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
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 minimize 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 denominational 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 Conference, 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 $1,425.40 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 boards; and we are now under the unpleasant necessity of reporting that the contributions to the treasury have been considerably less since during the past year.

Four years before that report, we find that only $1,235.94 had been given when $4,000 was Imperatively needed. During the Conference of that year, 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.

When this annual report was presented in 1859, the treasurer had received only $535.35 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 shown "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 labor, are left almost comparatively without occupants, or abandoned to other denominations.

The very life of the denomination was jeopardized by disagreements over the Sabbath, at a mission session, 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 downhill 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. We 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 excelled; 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 $100 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 Advocate, 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 some crimes may stop the commission of many of them to a certain 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 teaching and of the state of religious regard.

I am not a pessimist, but I sometimes wonder whether the opportunity for success along honest lines is not often sacrificed 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 excite 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 work for the young.

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 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.

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Heard papers filled with stanch details of revolting sensuality and outrageous crimes. Our newspapers as purveyors of corrupting news, stimulating 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 seemed that the finer things of life, that might appear in the news columns are too often crowded out by the sensational, debaseing 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 shall inculcate 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 of the week with the sensational 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 widespread 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.

Explanations Concerning On another page Young People's Program On another page Young People's Program we give President Johnson'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
THE SABBATH RECORDER

Recorded of June 26, pages 805 and 806, were used at Adams Center in the program with Brother Johnson'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 Johnson'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 transactions 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 of 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 "Centennial 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.

C. L. RANDOLPH.

HYMN BOOK FOR CONFERENCE

"Hymns of Praise" is the song book which will be used at the coming General Conference. It contains 285 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 $4.00 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 dunes succeed, because the dunes 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. Neil 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, Myrtle 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 Duris Randolph represented the mother. Others in the cast were Milton Davis, playing the role of the wicked wolf, and Caroll 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 Bummers, 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 fishtape in true boy fashion, whistled on a stick, threw angleworms about in the audience, and otherwise acted in the manner of Mark Twain's popular character.

Dorothy C. 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 Arfield.

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 Kamlien and read by Eunice Roof. 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; conceivably 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 the good of 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 SABBATH RECORDER

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 Lorp, Neb., gave a violin solo. Gladys C. Hulet, of Bolivar, N. Y., sang a contralto solo. Kieron 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 SHAKE­ SPEAREAN PLAY

The eighteenth annual Shakespearean play, “A Midsummer Night’s Dream”, was presented Tuesday night, June 13, in the auditorium auditorium, by a cast of forty-one Milton College students under the direction of Miss Zee 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 sprite, 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 Croley, representing Nick Bottom, the weaver; Harold Michaelsen, 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 1947.

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 Kummels, pos­ ing as an entertaining 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 “Ox­ band” 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 beauties. As 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 daffy husky and was the chief cook and bottle washer of “The Midway.” Esther Loftho, 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 multitude 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 covers at their tryng 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 Pasquinton, 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 scrupulous 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 soundrels 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.

Miss went as Etta Hodge. Carroll Oakley as Pasquinton. Joe Johnson as Bergamin. Herbert Kukuske as Blaise. James Shiba as...
COMMENCEMENT EXERCISES

The formal commencement exercises of the college were held in the Madison Tuesday 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 Shepherd," 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 Gau's "Holy City."

"Some Biological Aspects of Democracy" was the subject of the commencement address delivered by Professor Michael F. Guary, Ph.D., of the University of Wisconsin. Doctor Guary 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 schemes instead of taking precautionary measures," he declared. "Fee-

ble-minded persons have too many children while college graduates and other citizens of 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. What 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 qualifications of honor, courtesy and self-sacrifice; 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 Abner Gerald Sabre. Benediction was pronounced by Rev. Mr. Melrose.

Following is a list of graduates and their respective theses:


Joe Ewing Johnson. Thesis—A Description of the Types of Modern Democracies.


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, Professor 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. Edward H. Lewis of Chicago. This address, 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 O. M. Moore, 93, 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 enrollment 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. Professor 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 for 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 Caron 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
We can not overestimate the influence of having a resident coach who is a Christian gentleman and who works for fair dealing and clean sportsmanship.

Mr. Crandall's organization and conduct of the required gymnasm 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 present, 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 the faculty of the Milton College aim 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 wise as much 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 $3.00 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 his 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 T. Whitford, the present assistant 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.

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, the return on our investment 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 $267,000 which shows an increase of $10,000 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. Harlan Cushing 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 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,
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. Whittord 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. Hylow T. Plumb, '96, 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.
### Denominational Building Fund - Account to June 30, 1923

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<tr>
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<td>To current expenses</td>
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One day when Carnegie's gardener at Skibo Castle, Scotland, complained to him that the village people were picking 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.

When I believed they could and would build an auto road from Lieu-oo to Shanghai, I say sent them to China. A very good road considering the main engineer was just a local Chinese foreignd trained doctor of medicine. Public automobiles are running every hour. One goes to Shanghai and back to the Miss. first class, or $4.40 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 a Business Meeting. It was a great day. Rev. H. E. Davis had already come the Fri. 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 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, legless Chinese woman did not fit. I sent a cast for the right hand and measurements for 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.

One must have a 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 three untrained nurses and two untrained orderlies for the men. The two hospital cooks also use hospital beds—so in all forty-one persons 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 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 say sent them to China. 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 to the Miss. first class, or $4.40 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.

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afford it. She went 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. F. Reaser. 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.

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**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 relations and save us a method 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 confusion 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 unselsh service. He found conditions in the world that did not satisfy 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 unselsh love expressed in unselsh 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 account in the understanding 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. Part in shaping 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 interests 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 of the fullness of life. Yet the pitty 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 increasing association of races, the trend toward universal education, the rapid advancement of women, into political and economic life; the modern foreign mission—enlarged, unified, law-abiding peoples and nations, to choices which will not only influence the development of the physical, 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 the development of the physical, 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 out into realms of imagination and personal religion. The historical spirit "requires the ability to enter sympathetically and understandingly into the life and to thought of other peoples and periods, to put oneself truly in their place, to discern in sharing their fate all their environing conditions with imagination and insight." This is necessary if we would understand others whatever of our present day or of Ancient Babylon, 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.

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 process in 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 truth; one that 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 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 self-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 shaping his own character and making it better true.

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 had 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 he was loyal to the idea of it 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 movements. Drifting, disloyalty to the best ones, knowing, choices the baser good in preference to the higher life, domination by feeling rather than rational purpose, following pleasure rather than duty, all belong to the same class of sin as willfully refusing the will of God.

We cannot 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 in this life and the next. 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 conception of 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 infinity, he will lose 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 intelligence, 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-existent, absolute and independent. As not limiting himself 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 restrictive are imposed from without and contradictions absolutes, 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 more obstructed in his plan of development.

Realizing these facts we may conceive how it is that Jesus by self-giving love is consciousness of himself, and redeemed 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 then to win him out of sin by a sharing of God's own purpose, 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.

**REDEMPTION**

Christ gives us a world of life and suffering on the part of others if one chooses 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 in other respects 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 safety of one else or as one has been keenly sensitive to the suffering of some parent or friend in our behalf can we understand the significance of Christ's life of self-giving love even to his death on the cross, as a means of redemption for the giving 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. Each one examining his own worthiness and partakings of the bread that symbolizes the body of Christ and of the cup that symbolizes his blood to 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 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 facts 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 out 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 justice be meted out to the delinquent 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 its own untimely "fruit." 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 men 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 attempted 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 cooperate 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 cooperate. 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 is that of making that 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 you six days of every week to use the instruments which he has placed in the hands of others, 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 in heaven, as it is done on earth." 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 to offer to the opportunity to rise 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 students and Alfred's enrolment reaching its high water mark of 160.

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 getting to 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 there are 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 there are 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 1910 the summer registration of Columbia University—which is perhaps the largest vacation school in the country—amounted to 100 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 2,500. Even our own college and Alfred, are taking care of the share of this summer student deluge, Salem being swamped with about 475 students and Alfred's enrolment reaching its high water mark of 160.
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 drifting 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 read the dedication of a recent book on education which reinforces exactly my point. I quote from the dedication of "America" by Kathleen Norris: "When our giant Democracy shall have outgrown its child-era of inexperience and crude experimentalism and become safe 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 undertaken 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 enterprising 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 following fellowship service which followed. Among those who heard the message 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 been a patient 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 Petzer, 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.—Carlyle.

**YOU NG PEOPLE'S WORK**

MRS. RUBY COON ZABOCK

**E L D. R. B. ST. CLAIR**

Christian Endeavor Topic for Sabbath Day, August 10, 1922

**DAILY READINGS**

Sunday—Recreation and health (1 Tim. 4: 8)

Monday—Amusement and sin (Heb. 11: 24-27)

Tuesday—Recreation and sin (John 4: 34; 5: 16)

Wednesday—Recreation as rest (Mark 6: 30-32)

Thursday—Spiritual value in recreation (1 Cor. 9: 24-27)

Friday—Recreation versus pleasure (Prov. 22: 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 poppin' movie by having nunsies 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 jar fits a weary and discontented 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 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 stimulants? 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 does go to the manager of the "T" theatre 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 shot of poison for men 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. 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
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 of the sunlight that can be brought in. Then there are the ladies 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 these principles to our religion? Haven't many of us been sitting on the fence long enough, with the result that we never made up our minds, then on the other? Isn't it time we turned our backs on questionable amusements and pastimes which are only a snare and a delusion?

It's time to turn our backs on the world and its vanities. Let us look to the north and to the source of light and guidance. Let us turn to the north and follow the lead of the SABBATH RECORDERS.

THE SABBATH RECORDER
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, our 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 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 preeminently needed now, to stabilize our thought and activity.

CHRISTIAN ENDENVER 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 varied. The program follows:

Singing by all, lead by Mrs. Eva Hill
High School Ideals Leona Davis
College Ideals Wanda Hurley
Church Arts Pasto Polan
A Trip to the Mountains Elzie 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 Crusan
Music, piano instrumental Irma Babcock
Sene A. All
Prayer Mrs. Eva Hill
Solo Mrs. Eva Hill
Solo Helen Hutchins
Guitar Trio Elzie Van Horn, Mrs. Elinor Stillman, O. T. Babcock
Junior Solo
Vocal Whistling Pastor and Mrs. Polan
Presentation of Junior graduates by Sup. 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 Sup. Mrs. Polan.
Solo Albert Babcock
Presentation of Intermediate graduates by Sup.
Graduates—Leona Davis, Leola Green, Earnest Thorngate, Mable Thorngate.
Examination of graduates by Sup. Polan.
Welcome of graduates to Senior Society, by Pres. Alta Van Horn.
Prayer

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.

NEW MARKET, N. J.—July 4, 1922, besides being an honored date in our country's history, is 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 sister, 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 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 may 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
A long and ever-illness,
But through them all you have been
A noble lady, true and tried;
And through it all you have been
A noble lady, true and tried;
And through it all you have been
A noble lady, true and tried;
And through it all you have been
A noble lady, true and tried;
And through it all you have been
A noble lady, true and tried;
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And through it all you have been
A noble lady, true and tried;
And through it all you have been
A noble lady, true and tried;
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 man 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 those 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 convinces 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 and in its verification 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, off his coat and came into the flowing stream.

It was a pleasant coincidence that Reverends Paul S. Burdick and G. H. F. Randolp 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.

Young Kid McCoy, the champion featherweight 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

Aug. 3—1 Kings 8: 22—30. Solomon’s Prayer.
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.
tended, was held at the Middle Island Seventh Day Baptist Church and was conducted by the pastor of the Salem Church.

SSTAUB—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 autocrats were coming and going.

He joined the St. John's Evangelical Lutheran church, at Bridgeton, April 18, 1897, and 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. Schmittener, 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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**Country Life Leadership**

*BY BOOTHE COLWELL DAVIS*

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**AMERICAN SABBATH TRACT SOCIETY**

(SEVENTH DAY BAPTIST)

510 Watchung Avenue, Plainfield, N. J.
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 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 Hills, D.D.

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