July 9, 1922.

Financial statement for the Sabbath Recorder, page 111. Includes sections for DENOMINATIONAL BUILDING FUND ACCOUNT and DENOMINATIONAL BUILDING-EQUIPMENT ACCOUNT. Total balance on hand is \$12,852.85.

Financial statement for the Sabbath Recorder, page 111. Includes sections for DENOMINATIONAL BUILDING-MAINTENANCE ACCOUNT and Treasurer's Receipts for April, 1922. Total balance on hand is \$603.18.

Financial statement for the Sabbath Recorder, page 111. Includes sections for DENOMINATIONAL BUILDING-MAINTENANCE ACCOUNT and Treasurer's Receipts for May, 1922. Total balance on hand is \$8,339.66.

Financial statement for the Sabbath Recorder, page 111. Includes sections for Publishing House Receipts and Denominational Building Fund. Total balance on hand is \$747.25.

Financial statement for the Sabbath Recorder, page 111. Includes sections for Equipment Fund, Maintenance Fund, and Treasurer's Receipts for May, 1922. Total balance on hand is \$8,339.66.

Financial statement for the Sabbath Recorder, page 111. Includes sections for Treasurer's Receipts for May, 1922 and Treasurer's Receipts for April, 1922. Total balance on hand is \$414.50.

Celia Hiscox Bequest	3 81
Orlando Holcomb Bequest	30 00
Eliza James Bequest	3 69
Angenette Kellogg Bequest	3 83
Adelia C. Kenyon Bequest	61 97
Lucy M. Knapp Bequest	2 73
Susan Loofboro Annuity Gift	2 73
Elizabeth U. Maxson Bequest	1 16
Elizabeth L. North Bequest	3 00
North Branch, Neb., Church Fund	49
Paul Palmiter Gift	6 00
Marilla B. Phillips Bequest	28 50
Electra A. Potter Bequest	99 78
Maria L. Potter Bequest	15 00
Arlotta G. Rogers Bequest	61 65
Deborah A. Randall Bequest	37 66
George H. Rogers Bequest	30 00
Gift of Miss S. E. Saunders in memory of Miss S. A. Saunders	4 50
Mary Saunders Bequest	60
Sarah A. Saunders Bequest	60
Sarah E. Saunders Bequest	1 92
E. Sophia Saunders Bequest	2 33
Alzina C. Shaw Bequest	49
Fannie R. Shaw Bequest	30 32
John G. Spicer Bequest	4 68
Martha G. Stillman Bequest	2 33
Mary S. Stillman Bequest	7 50
Sarah E. V. Stillman Bequest	15 00
Mary K. B. Sunderland Bequest	1 91
Julius M. Todd Bequest	3 00
I. D. Tittsworth Bequest	15 00
Villa Ridge, Ill., Church Fund	3 57
Daniel C. Waldo Annuity Gift	27 33
Mary J. Willard Bequest	4 76
A. Judson Wells Bequest	1 15
I. H. York Bequest	2 33
Harriet A. Burdick Annuity Gift	4 10
Mary A. Burdick Bequest	1 80
Publishing House Receipts:	
RECORDER	\$ 269 89
Visitor	8 10
Helping Hand	66 50
Tract Depository	4 78
Intermediate Graded Lessons	16 05
Junior Graded Lessons	24 75
Outside Sabbath School Board Pub- lications	25
B. C. Davis' Sermons	7 50
Denominational Building Fund:	
Contributions:	
Miss Flora E. Zinn, Florence, Colo.	\$ 25 00
Mrs. Maryette Rogers Benjamin, Guilford, N. Y., in memory of her father and mother, Nathan and Harriet S. Rogers, late of Preston, N. Y.	50 00
David C. Dorsey, Cornishville, Ky.	10 00
Mrs. Nettie L. Crandall, Oskaloosa, Kan.	50 00
Alberne H. Burdick, Dunellen, N. J.	50 00
Salemville, Pa., Church	100 00
Forward Movement Contributions	775 66
S. D. B. Historical Society, for construction Historical Society room in basement	200 00
Income:	
Interest on bank balances	15 62
Equipment Fund:	
Equipment Notes	900 00
Sale of old machinery	150 00
Maintenance Fund:	
Rent from Printing Plant	300 00
Alfred University, one-third insurance premium, Wardner property, Chicago, Ill.	3 33
S. D. B. Missionary Society, one-half taxes Minneapolis lot	15 08
New York Telephone Company, rebate account telephone in office, Babcock Building	28
	\$ 4,608 39

Treasurer's Receipts for June, 1922

Contributions to General Fund:	
Mr. and Mrs. W. H. Hardy, Ports- mouth, Va.	\$ 7 50
Chicago S. D. B. Church	25 00

Forward Movement Contributions	1,221 76
Woman's Executive Board	400 00
	\$ 1,654 26
Collections:	
Central Association	14 32
Income from Invested Funds:	
S. G. Burdick Annuity Gift	\$ 8 74
Alfred Collins Bequest	6 36
B. R. Crandall Gift	1 07
North Branch, Neb., Church Fund	2 13
Electra A. Potter Bequest	12 74
Life Memberships	14 89
John G. Spicer Bequest	2 13
	48 06
Publishing House Receipts:	
RECORDER	\$ 148 13
RECORDER—Stock sold	68 75
Visitor	32 05
Visitor—Stock sold	79
Helping Hand	129 00
Intermediate Graded Lessons	25 70
Junior Graded Lessons	52 65
Outside Sabbath School Board Pub- lications	12 35
Tract Depository	1 25
B. C. Davis' "Country Life Leader- ship"	2 63
Cadentars	4 30
S. D. B. Hymns and Songs	80
	478 40
S. H. Davis, Treasurer, S. D. B. Missionary Society, one-third insurance premium, Ward- ner property, Chicago, Ill.	3 33
Denominational Building Fund:	
Contributions:	
Mr. and Mrs. J. W. Crofoot, Shanghai, China	\$ 25 00
Forward Movement Contribu- tions	2,445 50
Income:	
Earnings, War Savings Stamps	44 46
Gain, sale of Liberty Bonds	1 92
Interest, Liberty Loan Bonds	158 26
	2,675 14
Sale of War savings and Thrift Stamps	742 57
Sale of Liberty Loan Bonds	3,000 00
Equipment Account:	
Sale of Equipment Notes	\$ 3,500 00
Rebate account hardware bill	2 85
	3,502 85
Maintenance Account:	
Rent from Publishing Plant	\$ 200 00
Income, Denominational Building Endowment	3 18
	203 18
Transfer of Permanent Funds and interest for investment, Oliver Davis Bequest	4,545 00
Contributions to Marie Jansz:	
Mrs. C. H. Threlkeld and family, Memphis, Tenn.	50 00
Maintenance Fund, repayment of overdraft on General Fund, preceding quarter	133 87
	\$17,050 98

One day when Carnegie's gardener at Skibo Castle, Scotland, complained to his master that the village people were plucking his roses, Carnegie replied: "So the people like roses, do they, John? If that is so we must plant more roses." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—Record of Christian Work.

When Satan knocks at the door, I send Jesus Christ to open it.—Melvin Trotter.

MISSIONS AND THE SABBATH

REV. EDWIN SHAW, PLAINFIELD, N. J.,
Contributing Editor

LETTER FROM LIEU-OO, CHINA

MY DEAR HOME FOLKS:

April was my turn to write to you, but I was so busy then it was difficult to find time. This is still in the busy season, but I must take time to write to you.

I am happy with the thought that I shall soon see many of you. I applied for and received permission from the board to take a short furlough home about a month after Doctor Palmborg's return, and then take a leave of absence of one year in order to study surgery in Peking, at the Rockefeller Hospital and Union Medical College.

It seems to me much more difficult to do surgery in China than America because of the lack of equipment and sufficient help, and the unwillingness of the Chinese to be operated on unless in a desperate condition. Then the doctor does not like to operate because of the fear of the Chinese of the foreigner, and their readiness to blame the doctor if the patient does not do well. One must be a good surgeon or not attempt any major surgery.

Our hospital at present is full to overflowing, eleven men and eleven women, besides eleven women accompanying the women, and one person accompanying one man patient, in all thirty-four guests eating the hospital rice and using hospital beds, besides the three untrained nurses and two untrained orderlies for the men. The two hospital cooks also use hospital beds—so in all forty-one people using hospital beds and three other workers or servants on the place make forty-four people eating hospital food.

Among the patients is a young woman with a broken leg. She saw an automobile coming and tried to cross the road first. Two women came with fractured collar bones due to an accident which happened when the auto ran into a ditch. Doctor Crandall set them so well they are already well and about their duties. These are accidents which have happened on the new road.

A missionary friend of mine expressed the opinion that I had much faith in the

Chinese if I believed they could and would build an auto road from Lieu-oo to Shanghai. I may send you a picture of it. A very good road considering the main engineer was just a local Chinese foreign-trained doctor of medicine. Public automobiles are running every hour. One goes to Shanghai and back for \$2.00 Mex. first class, or \$1.40 second class. It takes one and one quarter hours for the trip one way. There is some talk of moving our schools from Shanghai here. I like the idea.

Sunday all our missionaries in Shanghai came out here for the Business Meeting. It was a great day. Rev. H. E. Davis had already come the Friday before, to preach Sabbath. He comes out about every other week now, and not only preaches but builds fences, whitewashes, paints and repairs. Of course Chinese workers help but he not only directs but does much of the work.

I am sorry to report that the new mechanical arm and hand for the hand-less, leg-less Chinese woman did not fit. I sent a cast for the right arm (and measurements of both arms). They said in the letter accompanying the arm, that, because of a small part of the palm of the hand on the right arm they could not make a mechanical hand for the right arm and were sending me a left arm. This left arm did not fit. I wrote and told the manufacturers so. They kindly said they would try again and sent me plaster bandages to make a cast of the left arm. I have done so. The woman is so grateful she is still smiling the happy smile you saw in her picture. A little waiting does not discourage her a bit.

The church in town is still well attended. We also have services here in the waiting room on Sabbath mornings. Mr. Oo, assistant to our native pastor, has prayers every morning for the men patients. We need a Bible woman to do this for the women patients. At present Miss Bau who is a patient (with tuberculosis), is doing some work of the kind for the women. She is talented and will make a good Bible woman when she is older if she studies more. I sent her to Bible School year before last for a few months and again last year. Last year she had to leave after a few months because of her health. She is now about well again. She asked me if I was going to send her to Bible School again next year. I replied I didn't know whether I could

afford it. She wept copiously. I could not promise her as already I am supporting two women at the Bible School and two children of one of them who are here with me. The Battle Creek Christian Endeavorers are paying for the education of my little adopted daughter and for the music lessons of Pastor Tong's daughter. I received a check of \$34.00 from them a few days ago through their treasurer, Mr. P. Resser. I have, as far as I know, acknowledged in my letters to the RECORDER all money received by me from Seventh Day Baptists.

Yours in the Master's service,
BESSIE BELLE SINCLAIR.

May 24, 1922.

STATEMENT OF EXPERIENCES, BELIEFS, IDEALS AND PURPOSES

ELIZABETH F. RANDOLPH

(Concluded)

BELIEFS AND IDEALS

In addition to many courses of study, discussions with relatives, pastors, teachers and friends, and through reliance upon God and his Word, and the Holy Spirit, the books of President King of Oberlin and his classroom discussions and personal conferences have been very helpful to me in crystalizing and clarifying many of my beliefs and ideals. In the remainder of this paper I quote frequently from him. But I have endeavored to think through all the quotations and have accepted them as my own for the present at least.

Many questions relating to God and man have arisen in my mind from the time I was a little child making mud-pies. How could God create the earth from nothing? Why so much sin in the world? How did Jesus redeem the world and what does serving Jesus mean?

In seeking to answer these questions I have found that we need a comprehensive view of life. And in seeking to discover such a view there are always two questions to be asked:

How did life come to be?

What does life mean?

The first is "the question of process of mechanical explanation, the other is the question of meaning of ideal interpretation", as expressed by President King. To know as much as we can of the process is vital

and important, and can only be obtained through a broad knowledge of facts, scientific, historical and literary. Such a knowledge of processes helps us to a clearer understanding of the meaning of life in its broad relationships and gives us a means by which we may attain the supreme good for ourselves and for others. But without a constantly enlarging conception of the meaning of life a knowledge of processes may result in our ruin rather than in constructive development. And as it seems to me Jesus' great mission consisted in giving to the world this enlarged conception of God and of the meaning of life, the sacredness of personality, and the significance of relations of individuals to each other and to the Father. Furthermore Christ presented this truth in such a way that the common people, those without any knowledge of science, history and art, could understand his meaning. More than that he was the Life and he offered life to all who would believe on him, thus establishing them in right relations with the Father.

Christ's language was that of sympathetic love expressed in unselfish service. He faced conditions as he found them and supplied the needs of all who came to him for help.

If we then as pastors, yes as individuals, endeavoring to live the Christian life, would pass on to others what Christ brought to the world we too must use the language of sympathetic love expressed in unselfish service. We must face conditions as they are. We must open our eyes to the needs that must be met.

CONDITIONS—AND NEEDS

Men everywhere are thirsting for the truth. And all alike find themselves confronted with the great complexity of life; and at the same time with the great underlying principle of unity. The fact that body, mind and spirit must all be taken into consideration, man's intellect, feeling and will, all call for recognition. "He is rich past tracing out. He has wonderful possibilities for development in influence, character and happiness," but he is in the midst of innumerable forces that have a part in shaping his character. Heredity, habits of life already formed, his own present environment, and his personal attitude toward these are all determining his course of action. An indefinite number of in-

terests demand his attention at the same time. The physical needs of his body must be supplied. The comfort and needs of family and friends must be provided for. No man will rest satisfied till he himself and those nearest and dearest to him have had an opportunity for the largest possible sharing and enjoyment of life. Yet the pity of it all is that many do not know how to attain the fullest and freest life. They indulge in all forms of frivolity and passion saying "they want to see life, they want to live while they live." Yet they do not grasp "the profounder and larger and steadily growing and all embracing life open to them."

The thoughtful man finds himself face to face with the challenge of present day conditions, the mechanical processes that are going on everywhere around him and in which he too must have a part,—such as the progressive conquest over the forces of nature, the stupendous economic development, the world-wide economic solidarity, the enormous increase of wealth, the increasing association of races, the trend toward universal education, the rapid advancement of women, into political and economic life; the modern foreign missionary movement,—all these and many others present a stupendous appeal and are bringing about vital changes among individuals, the races and the nations. They involve many dangers and problems and demand unselfish leadership, men with self-control, severely disciplined powers, simplicity of life, social virtues, and ability to grapple with race prejudice. But these are only the external conditions of life. There are also vital changes going on in the inner world of thought that have their influence on men and present mighty moral and religious challenges:—Natural science and evolution are presenting the scientific method of control, bringing a new sense of reality and of hope into the ideal realm and bringing a standard of efficiency into moral and religious education. The historical spirit "requires the ability to enter sympathetically and understandingly into the life and thought of other peoples and periods, to put oneself truly in their place, to discern and to estimate all their enviroing conditions with imagination and insight." This is necessary if we would understand others whether of our present day or of

Ancient Babylonia, of Egypt, of Palestine, of medieval times or of more recent times. What was the situation that made it possible for the entire world to be plunged into war, and how is another such war to be prevented? The motives and ideals of nations as well as of individuals must be developed if order is to be maintained.

Another change that is going on in the inner world of thought is the development of a new psychology which is disclosing the laws of man's nature and giving definite and concrete ideals. Sociology is giving laws of the permanent progress of the race and showing the elements of the social consciousness. Study of comparative religion, in giving an organic ideal of religious truth, shows the permanence of religion, and is making use of the entire religious consciousness of the race. These developments involve many dangers and problems; but they also present ground for hope and encouragement. Underlying all the complexities of life is found a fundamental unity. The scientific spirit is holding out to man the hope of "mastery of all forces through discernment of laws" and the scientific spirit is discovering that we live in an enlarged, unified, law-abiding and evolving world; but built on foundations laid by God himself. The confused tongues give promise of changing into a higher harmony in the unity of the will of God.

MAN AND SIN

So much for the conditions and needs that must be recognized and faced. Let us now consider very briefly, what is man, and how sin came into the world and what are the consequences. We have noted that the physical, mental and spiritual nature of man is knit up with every other part of his nature. More than that every individual is very much like every other individual. Nothing from without can mean anything to him except through his own inner self activity, as he recognizes that which is from without and interprets it to his own self-consciousness. He finds himself challenged constantly to make choices as to what he will or will not attend to,—choices which will not only affect his own character but the life of all around him.

SIN

And it is the fact that man makes wrong choices that conflict with the underlying

principles of the universe and with the interests of those around him that constitutes sin and increases suffering and pain. Briefly stated he disobeys God. Yet this power of free choice gives to man an opportunity to be a self-directing individual, capable of developing and possessing a character of true worth. The fact that his vision is necessarily limited makes it inevitable that he will not always foresee all the consequences of his choice and actions and hence will bring pain and suffering upon himself and others. But if, when the individual made such a choice, he was honest in his belief that he was making a thoroughly unselfish choice and one which would lead to larger life and the higher attainment we are loath to think of it as sin even though in its ultimate outcome it may conflict with the underlying principle of the universe and with the interests of those around him. But rather, sin consists in willfully opposing the will of God—which involves all the underlying principles of the universe and the interests of thy neighbor. Also sin consists in failure to assert one's self or to act when he knows that to do so would be in the interests of the higher achievements. Drifting, disloyalty to the best one knows, choosing the baser good in preference to the higher life, domination by feeling rather than rational purpose, following pleasure rather than duty, all belong in the same class of sin as willfully refusing the will of God. We can not escape the fact that the limitations of man and the suffering consequent upon them afford a course of discipline that is important for strong, imperishable character that is to have infinite value. The great spiritual facts and rewards must be obscured enough to make unselfish virtue possible. As man comes to realize that the works and plans of God are beyond man's power to estimate even though he may have some troublesome question which he longs to have answered, "in proportion as he comes to know God and to get even a poor appreciation of his character, his majesty, and his infinitude, he will leave these questions readily in God's hands unanswered."

GOD

But we have not begun to comprehend all the implications of the complexities of life and the underlying principle of unity

until we have grasped a vision of God as a person of loving intelligent will upon whom all else depends, and who is the great unifying Power of all the interacting elements of the universe. Such a God, having the ground of determination in himself is self-sufficient, absolute and independent. As not limited by anything beyond himself, he is infinite. As explanation of the world, he is the world ground. The Infinite is not the all; but the independent *ground* of the all. The absolute does not exclude all relations but only all restrictive relations. Relations which are restrictions imposed from without contradict absoluteness, but relations freely posited and maintained by the absolute do not! God has always been self-manifesting as well as self-sufficient. What we call eternal truths are only eternal modes of God's actual activity. Time and space alike come into existence with the rest of creation as an expression of loving intelligence. God is no mere obstruction. His will always manifests content and purpose. It is reason and love in operation quickening and sustaining and surrounding our purposes, stimulating our wills,—our spirits, which he himself has posited as the inner self of every self-conscious being. Our mutual influence roots in a real Fatherhood both in course of being and in one purpose of love alike creating and redemptively working for all. As we thus see the infinite value of each individual as a child of God precious to him, our respect for the personality of each is deepened and our hope for the future is quickened. Our sense of obligation is stirred and our conscience becomes a response to the voice of God in us. "Love becomes simply entering a little way into God's own love, sharing more and more of his life."

CHRIST

Nowhere does the life of *Christ* have any greater significance than in this very fact. He revealed to us the love and power of God exemplified in a concrete person. He was a man among men with a body and spirit in whom there was development in knowledge and character. His superiority to all other men consists in his keen clear perception of the will of God and his individual loyalty and allegiance to God in complete response to the purpose of God for his life. This fact enabled him to

speak with authority in the supreme sphere of all, the moral and spiritual sphere. He alone is the sinless and impenitent one." His is the only life lived among men that can call out absolute trust and in whom God certainly finds us and in whom we certainly find God. "He was the completest manifestation God could make of himself or that it was wise for him to make through man to man." His will and the will of the Father are one.

TRINITY

As regards the doctrine of the Trinity, on scriptural basis three great facts are emphasized: The first is the unity of fatherhood of God—that God is and that in his very being he is Father. Second, God is concretely, unmistakably revealed as an actual fact to be known and experienced in Christ Jesus, the Invisible has become visible. The third fact is that "God reveals himself by his Holy Spirit in every individual heart, that opens itself to him, in constant intimate divine association."

REDEMPTION

Realizing these facts we may conceive how it is that Jesus by self-giving love is consciously able to redeem all men. But in so doing he has a sacred regard for the personality of each. He stands at the door and knocks. His plan of redemption is that of appeal to the inner life of man to discern for himself what is right, and thus to win him out of sin to a sharing of God's own purposes, to a realization of the presence of the Spirit of God, ever ready to work in him, to strengthen and help him if he will but heed the promptings of the Spirit.

But given a world of sin and suffering on the part of others if one loves others he must suffer and he can not but choose to suffer. In so doing he shares in the joy of truly redeeming work. More than this there is the repeated experience of the growth of a true and high love through fellowship in suffering, in the sharing of burdens; and the deepening love becomes more significant than the suffering by which it was purchased.

"Not only is this true of love, but it seems as if all of life's most precious experiences are open to us only through suffering." Only as one has freely given himself in unselfish love bearing whatever experiences or suffering that may be involved, for the safe-

ty of some one else or as one has been keenly sensitive to the suffering of some parent or friend in our behalf can he understand the significance of Christ's life of self-giving love even to his death on the cross, as a means of redemption for a world of men living at cross purposes to the will of God and interests of each other.

BAPTISM

In the light of the teachings of Jesus we find presented the obligation to believe in Jesus, confess him before men and be baptized. And by baptism as I understand it, is meant immersion in water which signifies cleansing from whatever keeps us from right relations with our Father, and a resurrection, as it were with Christ to a new life.

LORD'S SUPPER

As we come together for the Lord's Supper memories are stirred, we become more and more sensitive of how Christ suffered and died because of sin that he might draw and lift man out of sin to a new life. As each one examines his own worthiness and partakes of the bread that symbolizes the body of Christ and of the cup that symbolizes his blood shed for the world each receives a special blessing direct from God.

WORK OF THE CHURCH

It is the work of the church to bring together such men as these that they may share their experiences with each other and through the influence of one life upon another to lead all men into harmony with the will of God. "Not forsaking our own assembling together as the custom of some is, but exhorting one another" (Heb. 10:25). It is for the church to set agencies to work which will supply the needs of man's complex nature, physically, mentally, spiritually, as an individual and as a social being. It is not enough for the church and its auxiliary branches such as Sabbath school and Christian Endeavor to be content with theorizing and preaching doctrine. The church must be a serving church, feeding the hungry, clothing the naked, giving drink to the thirsty, ministering to the stranger, to the sick, and to those in prison. "Inasmuch as ye did unto one of the least of these my brethren, ye did it unto me."

The great significance of the *Bible* for us lies in the fact that it is the record of the religious experiences of men throughout

many centuries, men who had a special insight so that they could apprehend God, and through whom he spoke to the people of their own time. These "Biblical writers have enabled us to see God as they saw him and to share that communion with him which inspired their writings." But as a guide to conduct for us today all sections of the Bible must be compared with the teachings of Jesus as supreme authority within the Bible as well as without, as the supreme manifestation of the will of God. It is his experience and his ideals which must be the controlling factor in our lives.

THE FUTURE LIFE

Christ and Christ alone has given us some satisfying conception of a future life. The great assurance is that for all those who have found delight in seeking to know and to do the will of God there will be abundant life and immeasurable joy in the presence of and association with our Father and Jesus Christ, and with each other. In the judgment we believe that respect for personality will remain the guiding principle, and that it is not necessary that all the secrets of our life be revealed to all others, or that a harsh stern judge will pronounce the decision for us. But, in the words of Phillips Brooks, as we stand in the presence of this judge there will be lifted from our soul all the "constraints whose pressure has been its education . . . The real intrinsic nature of each soul leaps to the surface, identity of personality is maintained, and in its new found liberty it seeks its own place." While we can not but believe that each soul which has not chosen to follow the leading of God must bear the result of its own evil-sowing, yet the inestimable love of God, and the sacredness and value of each person as a child of God assures us that God is drawing all men through his Son, Jesus Christ who says, "And I—if I be lifted up from the earth will draw all unto myself" (John 12:32). But no man can claim this assurance as his who does not believe Jesus.

Thus we have faced conditions as we see them in the world today, and have noted that man is discovering some of the mechanical processes by which the world has come to be what it is, and we have tried to offer some thought regarding the meaning of life. We recognize that men everywhere are seeking

for truth. At the heart of the universe is God, loving, intelligent, uniting and sustaining all and sharing in all our suffering, God revealed in Jesus, and God calling us to co-operate with his purpose and to be saved from a life of sin; God working in us through the Holy Spirit, if we but choose to co-operate. Furthermore, God, reaching out for us and drawing us with such undying love is not satisfied that any child shall be lost, but that through the mutual love and service of all his loyal children he desires that all men shall be won to an association with him and with each other.

OUR WORK AS A DENOMINATION

As I see the work before us as a denomination, our mission in general as a church bearing the name of Christ is the same as that of all other churches whose primary aim is to pass on to others what Christ gave to the world and to draw all men into fellowship with the Father. Our particular mission as a Seventh Day Baptist Church which regards the seventh day as the Sabbath consecrated and sanctified by God, is to say to the world and to every individual in the world, "God has given to you six days of every week in which to use the instruments which he has placed in your hands, but he has consecrated and sanctified the seventh day and bids you to lay aside on that day those things which have to do with the mechanical processes, rest, look upon your work, and ask, Is it good? and in the conscious presence of God, and those who are finding joy in his fellowship, consider the meaning of life and unite with God to work out his will for the universe, that his will may be done on earth as it is in heaven." With such a significance attached to the Sabbath, coming at the close of the week as ordained by God, we can realize that it does stand as a visible sign between God and his people. It is a memorial of God's act of creation, it is a symbol of the rest that will one day come to those who have fought the good fight, as they hear the verdict "Well done." But what a blessed memorial, what a blessed symbol, what a blessed reality which offers to men an opportunity to rest from their labors here and now, to consider the meaning and end of life, and to unite in meditation and prayer, which would bind all men together with chains of gold at the feet of God.

EDUCATION SOCIETY'S PAGE

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

If any of you teachers are perplexed over the problem of your boys or girls wishing to quit schools or business, I suggest that you get them to read a little yet pithy book by President Smith of Washington and Lee University, *Your Biggest Job: School or Business*. It's got the goods. I should have rather written this book than any other of its kind I know. Give it a trial. It costs but a dollar, and can be had of D. Appleton and Co., New York City. I shall be delighted to get it for you if you wish.

THE AMERICAN SUMMER SCHOOL

Perhaps something like two hundred summer schools are now in full blast in these United States. I am making this guess—for it is a guess—because, out of some five hundred colleges and universities, certainly about one-third have summer sessions. Then there are also the summer sessions of a host of normal schools. And besides all these there are summer schools of one kind and another independently of any institution of learning. Such, I believe, is the summer work in biology carried on at Wood's Hole, —a lovely name—Massachusetts. From its size alone the summer school business is notable, yet mere numbers, if insignificant, are an arid desert. The summer school business, however, is a refreshing oasis.

If it were now possible to get at the figures for this summer's attendance at all the varied schools in the United States, they would reach an astounding total.

In 1919 the summer registration of Columbia University—which is perhaps the largest vacation school in the country—numbered close to 10,000 students, a school population two-thirds the size of Hornell, N. Y. or Janesville, Wis. This present summer that university is reported to have registered 15,000 students. The Harvard Summer School counts 2,300. Even our own colleges, Salem and Alfred, are taking care of their share of this summer student deluge, Salem being swamped with about 475 stu-

dents and Alfred's enrolment reaching its high water mark of 160.

Just as statistics these figures are not highly entertaining, but clothe them in your imaginations with flesh and blood and carefully regard the picture. I have space to suggest but a small part of their meaning. I presume to say that a considerable proportion of the 1922 summer school population consists of folks intellectually undernourished, men and women who come to Harvard and Columbia and to Salem and Alfred with a mental emaciation fairly comparable to the physical hunger of the starving Russians. I mean this. Any summer school officer or teacher will tell you that there are always many summer students who have had to get along on mental rations just adequate to sustain intellectual life, or who have been fed the husks of knowledge, who fairly eat up summer school work, seeming never to get enough. It is a joy for any teacher to serve such as these. No school work is more eagerly or zestfully performed than that of the summer sessions. Few registrants are in summer attendance because they are forced to study. Most students attend because of appetite, need, or laudable ambition. The figures cited in the preceding paragraph, then, represent an army of eager and determined workers bent on the achievement of high aims.

The summer school offers teachers, preachers, and a host of other folk, whose tasks hold them particularly close in the winter time, the opportunity to get next to big men, to expose themselves to big ideas. Summer school enables men and women to break through the iron ring of routine work and thought, "to invite their souls," and to enlarge them. The summer school, like the evening school, the part-time school, yes, the correspondence school, is but one phase of the modern educational urge to make school training and discipline accessible to every man, woman, and child.

Large as are the summer registration figures, astounding as the result would be if I could add to them the greater numbers who attend the winter sessions of colleges and universities—I regret that I do not have these statistics at hand—the grand total would still show that there is an underproduction of education in the United States. We are a nation of sixth-graders taught by tenth-graders. Perhaps it is not unfair to

say that the amount of education "dug out" annually by all these thousands of students is as inadequate to America's need as is the limited number of tons of bituminous coal mined in these piping times of strikes. These young folks grubbing away in summer school, like their fellow-laborers in normal, college, or university, are as surely adding to their economic, intellectual, and spiritual capital and to that of the country as are the millions of workers of hand and head in all the productive industries of the land. Every year of high school training equals a \$3,000 capital investment; every year in college a \$5,000 one. But these monetary benefits are the least significant fruits of training. Enhanced spiritual power and direction are the richest harvest. Yet with all the zeal of this increasing educational army, it can not begin to turn out the goods in quantity sufficient for the essential needs of America's teeming population.

Just after writing the above paragraph I noted the dedication of a recent book on education which reinforces exactly my point. I quote: "To the Teachers of America: When our giant Democracy shall have outgrown its child-era of inexperience and crude experimentalism and become sane and wise; when the children of America are rated as the nation's most valuable asset, its chief source of undeveloped power, and its most fruitful field for unlimited investment; when Love shall have become the law of Life and Service the test and measure of Greatness,—then will this truth be universally recognized: *Those who train and mold and inspire the young are the real Leaders of the people—the Makers and Builders of the Nation.*"

It is because therefore these summer school students are increasing America's production of sanity, power, and good-will that I hold this growing summer attendance significant.

"There are many adversaries"—and The vital worth and trend of life are determined by the way in which we complete the sentence. When the adversaries confront us how shall we regard them? Our answer to the question will determine whether life shall culminate in disastrous weakness or in exuberant and joyful strength. . . . "There are many adversaries"—what then shall I do?—*J. H. Jowett.*

FIELD SECRETARY COON VISITS DETROIT CHURCH

ELD. R. B. ST. CLAIR

First Detroit Church was more than pleased to welcome Field Missionary Secretary D. Burdett Coon at the regular Sabbath service of July 8. A number of members of St. Philip's Seventh Day Baptist Church of Christ also attended the service, as did Dr. J. H. Miller, pastor of the Reformed Seventh Day Adventist Church. The total number present was over thirty.

The sermon preached by Elder Coon made a profound impression upon the audience, and many commented favorably upon it in the fellowship service which followed. Among those who heard the secretary was Mrs. Fletemier, who has been observing the Sabbath during the past six months and who publicly gave thanks to God for the blessing which the Sabbath of Jesus brought to her. In her home, about a year ago, Elder Coon had preached and the interest aroused was followed up by the local church until God heard the prayers of his children and brought the light to Mrs. Fletemier.

On the evening after the Sabbath, Elders Coon and St. Clair and Deacon Beers called upon Doctor Miller, who, by the way, had given a brief, but acceptable, address following that of Elder Coon. On First Day afternoon, these same three brethren made a trip to Eloise, calling upon a dear, young Sabbath-keeper who is passing through a severe test. Brother Brown was with them upon this occasion. The interview was a very satisfactory and helpful one, all things being considered.

On Second Day evening, the three brethren first named, and Doctor Miller and Miss Fetzner, secretary of the Reformed Adventist Movement, visited a group of Sabbath-keepers, taking some part in the service, and promising to come again and give instructions along much-needed lines.

On Second Day noon Elder Coon left for Stonefort, Ill., all the Detroit people praying that his revival effort there might be very successful.

Cast forth thy act, thy word, into the ever living, ever working universe; it is a seed grain that can not die; unnoticed today, it will be found flourishing as a banyan grove after a thousand years.—*Carlisle.*

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,
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Contributing Editor

BETTER RECREATION

MRS. NETTIE CRANDALL

Christian Endeavor Topic for Sabbath Day,
August 5, 1922

DAILY READINGS

Sunday—Recreation and health (1 Tim. 4: 8)
Monday—Amusement and sin (Heb. 11: 24-27)
Tuesday—Christ in the social life (John 2: 1-11)
Wednesday—Recreation as rest (Mark 6: 30-32)
Thursday—Spiritual value in recreation (1 Cor. 9: 24-27)
Friday—Recreation versus pleasure (Prov. 21: 17)
Sabbath Day—Topic, Better recreation (1 Thess. 5: 16-24) (Consecration meeting)

For years people have been condemning the movie, dance and cards. We have been saying to the young people, "No, you must not go to the movie," "You must not attend the dance," and "Do not go where cards are played." But we have made no effort until recently to improve them. The movie is a plague which has come to stay. It will do no good to complain about it. The time has come for us to unite to better the pictures. It is possible to make the movie entertaining and instructive instead of degrading. The effort is one which to be most effective must be made by those who frequent the movie, the young people. Are you young people satisfied with the pictures of today? We can not stop the popular movie by having movies at the church. The question is, What can we do to better the pictures? What would happen if the United Society of Christian Endeavor would put on a drive for a month for *better movies?*

Kathleen Norris says, "The movies have come to stay, with everything else that amuses and delights a weary and despondent world. They have come, like the circus, like the concerts and theaters, like books and newspapers, to fill a deep human need—the need to forget one's individual troubles in the study of imaginary problems, loves and hates, beauty and pain.

We may not go on attending them every night; that phase will, perhaps, pass as the bicycle and the dance crazes have passed and

as the radio fever will pass. But there will always be, dancing and bicycles and there will always be movies.

And the movie producers are faced with a tremendous problem. They want to know what sort of pictures people really want. They will give American mothers and fathers whatever they demand.

But do American mothers and fathers realize that there are big movie producers who are deliberately feeding the lowest appetites of their children, who will not produce a film unless it contains a certain amount of salacious detail, and a certain other amount of fantastic and unnatural stimulus?

Do you know that this is being done exactly as cooking is done, for a growing appetite, and from a set recipe?

And do you know why?

It is because, walking home yawning and sleepy in the cool evening air, you and the children's father content yourselves with saying: "It was sort of silly, wasn't it?"

But mother doesn't go to the manager of the movie house and tell him flatly that her children will not enter his theatre again until he absolutely bars the films of the Dirty Doorways Producing Company; she does not point out to Mrs. Miller and Mrs. Davis, at the market, that the picture at the Keyhole this week is like a dose of poison for boys and girls, and she does not explain to her children that this sort of thing is as bad for their growing brains and souls as the festering contents of the garbage tin would be for their young bodies.

No—she goes on saying feebly, "Aren't the pictures terrible? I think they get worse and worse! I declare I'd like to see a good one again!"

And she goes on going. And the producers say (some of them), "It's too bad. But that —, —, — stuff is all they want!"

When you see a picture that seems to you untrue, filled with those subtly suggested immoralities that are infinitely worse for your daughter than a good dose of "Tess" or "Adam Bede", then note the producer's name. In a few weeks you will see another film of the sort, and you will very probably find the same producer's name on it. Three months later you can say with certainty:

We don't allow the children to see the X— and Z— films; no, not entirely because

they are so filthy, but because they are not true.

Tell your neighbors this; tell them that you are noticing the sort of films the different houses produce. Not an army with banners could be more powerful than this simple little movement could be, in a hundred—in three—of our villages and towns!

And don't distrust the smallness of your influence as opposed to the widespread power of the silly movie. If you live near, go downtown in New York and look at the tallest building in the world—built by one man's brain, and a million men's five and ten-cent pieces!

I wonder what the neighbors said to Woolworth when he said that a shop of small things, with no bookkeeping, no credit and no deliveries, might be made to pay?

Of course they said:

"Do you mean that you, alone, in this enormous world, are going to try to make people think that they can carry packages, and pay cash! Come down to earth!"

Or remember one New England woman, the mother of small children, with no money and no influence, who burned and raged, as she set tables and made beds, over the cruelty of slavery.

All she did was write "Uncle Tom's Cabin".

But there is another side to this problem—Willie comes home from school and rushing into the house shouts, "Mamma, may I go up to Harry's?" The answer is, "No". Then the question, "Oh, mamma, may I have an ice cream cone?" Again the answer is negative. A few minutes later after glancing out of the window, mother rushes out of doors and calls, "Willie, don't wade in the mud and water!" Then one more question, "Well, mamma, what *can* I do?" Modern books on child training advise us to stop telling the child, who is doing something wrong, "don't", and instead tactfully suggest something for him to do that is not questionable. But to be successful we must suggest something as interesting as that which he was doing.

Young people today are asking, "Well, what *can* we do?" The Young People's Board is trying to answer the question by helping the young people find good clean amusement that shall not be questionable. Therefore the Standard Social! We want our Christian Endeavor socials to be as en-

tertaining as the movie or dance; yes, more so! We want to make them entertaining, instructive and uplifting.

"For bodily exercise profiteth little but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4: 8).

Would that we might make the socials such that we should go from them feeling that we had gained something worthwhile; something that we could take with us through life!

But some one will be asking, "What about Sabbath-afternoon walks?" Do the members of your society plan a walk to the woods or lake directly after Christian Endeavor? Perhaps this too has come to stay. Then here is more work for the Social Committee; or you might join forces with the Lookout Committee. If we can not keep people from taking walks, let us better the walks! If your pastor already has too many Sabbath Day duties, ask one of the parents to go prepared to draw some lesson from nature. Plan with them. Be sure that there is a Bible and hymn book in the crowd. Select some verses of Scripture to be read which are appropriate for the study. Make the walk of spiritual value as well as physical. Let us better our recreations! In everything give thanks!

A SUGGESTION FOR THE MEETING

Let me suggest that at the close of the meeting the leader give an invitation for all to remain for a fifteen-minute social time. The Social and Lookout committees should see that the first five minutes is a very social time for all. Then pass pencil and paper and allow ten minutes in which each is to write on one of the following subjects:

How I have been helped by our C. E. socials this past year?

How can we improve our socials this year?

The Social Committee should send the one they consider to be the best paper to the Social Fellowship superintendent.

A FOURSQUARE LIFE

(Association Paper, by Dr. Benjamin F. Johanson)

Once during the season of the year when navigation was normally suspended upon the Mediterranean Sea, certain sailors observed that the south wind blew softly. When they allowed their judgment to be guided by this

gentle breeze they ran into one of the severest tempests which is recorded in Holy Writ.

The season of the year has arrived among us when it is very easy to be swayed by the suggestion of the south wind. The path of least resistance leads to play, relaxation, and slowing up of our normal activities. It is with some difficulty that we keep our minds and hearts concentrated upon our tasks. It is a time when we are most tempted to become lax in our attendance upon the services of the House of God. Now the temper and stamina of our Life Work Recruits is put to a severe test. But remember to be led by the whim of the south wind and not by a fixed and definite purpose may eventually lead to shipwreck.

Let the north bring to us three ideas for our foursquare life: education, physical health, and necessary hardships to be endured.

It has been mentioned in my presence several times that Seventh Day Baptist young people are better educated than the average. Men who have made a study of lighting systems inform us that the indirect or reflected light has many advantages, and this illumination as applied to nature comes from the north. A room, office or factory with windows in this direction receives the most satisfactory and uniform illumination. Enlightenment is the result of serious study and meditation. The advantages of education which have come to us as young people must impress us with the added responsibility.

In olden times sturdy physical giants came from the north. They were men and women to whom physical hardships were no obstacle. Even today we look upon inhabitants of northern climes as people who are alert and active, whose faces are ruddy with the glow of nature's great out doors, and who look upon labor as a blessing from heaven.

Then the north wind brings to mind not only cooling inspiration, but necessary hardships to be faced. My suggestion to you, young people, is to be willing to travel the rough and seemingly strenuous path. Welcome the difficult job. Resolve to do it better than it has ever been done before. Get the inspiration of accomplishing a worth-while task, and of service well rendered. The rough north wind of knotty problems, well solved and studiously over-

come, will help to mold the noble character and strong personality.

Progress has always been toward the west. To me, this term "the west" brings the suggestion of new, untried, and unsolved problems. Fields that are waiting to be developed, resources yet untouched, and yet unknown lie in this direction. Let us face this way with this in mind. Our denomination, our boards, our young people have many problems which extend a challenge to the willing and courageous hand. The accuracy, thoroughness, and clear brains of our well educated, consecrated and Christian manhood and womanhood must be enlisted in the extension work which this idea brings to us.

Then what shall we say of the east? "The glory of God came from the way of the East." "Behold there came wise men from the east . . . to worship." Wisdom and worship, then come from the east. There has been no time during the recent past when it was more important, than it is right now, that we discard our shoddy, shallow and superficial ways of thinking and doing things, and that we put our morals on a higher plane. President Burton of the University of Michigan told his students last fall either to get in or get out. There is no such thing with him as merely getting by. Why not apply some of those principles to our religion? Haven't many of us been sitting on the fence long enough, with our feet first on one side then on the other? Isn't it time we turned our backs on questionable amusements and practices and possessed ourselves of a little more Christianity? To my mind there is no greater contributing element to the laxity of our moral standards today than the so-called social dance. One strange thing about human nature is that when once a practice becomes established by custom, it makes very little difference how absurd, vulgar, or immoral it may be, that thing is here to stay, until a cyclone uproots it. Our instinct for the preservation of old customs and habits holds us to some serious mistakes.

Loyalty to our Endeavor society, church, denomination, Christian ideals, and God never make for weakness. On the other hand it is active co-operation with these organized Christian efforts that help to give us character and strength. It was the God-fearing Paul, in that mighty tempest, who saved

nearly three hundred souls from panic and death.

Tempests certainly will come, they will try our souls, but with the safeguards of Christian character our ships will weather any gale. When we know that storms and trials are to be expected we may face them calmly, and have no fear for our life preserver is at hand.

Life does not consist in pursuing butterflies. The well balanced, well ordered life, however, must have a certain proportion of the soothing relaxation suggested by the south wind, but it is not controlled by this motive. The good Lord gave us brains to use, let our good judgment tell us when to answer this call. What manner of men and women should we become if we systematically evaded life's conflicts, instead of meeting them squarely and fighting them through manfully? Some of the hardest battles are best worth fighting. We admire the man who can walk unflinchingly into the stinging north wind, and can face without complaint the bitter cold.

We Seventh Day Baptists are proverbially very conservative. Elder Tenney once said that one Conference program was modeled very much upon all the previous Conference programs. A little more study and thought in reaching out for the untried and unfinished things of the west might not harm us. Lastly, and as great importance, keep the windows open toward the east. From this source comes the spiritual helps and blessings which are pre-eminently needed now to stabilize our thought and activity.

CHRISTIAN ENDEAVOR NOTES

Sabbath Day, July 8, was an important day for the North Loup Christian Endeavor societies. There were promotion exercises in both the Junior and the Intermediate societies, and the whole day was given over to Christian Endeavor interests. The day saw the commencement of a contest in the Senior society for membership and interest, and started with a dinner in the church basement following the Sabbath school, to which all the young people of the church of Senior and Intermediate Christian Endeavor age were invited to "break bread" with us. It was a cold dinner of course and not elaborate, but every one had enough to eat. A program followed the dinner, at which Vice

President O. T. Babcock of the Senior Society presided, and several toasts were given. No theme was used and the subjects were varied. The program follows:

Singing by all,	lead by Mrs. Eva Hill
High School Ideals	Leona Davis
College Ideals	Wanda Hurley
Clean Athletics	Pastor Polan
A Trip to the Mountains	George G. Gowen
The Day's Program	Elsie Van Horn

There were about seventy present at dinner and a large number remained to the promotion exercises which began at 3 o'clock.

The three societies met together for the promotion exercises, sitting in sections reserved for their societies and marked off with their colors. The Seniors' colors were red and white, the Intermediates' colors were blue and white, the Juniors' colors were green and white, and the Honorary members' colors were purple and white.

The program was as follows:

Music, piano instrumental	Nema Cruzan
Music, piano instrumental	Irma Babcock
Song	By All
Prayer	Mrs. Eva Hill
Song	Juniors
Solo	Helen Hutchins
Guitar Trio	Alta Van Horn, Mrs. Elinor Stillman, O. T. Babcock

Song	Juniors
Duet, vocal whistling	Pastor and Mrs. Polan
Presentation of Junior graduates by Supt. Mrs. Jennie Bee.	

(Graduates—Wade Loofborough, Alonzo Davis, Lois Green, Aubry Davis)

Quotation of Scripture by the graduates.	
Welcome of Juniors to the Intermediates by Supt. Mrs. Polan.	

Solo	Albert Babcock
Presentation of Intermediate graduates by Supt. Mrs. Polan.	

(Graduates—Leona Davis, Leo Green, Earnest Thorngate, Mable Thorngate).

Examination of graduates by Mrs. Polan.	
Welcome of graduates to Senior Society, by Pres. Alta Van Horn.	

Prayer	Pastor Polan
--------	--------------

Following this program the three societies separated into their own divisions for the regular lesson work.

The Senior society has divided its membership into two teams for an automobile race contest. Points are given for getting new members, study of lesson, taking part, getting visitors, etc. Marcia Rood is captain of the Ford car, and Herbert L. Johnson is captain of the Pathfinder car.

O. T. B.

HOME NEWS

NEW MARKET, N. J.—July 4, 1922, besides being an honored date in our country's history, was of especial interest to the Ladies' Aid society of this place because it marked an important birthday of one of its members, Mrs. Amanda Dunham.

Aunt Amanda, as she is lovingly called by her friends, was spending the holiday at the home of her niece, Mrs. A. H. Burdick, where about twenty-five friends gathered to congratulate her upon reaching her ninetieth birthday, and to express their love and appreciation of a noble Christian character.

A long and severe illness through which she passed during the winter has deprived her of attending the recent Sabbath morning services, so it was doubly pleasant for those whom she had generally greeted at church to see her looking and feeling so well. A shower of post cards and letters from near and far added many kind thoughts which she will cherish. Just before the serving of refreshments, the following lines were read in her honor.

TO AUNT AMANDA

"Again the silent wheels of time
Their annual rounds have driven,"
And to your long and useful life
Another year is given.

It must be pleasant to reflect
On childhood's happy hours,
Recall once more the friends of youth,
When life held only flowers;

Review the years we call mature,
With clouds, and sometimes rain,
But through them all to trace God's will;
(He speaks sometimes through pain.)

And now to come to this milestone,
Which marks four score and ten—
Years of helpfulness and love.
And blessing have they been.

It is an honor thus to live
That those who know us best
Can thankful for our friendship be,
And through it feel they're blest.

And this is truly how we feel,
As gathered here we pay
Our tokens of esteem and love
Upon your natal day.

This July 4th a page shall be
In memory's happy book,
Forgetting not the best of life
Is in the forward look.

May love and hope e'er with you dwell,
And faith your ways attend.
"The truest end of life's to know
The life that never ends."

ETHEL C. ROGERS.

July 9, 1922.

BERLIN, N. Y.—At the annual meeting of the Ladies' Aid society recently held, officers for the coming year were elected and a report of last year's work made as follows: Two food sales and one supper and one social have been held. Several rag-rugs have been sold. Pastor Witter gave an illustrated lecture on Palestine.

Fifteen meetings were held where each carried her own work and paid the price of ten cents for light refreshments served by the hostess. This plan was adopted by our society sometime since and is still enjoyed.

We would like to report a larger working force, but feel that we are *doing things* in our "Little Corner". The attendance has been larger, and more has been accomplished than in the preceding year. Church cushions have been recovered, paper purchased for four rooms in the parsonage, new electric light fixtures for same, and a few other essentials, besides paying our apportionment to the Woman's Board, with the consciousness that we are a real *Aid* society though small in numbers. E. L. G.

REVIVAL IN LITTLE GENESEE, N. Y.—For some time the Little Genesee Church has been experiencing a revival. Early in the spring different ones were expressing a wish that we might have some special meetings. A committee was appointed to arrange for them, but they were not able to secure the evangelist. Spring work was coming on soon, and it seemed doubtful about being able to make favorable plans, but the Lord directed us I believe.

One day Othie Sackett (Young Kid McCoy) came into Boliyar unannounced. He met the pastor of the M. E. church on the street. Arrangements were soon made to hold a few meetings. After ten days he went to the Baptist church in Richburg for a week. In the meantime it was arranged with him to come to Little Genesee. He could spend five nights and a Sabbath morning with us before going to meet another engagement.

Mr. Sackett is not a strong platform speaker. His abuse of correct English is shocking to those who would dwell upon it. He is a great personal worker. His familiarity with the Word; his mastery of the Scriptures that show men their need of Christ and the way to salvation through him, is admirable. His interest in the Bible is strong; his enthusiasm for winning souls to Christ is magnetic. Contrary to the prevailing methods of our evangelists and pastors, he employs the Word itself, very freely. His belief is that these passages are the sword of the spirit, that for the purpose of leading one to see his own sin, and Christ as his only Savior, this weapon is more effective than his elaborate comment upon it. He illustrates briefly and forcefully by relating some common experience of life, but the Word convicts of sin and leads to repentance and acceptance of Christ the one whom he meets on the way. He puts to test one's faith, small though it may be, in the Bible promises of salvation by faith in Christ. His preference is for personal work. The fruit of his short stay was realized principally by this method. He produced no special public demonstration or response. He did stir many in the church and community, and prepared the way for the church to witness itself making the most splendid declaration of loyalty to the church and a program of service in recent years.

Candidates were ready for baptism two months ago, but they agreed to keep the fires burning until the time was more favorable for all concerned. Last Sabbath, July 1, was a great day. Fourteen were baptized, only one being a child. Among them were a father and son, a father and mother and two sons, besides other young men and women. When the pastor referred to the story of Philip and the eunuch and to this favorable opportunity for others to follow Christ, the father of the two sons mentioned above pulled off his coat and came into the flowing stream.

It was a pleasant coincident that Reverends Paul S. Burdick and G. H. F. Randolph and Mr. Sackett were here over the Sabbath, and gave brief talks at the church preceding baptism and Rev. Paul S. Burdick assisted in performing the ordinance of baptism. At the prayer meeting the night before Mr. Sackett gave

a demonstration as to how he has used his time in committing to memory Scripture during the few years he has been in Christ. He offered prizes to the four who will commit to memory the largest number of verses in the next six weeks.

Othie Sackett was formerly known as Young Kid McCoy, the champion feather-weight prize fighter. He is still athletic, and is in the "ring" every day, battling against sin, and is winning prizes in the name and for the glory of Christ.

E. F. LOOFBORO.

ATTENTION, PLEASE!

Will all those planning to attend the General Conference please send their names, as soon as possible, to Mrs. Charles W. Clarke, Chairman of the Entertainment Committee, Ashaway, R. I.

Pastors have doubtless received a request from the committee before this time to forward as soon as possible a list of the delegates. This is written to reinforce that request, as well as to remind all L. S. K's of the importance of giving this matter their immediate attention. Do not wait for complete lists, but send the names of those who are now planning to attend—others can be sent later.

A. L. DAVIS,
Pastor.

Ashaway, R. I.,
July 16, 1922.

Sabbath School. Lesson VI.—August 5, 1922

THE TEMPLE REBUILT AND DEDICATED
Ezra 3: 1—6: 22

Golden Text.—"My soul longeth, yea, even fainteth for the courts of Jehovah." Psalm 84: 2

DAILY READINGS

July 30—Ezra 3: 8-13. Rebuilding the Temple.

July 31—Ezra 6: 13-22. Dedicating the Temple.

Aug. 1—2 Chron. 2: 1-10. The Greatness of the Temple.

Aug. 2—1 Kings 8: 5-11. God's Dwelling-place.

Aug. 3—1 Kings 8: 22-30. Solomon's Prayer.

Aug. 4—2 Kings 25: 8-17. The Temple Destroyed.

Aug. 5—Psalm 100. Praise in the Temple.

(For Lesson Notes, see *Helping Hand*)

The negro loves our country, is rooted to our soil, speaks our language, worships our God. In his worst estate he is a better citizen than a white anarchist or a foreign ignoramus.—*Bishop Galloway.*

MARRIAGES

RANDOLPH-GEUDER.—At the Seventh Day Baptist church, Little Genesee, N. Y., June 20, 1922, at 8 o'clock p. m., Rev. G. H. F. Randolph, Blandville, W. Va., and Mrs. Eda B. Geuder, Little Genesee, by Rev. E. F. Loofboro, assisted by Rev. John F. Randolph, Nile, N. Y.

THORNGATE-DAVIS.—At the home of the bride's sister, Mrs. Cora Keller, New London, N. Y., at noon of June 15, 1922, Rev. T. J. Van Horn officiating, Rev. Royal R. Thorngate, of Salemville, Pa., and Miss Emily E. Davis, of Utica, N. Y.

GROUT-DAVIS.—On the night after the Sabbath, June 24, 1922, at 8.00 o'clock p. m., at the home of Mr. and Mrs. Theodore B. Davis, the bride's parents, in Milton, Elmer L. Grout and Theo Dorothy Davis, Rev. Henry N. Jordan officiating.

GOWEN-DAVIS.—At the home of the bride's parents, Mr. and Mrs. E. E. Davis, at North Loup, Neb., on Sunday, June 11, 1922, at 8.30 o'clock p. m., by Pastor H. L. Polan, Miss Adelaide Davis and George Guy Gowen, both of North Loup, Neb.

KENYON-LANGWORTHY.—At the home of the bride's parents in the Town of Alfred, Allegany County, N. Y., June 28, 1922, by Rev. William M. Simpson, Sherman Spicer Kenyon, of 2214 Fifteenth Street, Niagara Falls, N. Y., and Catherine Elizabeth Langworthy.

DEATHS

KELLEY.—At the home of her brother-in-law, Enos Greathouse, on Sugar Camp Run, near Long Run, W. Va., on June 27, 1922, Julia Kelley, in the sixty-third year of her age.

She was the seventh in a family of twelve children, six sons and six daughters, born to Asa and Emily Ford Kelley. Julia was born September 2, 1859. She never married and had always lived in the immediate neighborhood of her birth. She is survived by five brothers and three sisters. She would be best known to readers of the RECORDER as a sister of Nathan Kelley and Mrs. Hattie Palmiter, of Albion, Wis., and of Mrs. Rose Coon, of Milton, Wis., and as an aunt of Lester Kelley, of Albion, and Mrs. Ray Crandall, of Walworth, Wis. The funeral, which was very largely at-

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F. J. HUBBARD, Treasurer, Plainfield, N. J.

tended, was held at the Middle Island Seventh Day Baptist Church and was conducted by the pastor of the Salem Church.

G. B. S.

STAUB.—The sudden death of Charles J. Staub, of Marlboro, N. J., cast a gloom over the entire community. Charlie was born in Bridgeton, January 23, 1880, and died June 21, 1922.

On March 5, 1902, he married Dora Fisher, the youngest daughter of Charles T. Fisher and Elizabeth MacPherson Fisher. To them were two daughters born, Elizabeth and Caroline. They with the widow and father and mother of Charlie and sisters, brothers and a host of friends are left to mourn his loss.

He went to help a neighbor cart in hay. A bolt of lightning struck the hay killing Charlie instantly. The man helping get the hay away from the loader was knocked down senseless, also the team and driver. In a short time many autoists were coming and going.

He joined the St. John's Evangelical Lutheran church, at Bridgeton, April 18, 1897, and was a faithful member until taken home. He was a successful farmer, a kind husband and father—loved and respected by all who knew him, and ready to help a good cause. A Farewell sermon was preached at the house, also a beautiful piece was sung by two ladies. Rev. A. E. Schmitthener, his pastor, preached the sermon assisted by Rev. James H. Hurley, of Marlboro. Interment was at Overlook cemetery, Bridgeton, N. J.

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The Sabbath Recorder

ON the Last Day of the General Conference this year, Monday, August 28, there will be an Excursion to

NEWPORT

To Unveil a Tablet in the Old Church Commemorating the

250th Anniversary

of the Organization of the Newport Seventh Day Baptist Church, the First Church of Our Faith in the New World

Be Sure To Attend Conference, and Be Doubly Sure To Attend the Last Session in Newport

The Christian religion is as full of beauty as June is full of flowers; is as full of richness and allurements as August is full of fruit. There is nothing whatever that belongs to music, color, beauty or learning that does not belong to the disciples of Jesus. When God makes the sun set he becomes an artist. He will not make a blade of grass without fluting the blade, and he sees to it that every thorn blooms. Adorn your discipleship. Make your life as lovely as a painting, as beautiful as a landscape, as varied as a picture gallery, as substantial as a cathedral, and then you will approximate the spirit of Jesus. Once the true Christian appears he is the best thing our earth affords. And no man has yet discovered a method of becoming infidel to true discipleship.

The test of discipleship is love toward our brothers. Journeying away from Jesus is traveling toward night and winter. Yonder Neptune lying on the very outskirts of space is like unto a frozen ball of ice. Our earth, clothed in summer with grain and fruit, and perfumed with flowers, has borrowed warmth because it is near to yonder summer-making sun. What is discipleship? Loyalty to Jesus, to the spirit of love. And who is the Christian? The Christian is a man who wants to do Christ's work in Christ's way, in company with Christ's disciples.—Newell Dwight Hillis, D.D.

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