

After a perceptible decline in health and strength for a few months and after a brief illness with heart trouble she entered into rest January 15, 1923.

She was a faithful Seventh Day Baptist, a loving mother, a good neighbor and a bright and interesting companion who brightened the homes in which she lived and the lives she touched by her gracious presence.

On the afternoon of January 17, services were held at the home of her daughter, Mrs. Thomas, in Milton, and at the home of her niece, Mrs. A. S. Maxson, in Milton Junction, Pastors Jordan and Van Horn conducting the services. Burial was made in the cemetery at Milton Junction.

H. N. J.

DAVIS.—Leo Rudolph Davis, the son of Edgar S. and Ethel Scouten Davis, was born at Fouke, Ark., October 11, 1920, and passed to the life beyond on February 4, 1923.

He is survived by his father and mother, brother Gilbert, and sister Esther, another child, Francile, having gone on before him. Leo was beloved by all who knew him, and we all, as well as his parents, will miss him. But his heavenly Father also loves him, and will take him tenderly in his arms, for "of such is the kingdom of heaven".

Brief services were held at the home by Pastor C. A. Beebe, on Monday afternoon, February 5, and the little body was laid away in the Fouke cemetery.

C. A. B.

PUBLIC SALES

We have purchased 122,000 pair U. S. Army Munson last shoes, sizes 5 1/2 to 12 which was the entire surplus stock of one of the largest U. S. Government shoe contractors.

This shoe is guaranteed one hundred per cent solid leather, color dark tan, bellows tongue, dirt and water-proof. The actual value of this shoe is \$6.00. Owing to this tremendous buy we can offer same to the public at \$2.95.

Send correct size. Pay postman on delivery or send money order. If shoes are not as represented we will cheerfully refund your money promptly upon request.

National Bay State Shoe Company
296 BROADWAY, NEW YORK, N. Y.

THE SABBATH RECORDER

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

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Advertising rates furnished on request.

Sabbath School. Lesson XII.—March 24, 1923

JESUS THE WORLD'S SAVIOUR.

Golden Text.—"Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. 1: 15.

DAILY READINGS

- Mar. 18—Luke 13: 10-17. Jesus Healing.
- Mar. 19—Luke 15: 1-7. Jesus Seeking.
- Mar. 20—Luke 16: 19-31. Jesus Warning.
- Mar. 21—Luke 20: 19-26. Jesus Teaching.
- Mar. 22—Luke 22: 39-46. Jesus Suffering.
- Mar. 23—Luke 23: 44-49. Jesus Dying.
- Mar. 24—Rev. 7: 9-17. Jesus Saving.

(For Lesson Notes, see *Helping Hand*)

THE LITTLE STAR

"I can not do much," said a little star,
"To make the dark world bright;
My silver beams can not travel far
Through the folding gloom of night.
But I'm only a part of God's great plan
And I'll cheerfully do the best I can."
—Anon.

RECORDER WANT ADVERTISEMENTS

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

U. S. GOVERNMENT UNDERWEAR—2,500,000 pieces New Government Wool Underwear purchased by us to sell to the public direct at 75c each. Actual retail value \$2.50 each. All sizes. Shirts 34 to 46—Drawers 30 to 44. Send correct sizes. Pay postman on delivery or send us money order. If underwear is not satisfactory, we will refund money promptly upon request. Dept. 24. The Pilgrim Woolen Co., 1476 Broadway, New York, N. Y. 12-4-tf

FOR SALE—Property with all modern improvements centrally located in Ashaway, R. I. Convenient to stores, mills, trolley and good high school. Seventh Day advantages. Full description and information regarding this property will be given upon application. Possession can be given July 1st. Lewis F. Randolph, Ashaway, R. I. 2-19-4w

The Sabbath Recorder

ALmighty God, bless our land with honorable industry, sound learning, and pure manners. Defend our liberties; preserve our unity. Save us from violence, discord and confusion, from pride and arrogance, and from every evil way. Fashion into one happy people the multitude brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those whom we intrust in thy name with authority. In the time of our prosperity, temper our self-confidence with thankfulness, and in the day of trouble, suffer not our trust in thee to fail. Defend our land, we beseech thee, from the secret power and the open shame of great national sins. From all dishonesty and civic corruption; from all vainglory and selfish luxury; from all cruelty, and the spirit of violence; from covetousness, impurity, and intemperance, good Lord, deliver and save us, and our children, and our children's children; through Jesus Christ. Amen."

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SEVENTH DAY BAPTIST DIRECTORY

The Sabbath Recorder

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

VOL. 94, NO. 12

PLAINFIELD, N. J., MARCH 19, 1923

WHOLE NO. 4,072

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at North Loup, Neb., Aug. 22-27, 1923.
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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Treasurer for information as to ways in which the Board can be of service.

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

Immanuel This one name for our God ought to be dear to the heart of every struggling child of his. It means: "God with us." The psalmist must have understood its meaning and import when he exclaimed: "Thou art near, O Lord."

In many ways God has revealed himself as being close at hand, full of sympathy, and ready to help in time of need. It was his matchless love that moved him to become Immanuel to a lost world; and, in his incarnation, he has revealed himself as one who is touched with the feeling of human infirmities and acquainted with human sorrows and with human needs. In no other way could our heavenly Father show us how intensely kind are all his sympathies in our behalf.

Immanuel seems to be saying to every one who will listen: "Come near to me I pray you, for I am your brother." He stands just as ready to forgive and bless as did Joseph of old pleading with his guilty brothers.

Oh, the sad mistakes so many make by thinking of the heavenly Father as being far away and hard to find! or as one whose caprice makes approach to him risky and help doubtful—as when Esther decided to approach the king. Some think of God as being *nearer* in times of revival and easier to find when others are finding him—a God whose benevolent feelings toward men are periodic. Oh, if we could only hold fast the truth that our Lord is just as near, and just as ready to bless and save today as ever he was—just as full of love and helpful sympathy between revivals as he ever can be, what a blessing would come to many a doubting, waiting sinner.

Immanuel removes all chances to doubt God's nearness. To those who recognize Immanuel as a reality the awful majesty of the Almighty becomes subdued into the ineffable tenderness and good-will of a loving Father always in close touch with his children "ready to help in time of need".

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

"This poor man cried and the Lord heard him and saved him out of all his troubles."

"He Walked With God" Through all the centuries since God took Enoch to himself the world has known him as the man who walked with God. That was a wonderful record for any man to make.

When, as a child, we learned of this "walk with God" we always had the idea of a natural walk on the face of the earth, such as two men might make together, talking as they went. But we had not learned then that the only way in which spiritual things could be described was by symbols. We have no straight language to express things of the spiritual life. Things with which men are familiar must be used to illustrate conditions of the spirit; things of earth to symbolize things of heaven. Hence the wonderful symbolisms of the book of Revelation.

If this be true, what word could illustrate getting on with God better than the word walk? Two persons walking together always suggest friendship, communion, common feeling. So now when we think of one who walks with God we understand that spiritual relations are meant. It is a walk by faith and not by sight; walking in love and in holy fellowship with our Father or Friend; in full agreement with his wishes. Two can not walk together unless they agree.

Walking with God is a subject closely allied to that of God's nearness as described in the editorial just read. It does not mean anything different from its meaning in the days of Enoch, and God's children can walk with him now as well as in days of old. To walk with God who is always near means, to come into agreement with his will; to love what he loves and to hate what he hates.

The nearer we come to doing this, the more we are able to see the wisdom of his ways and the more sincerely can we pray: "Thy will be done", even when afflictions come. To walk with God by faith; to hold communion with the pure and holy One is the greatest safeguard against the wiles of the tempter. Satan could not have troubled Enoch much; for the evil one will not walk with the pure and holy; neither will he

trouble those today who remember that this life is but a march toward heaven, and who set not their affections on things of earth but on things of the spirit, keeping close to Christ on the way to the better land.

When Paul began to walk with Christ he was transformed and so filled with love for God and man that all his after years were spent in efforts to show others how they too, could walk with God. Many a man since Paul's day has met with a similar change and become mighty among men by learning to walk with God. Dwight L. Moody is a good illustration of this class.

To truly walk with God assures one of the peace that passeth knowledge. It relieves the soul of its fears, and becomes the source of rest from care and strife. In life's darkest day it is blessed to feel our Father near us in infinite love, our Savior helping us along the way; and to have the Holy Spirit whisper words of cheer. All this is the happy lot of the one who walks with God! Oh! it is indeed a blessed day for any poor sinner when he can give up his will, place his hand in the hand of God, and say with all his heart: "The night is dark, my Father, and I am far from home; lead thou me on."

Encouraging Things The *Year Book* of the **From a Church** Milton (Wis.) Church **Year Book** has just come to hand in our Florida home, and although the things in it may be "old news" before they get to our readers through the RECORDER, we venture to note some of them here.

We can hardly estimate the encouragement that comes to the membership of any church from a well printed year book containing various reports of the year's work done by all the church organizations. Reports from seven organizations besides those of the church through its officers, show that Milton is wide awake and pushing ahead.

In the pastor's report, gratitude is expressed for the excellent spirit of harmony and unity that has prevailed during the year, and reference is made to the need and the benefits, to a church, of putting all its members to some constructive practical work. A careful revision of the church roll is under way. Special revival meetings, in which Rev. Alva L. Davis, of Ashaway, R. I., assisted, resulted in the

baptism of seven persons. Four brethren were ordained to the office of deacons; and the pastor urges his people to pray and work for a live, earnest, serving, Christian church.

In the secretary's report, among the encouraging features noted we find "an increasing interest in the prayer meetings"; and mention is made of an increase in attendance and a "deeper spiritual atmosphere".

The church responded heartily in the every-member canvass recommended by Conference. The present membership is 445, of which 125 are non-resident.

The home budget amounts to \$3,500.00 and the Forward Movement budget was \$4,460.00—a total of \$7,960.00.

In the superintendent's report we learned that the Sabbath school numbered 247 students and teachers, with 21 classes. It had expended \$498.12 for the Master's work. Its Christmas offering for Near East Relief was \$70.00. The Benevolent Society earned \$171.48 for their good causes. Circle No. 2 raised \$301; Circle No. 3 raised \$395 during the year, and the three Endeavor societies raised \$112.42.

The special Thanksgiving offering for Milton College from this church was \$498.50, and the church paid \$2,684.30 to the Forward Movement fund.

CHURCHES OPPOSE CHANGE IN PROHIBITION LAW

Flatfootedly the Protestant churches of America, as represented by the Federal Council of Churches and more than a score of religious organizations in the field of temperance and moral welfare, came out today against any change in the prohibition laws to allow the use of beer and light wines.

The statement calls upon "Christian citizens to sustain the expressed purpose of the Federal Government to enforce the law" and avows that "by every moral standard the buyer of illicit liquor is as guilty as the seller". It declares that the sale of light wine and beer would be the "practical nullification" of the constitutional amendment.

Declaring war to a finish it concludes with: "The Church has the same moral

obligation to finish this task that it had to initiate it."

This statement was issued as a result of the conference on the present prohibition situation called by the Commission on Temperance of the Federal Council of Churches, with which are affiliated thirty communions with a membership of 25,000,000 persons. Former Governor Carl E. Milliken, of Maine, is chairman of the Commission on Temperance. William Jennings Bryan, who is a member, has telegraphed his approval of the statement, which is as follows:

"The people of the United States adopted national constitutional prohibition after generations of agitation and education and with a larger majority than any other amendment to the Constitution. After three years it is demonstrated that prohibition has produced wide benefits despite difficulties in enforcement and constant misrepresentation.

"The President of the United States in his last message to the Congress called attention to the violation of this amendment and affirmed the purpose of the Federal Government to secure the effective enforcement of National Prohibition. Respect for the Constitution and observance of the laws of the United States are the foundation stones of our national security, and upon these depend the perpetuity of our free institutions.

"We call upon the Christian citizens of the nation to sustain the expressed purpose of the Federal Government to enforce the law; to report violations of it to the proper officials as is their duty so declared by the United States Supreme Court; and to support all local, state and federal officers who obey and effectively enforce this law in accordance with their oath of office.

"By every moral standard the buyer of illicit liquor is as guilty as the seller and becomes legally guilty as soon as he possesses it. We call upon law-abiding citizens to discourage such traffic.

"The enforcement of constitutional prohibition requires an effective enforcement act. Any weakening of the law by permitting the sale of light wine and beer would be practical nullification.

"The churches have a special responsibility to interpret to the people the meaning and demonstrated benefits of prohibition, to set forth the reasons for personal total

abstinence, and to build on firm foundation respect for all law.

"The education and mobilization of a public conscience favorable to the retention and enforcement of the law are fundamental to its success.

"The churches of America were largely responsible for the creation of the public sentiment which resulted in the adoption of this amendment. The Church has a continuing responsibility to create and maintain the necessary public sentiment to enforce the prohibition law.

"The Church has the same obligation to finish this task that it had to initiate it."

AT RIVERSIDE, CALIFORNIA

The write-up of our labor in California would be incomplete without mentioning the meeting with our Seventh Day Baptist brethren at Riverside, where we went according to an invitation by Elder E. S. Ballenger, pastor of the Riverside Church, and editor of the *Gathering Call*. Our cousin, Mr. Otto Haeber, drove us in his car, in company with his wife Ora, and also our cousin, Winnie Adams, to Riverside Sabbath morning where we spoke to a crowded house at 11 a. m., and were all treated royally by these good people. Many urgent invitations were given to homes for the noon meal, none of which we were able to accept as we were to speak in Los Angeles the same day in the afternoon, and time being limited because of distance, a lunch was prepared and eaten on the way.

Elder E. S. Ballenger, the brother of A. F., deceased, with whom many of our brethren were acquainted and learned to love, is building up the company at Riverside, and is a man the Lord is using to his glory, and we shall always kindly remember this company of God's people, hoping that he will use each one of them to win others to the narrow way. Several attended the Los Angeles convention part of the time, including Brethren H. C. Welty and Ed Wheeler, who are readers of the *Bible Advocate*. Elder Ballenger also attended several of the meetings and gave some very able instruction to the people thus assembled, which was appreciated by every one.

—Editor Dugger, in the *Bible Advocate*.

When you can't remove an obstacle, plow around it.—Lincoln.

THE NEW FORWARD MOVEMENT
AND
SABBATH STUDY AND PROMOTION

AHVA J. C. BOND, Director
207 West Sixth Street, Plainfield, N. J.

"THE STANDING OF THE CHURCHES"

"The Standing of the Churches" as published in last week's issue of the SABBATH RECORDER shows the standing of each church with reference to its financial support of the Forward Movement for the first eight months of the present Conference year. Since two-thirds of the year is gone it may be suggestive and perhaps stimulating to make some comparative study of figures.

There has been received to date by the treasurer of the Forward Movement \$25,247.70, which is 31 per cent of the yearly budget. Last year at the same date there had been received \$27,738.24, or nearly 34 per cent of the budget. Judging by these figures the denomination is not living up to the motto for the year, "Better".

We are still supported however by a confident hope. This is the basis of our confidence that the end of the year will show a gain over last year. Many churches are doing better than they did last year, and we see no reason why any church should do less. Is it fair to assume that no church will do less than it did last year?

If we were to publish an honor roll which would include the churches that are ahead of schedule, Los Angeles would head the list with its full quota for the year fully paid. The other churches in the list would be Chicago, New York, Pawcatuck, and Waterford. Following close upon these five would come those churches that have paid half their quotas for the year, or practically so. These are seven, Hammond, Independence, Milton Junction, Piscataway, Plainfield, Welton and Second Westerly (extinct but not dead).

Four churches have already paid more for the eight months of the present year

than they did for the whole of last year. These are Albion, Andover, Dodge Center and Nortonville.

Three churches by making substantial contributions during February had the dotted line removed after their names in the column of receipts for the year, or since July 1, Detroit, White Cloud and First Hebron.

Especially encouraging word comes from Farina, Milton Junction and Nortonville. These three churches expect to make their full quota this year. That spells "better" for these churches.

It is interesting to note that both First Alfred and Second Alfred have made consistent gains each year of the Forward Movement. There will be all the more credit due them if they maintain that good record and do *better* this year than last. In the November canvass Alfred's pledges exceeded her pledges of a year ago, and Second Alfred is just a little ahead of its last year's record at the end of February. Encouraging facts concerning these sisterly neighbors, or neighborly sisters.

Some churches that have not made large contributions as yet this year will make their full quota before the end of the year. For instance, in Battle Creek and Lost Creek the *battle* is not *lost*, and both creeks will be running at flood tide by June.

One might go on and comment upon the encouraging amounts already paid by Second Brookfield, First Genesee, Salem and Shiloh, and others, but this might reach a point where it would become embarrassing. We had better quit with some encouraging possibilities and prospects unmentioned, so as not to make certain other churches too conspicuous. There is yet time for a church that has paid nothing to make its full quota. Doubtless there are that kind in the list.

The debts are being reduced, but five thousand dollars for March is needed to keep the good work going. Receipts for January were \$5,753.94, and for February \$3,349.40. Let us pull it back up for March, and again for April, making it not less than five thousand for each month. Then with an extra effort for May and June we can close the year true to our motto, BETTER.

VISITORS AND INTERVIEWS

Victor A. Nelson, of Newburgh

The Tract Board had as its guest at the February meeting Mr. Victor A. Nelson, of Newburgh, N. Y. More recently Mr. Nelson visited Plainfield again for the purpose of an interview with the present writer.

Mr. Nelson has been a Sabbath-keeper for several years, and has been baptized by immersion. He has never joined a church, but is mightily interested in the kingdom of God and is very zealous for Sabbath truth. He is doing some missionary work in his own town, and has widened his sphere of service through contacts with Sabbath-keepers elsewhere.

Mr. Nelson had a unique experience at one time, as well as a great opportunity to give a Christian testimony, in joining with orthodox Jews in opposing Sunday legislation in New York.

He is employed by a company maintaining a chain of stores, and is so efficient in the management of the business that he is practically independent as to the use of his time. Anyhow on that point he has no worries. His first purpose is to be true to the will of God; then to that obedience business must conform, which means no business on Sabbath Day. It's a safe principle to go by.

We wish him continued success and happiness in his kingdom labors. He will doubtless continue as a "free lance"; but we trust that our paths may meet often in the future, when we can counsel together in the interest of the common cause which we both love and for which we labor together in the Lord.

Cyril A. Crichlow, of Bound Brook

By appointment previously made, Secretary W. D. Burdick and the writer went over to Bound Brook, N. J., some days ago to call upon a man concerning whom we knew very little except his name and color, and the fact that he was a Sabbath-keeper. Later and by our invitation he came to Plainfield for a further interview and visit. Again by invitation he attended the meeting of the Tract Board at its March meeting.

Mr. C. A. Crichlow is a native of the Island of Trinidad, and was brought up in the Seventh Day Adventist faith. Some years ago he withdrew from the Adven-

tists under conditions that left him for a time without any vital Christian faith. He could not find satisfaction however without Christ, and now in the enjoyment of a richer Christian experience he is a member of the Free Seventh Day Adventist Denomination.

Mr. Crichlow is a ready writer and is able in public address. These facts, together with his solid faith in the Christian verities, and his education, point to him as a useful agent in the hands of God to hold to the Christian faith many disturbed and drifting souls. He has a large field in the great numbers of his own race who, for good reasons from their point of view, are breaking away from the Seventh Day Adventist Denomination. A number of these colored former Seventh Day Adventists have organized a new body of Christian believers known as Free Seventh Day Adventists. Their headquarters is at Savannah, Ga., where they publish a paper called the *Free Advent Banner*, and of which Mr. Crichlow is one of the editors.

Our slight acquaintance with Mr. Crichlow has given us a high regard for him, and a deep interest in his work, and confidence in his purpose and ability.

Seventh Day Baptists have never worked for, and do not rejoice in, the disintegration of the Seventh Day Adventist Denomination. However, if there is anywhere a group of people who as bondservants of Jesus Christ desire to be free from the bonds of tradition and the yoke of men, it is our desire in their case, as in the case of the Seventh Day Adventists, to exercise the principles of Christian grace and the spirit of brotherhood. Their freer principles of church organization, and their manifest spirit of co-operation seem to clear the way for friendly and helpful relations with these Free Seventh Day Adventists. Seventh Day Baptists reciprocate this spirit, and would gladly assume whatever obligation the circumstances seem to impose, happy in the privilege of a wider service in the interest of Sabbath truth. Their confidence is not in the flesh. They would not make overmuch of their long history and established institutions. However, what they have and are they would share with others, and especially to the end that the Christ may be exalted through a sacred regard for his holy day.

EXCERPTS FROM LETTERS

(Received by Ray Thorngate, of North Loup, Neb., and forwarded for publication.)

"I believe that every Sabbath-keeper is under obligation to spread the truth in reference to the Sabbath and urge its acceptance whatever their denomination affiliations may be, and make it clear that the object is not to proselyte, but to lead into the light and liberty which the truth always brings to every one who accepts it."

"I do not feel like taking sides against any move which would build up a good cause, but I am fearful that when we would ask to be heard on a question like the Sabbath truth we would not be able to get into the churches of the First-day people I have long felt that our people should call a ministerial conference for the purpose of a better understanding along these lines, where we could formulate some method which would be for the advancement of this great work."

"God has laid a work upon Seventh Day Baptist people and they have brought this truth to the world and is our mission finished? If not, we should arise and shine for our light has come, and we should not put it under a bushel, but let it shine."

"If you should study our *Year Books* of a hundred years, and our history for three hundred years, you would find that Sabbath truth has spread chiefly, not solely, in connection with missionary and evangelistic labors. . . .

"I would like to see 100,000 copies of a circular letter or appeal printed in a high style of the printer's art, sent out as first class mail, setting forth very plainly your principle that our ruling motive is not denominational but rather loyalty to what we believe to be a truth of fundamental importance in the kingdom of God on earth. . . .

"Some years ago I studied the question of the relation of the Sabbath to 'salvation'. Salvation is a *process* from the 'New Birth' on. See Acts 2:47 (margin). It is sanctification, or growth in righteousness, individual and social. The splendid task and privilege of our people is to show by precept and example that Sabbath-keeping is an actual contribution to this spiritual, moral, and social process of 'being saved'. This is a high and most worthy 'mission'."

"I believe, and have believed for a long time that our people, good as they are, have had their eyes upon the denomination, *per se*, instead of upon the truth for which we are supposed to stand. It has come to be a struggle to perpetuate the existence of the denominational life, rather than to promote the truth for which we were born; and I believe the words of the Master are as true of denominations as of individuals, 'Whosoever will save his life shall lose it, but he that loses his life for my sake shall find it'."

"I believe that our failure to *draw* people to the Sabbath lies in the fact that we have not demonstrated to the world that Sabbath-keeping has vitally affected our lives and made us better or more spiritual than others."

"I firmly believe that something should be done to get a better understanding of the most important teachings of the Bible, and to know of a certainty, the doctrines that we as a people ought to put ahead, the things that would do the most good, that would help to bring the work in harmony with the teachings of Christ."

(To be continued)

THE BOOK OF BOOKS

XIV

ARTHUR E. MAIN

The Northern Kingdom

The warring relations of Israel with Aram (Syria), Assyria, and Judah, make up much of its history.

It began in a kingdom-dividing revolt; and during its existence (937-722, B. C.) experienced social and political confusion in large measures.

We shall see how assassinations, usurping kings, civil war, riches and power as in the reign of Jeroboam II, avarice, oppression of the poor by the people of wealth and luxury, immorality, drunkenness, carousing, murders, and such like, meant certain individual and national ruin.

Victories over Syria under the Israelite kings, Jehoash and Jeroboam II, and rise to great physical power and material wealth, could not save their country from final disaster.

Meanwhile Assyria has been rising to great heights of ambition and power and its conquering hosts are sweeping westward. Such small kingdoms as Damascus, Sama-

ria, Tyre, Sidon, Ashkelon and Gaza, though combining their forces, are helpless; and in 734 Assyria is invading Israel.

The prophet Hosea, calling the Northern Kingdom Ephraim, the name of its strongest tribe, declared that the people were like a silly dove, without understanding. Now they call to Egypt for help against Assyria, now they try to make peace with Assyria. Jehovah would like to redeem them; but they are false and rebellious. They make a covenant with Assyria, but send a tribute of olive oil to Egypt.

Hosea 4-14 and the Book of Amos might well be read in this connection with great care and solemn interest.

Hosea 14 is quoted here to show what might have been had Israel heeded the gracious and merciful call to repentance and to experienced pardon.

Hosea 14: O Israel, return unto Jehovah thy God; for thou hast fallen by thine iniquity. Take with you words, and return unto Jehovah: say unto him, Take away all iniquity, and accept that which is good; so will we render as bullocks the offering of our lips. Assyria shall not save us; we will not ride upon horses; neither will we say anymore to the work of our hands, Ye are our gods; for in thee the fatherless findeth mercy.

I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive us as the grain, and blossom as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have answered, and will regard him: I am like a green fir-tree; from me is thy fruit found.

Who is wise, that he may understand these things? prudent, that he may know them? for the ways of Jehovah are right, and the just shall walk in them; but transgressors shall fall therein.

The New Century Bible in fine and impressive words says:

"All difficulties apart, we should surrender ourselves to the beauty and the glory

of this message from the heart of God. Whether it is Hosea's or not, it is God's; whether it harmonizes with the doom of ch. 13 or not, it is in perfect accord with the Gospel which we know, and with the God who will not have any to perish, the God who so loved the world, the God who in Christ receives sinners and calls them to repentance. The chapter rises above all national and temporal considerations, and carries us up to the eternal Cross and the eternal Savior, calling men to repentance."

The feelings of Amos toward the Northern Kingdom are forcefully set forth in the following utterances selected out of many similar in spirit:

Amos 3:10. For they know not to do right, saith Jehovah, who store up violence and robbery in their palaces.

4:1. Hear this word, ye kine of Bashan, that are in the mountain of Samaria, that oppress the poor, that crush the needy, that say unto their lords, Bring and let us drink.

5:21-24. I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let justice roll down as waters, and righteousness as a mighty stream.

6:1, 3-6. Woe to them that are at ease in Zion, and to them that are secure in the mountain of Samaria, the notable men of the chief of the nations, to whom the house of Israel come. . . . ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that sing idle songs to the sound of the viol; that invent for themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief oils; but they are not grieved for the affliction of Joseph.

But notwithstanding these tender appeals to seek national pardon and blessings, and these stern warnings of disaster as the inevitable consequences of persistent sinning, they would not repent; and after a three years' besieging Samaria fell before the Assyrian. (To be continued)

MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.
Contributing Editor

LETTER FROM WILLIAM ROBINSON

Pastor Evangelico, Bonpland, Misiones,
Argentina, S. A.

DEAR BROTHER:

October 21. This was a good day for us. We formally received into the church the four recently baptized. Two more candidates for baptism were present and publicly confessed their faith in our Lord Jesus Christ.

A local resident member of the Seventh Day Adventist church, who had failed to participate in the Lord's supper with the church formerly, did so for the first time in a long while.

Brother Alberto van Ysseldyk invited us to his home to talk with the young native who had recently been discharged from prison after spending a term of three and a half years therein for murder. It appears that before he reached his majority, while at a dance he became intoxicated and fatally shot a man—his brother-in-law,—who owed him money, and who refused to pay. Since his release, this young man has been working for Brother Alberto van Ysseldyk, who is a devout Christian and personal worker, and who has had several heart to heart talks with this young man. As a result of your prayers and mine and the splendid work of our brother, the Holy Spirit convicted this ex-criminal. He became very serious and sad. Having left the employ of our brother to work for his own father, we still hoped he would come to the meetings. He did, and at the close, told me of his desire to become a Christian. He doubted if God would forgive such a great sinner as he; but we knew that the God who pardoned such repentant murderers as Moses and David, would surely forgive him, because the blood of Jesus Christ, God's only begotten Son, had cleansed him from every sin. He listened attentively but remained very sad. We all prayed for him and most of us wept with him. Then my wife asked him to pray. It was pathetic to see and hear him answer: "I don't know how." He then repeated a prayer after me.

When we wished him good-by he was still sad. While believing the glorious gospel of God's dear Son, he is finding it hard to forget "the things that are behind". We told him that the good Lord would not remember his sins against him any more; but we look in vain for some expression of joy, and as we took our leave of him, the tears in his eyes bespoke his difficulty of coming out of himself into Christ.

October 29. Yesterday we had our largest attendance at the little chapel. Three candidates presented themselves for baptism—a young man, who has some ability for preaching, a young woman and a girl of twelve, all born in Brazil, but who understand Spanish and who have come to Misiones to live. Therefore we went to the river. It was a touching scene as I buried the girl in the waters of baptism. I wish we had had a film for a photograph of her—a perfect picture of innocence and devotion as she looked up into my face with moistened eyes and with the confidence of one who implicitly trusts. More than fifty witnessed the baptism.

Pray for one other girl who is much interested in our work, and who is threatened with exile if she unites with us. She is undergoing a trial from which she will doubtless come out the better recruit for the army of the Lord.

"When the great scorer comes,
To write against your name,
He'll write not what you've won or lost,
But how you've played the game."

We have been preaching the power of God to heal, not only the sin sick, but the physically sick saints as well. This, of course, is Bible teaching; and whenever truth is taught, opposition may be expected. Accordingly, the enemy of truth was permitted to afflict some of our members with sickness. Nicanor had been in bed, unable to eat for over a week. We had special prayers for him in the chapel, according to instructions in James 5: 14-16. The next day he visited us, and ate a hearty meal. The following day he went to work in a field, and has been working satisfactorily since. "Praise ye the Lord."

Recently we visited a poor German family, some of whose members have been coming to our meetings. Here we had a very good time, as the son-in-law speaks considerable Spanish, and acted as our interpreter.

We had met him before and invited him to our meetings, but he showed no interest. However, this time he was much more affable, and I spent considerable time with him in a Bible reading. He, his wife and her mother joined with us in audible prayer and manifested some pathos as they thanked us for the visit, saying something like this: "We have been like sheep without a shepherd," which reminded us when Jesus "was moved with compassion on them because they fainted and were scattered abroad, as sheep having no shepherd."

I am sure that when consecrated workers sense the situation in this territory, they will want to come here and help in this, the most important of different kinds of life-work.

We received a nice little surprise visit the other day from one of our members. He said he had decided to pay a tithe for the furtherance of the Lord's work in this country provided the other members would do likewise. This man is a hard worker and earns good money, so that when he makes good his tithe will supply about one-third of the necessary funds to support a native worker.

We are planning a special Christmas program in order to reach some who do not come to our meetings. Considerable interest is being manifested and we are sure that we will have the Master's blessing.

With best wishes and our fervent prayers for heaven's richest blessing upon you and yours, I am,

Your brother in the Lord,
W. ROBINSON.

January 4. Last Christmas we took advantage of the prevailing custom to regard this day as a "fiesta" by holding special services for both adults and children. The few nearby resident members helped decorate the humble chapel, built of single one-inch unpainted roof boards sawn out by hand.

While waiting for the photographer to make a picture of the people, some of whom came from a long distance, they were entertained by our Victrola. Some of the young ones gazed with open mouths as they looked upon the wonderful musical box for the first time in their lives.

At about three o'clock we started our gospel service; the chapel was full, the largest crowd we have had since coming

here, and the Lord blest us. Some stony hearts were softened and at the close of the meeting, one of the native visitors came to me inquiring how much it would cost to join our society. Later on we expect some fruit from this effort.

In the evening we served refreshments, the first table to the children and mothers and babies, the second to all the rest while the Victrola furnished the music.

After sunset we had the function especially for the children, but everybody seemed to stay. Our widowed sister Juhansson's little three-year-old girl sang the chorus of "When He Cometh". All the participants did well and the boy and girl who did the best were rewarded with a New Testament each. We are very pleased to say that Mary Ellen recited her parts in Spanish exceedingly well and came very near winning the girl's prize. We had a very fine Christmas tree on which were placed lighted candles and presents—dolls, rubber balls and candy—for each child of the Sabbath school, numbering about twenty-three. The other children also received candy and peanuts.

Argentina being in the southern hemisphere, the seasons are reversed, Christmas coming in about the hottest part of the year. However, the weather was not unbearably hot and every one seemed to have enjoyed the day.

The expenses of this special occasion were met by the Sabbath school here.

I was agreeably surprised to find at the close of the meetings that we had not lost a single hymnbook.

Last week, by request, I spoke on the subject of tithing. Brother van Ysseldyk opened it with various references in the Bible. The result was that the leading members decided to pay tithes for the support of another worker in this territory. Others decided to help with freewill offerings to the best of their ability. Needless to say, we are very much encouraged with the splendid spirit that now animates our little church. Until now we have not decided on any one to give his full time to the work, but we have decided to invite the young Russian of whom I spoke in the former letter, to accompany me on my long evangelistic tours, as he is well acquainted with this territory, is zealous for the spread of the gospel and has some influence.

We are glad to say that Brother Sand, the owner of our house, has just completed ceiling it with whitewash burlap and is doing everything possible for our comfort.

We are starting this new year with considerable courage in the Lord. The arch enemy of the gospel is putting up a bitter fight and we have to contend stubbornly for every inch of the ground gained, but we are girding on "the whole armor of God" and taking for our motto the words of the greatest apostle to the Gentiles:

"This one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of high calling of God in Christ Jesus" (Phil. 3:13, 14).

Continue to pray for us.

Your brother and sister in the Lord,
W. ROBINSON.

P. S.—I forgot to tell you how I got our typewriter repaired. Being obliged to buy a new carriage frame, we had to send to Buenos Aires for it, and as there was no typewriter mechanic in this district, we had to do the work ourselves, although neither of us had ever done such work before. We thought the charge of 25 pesos (\$8.00) for the carriage frame only, was exorbitant, but the company told us that if they had done the work, it would have cost us 75 pesos; so we saved 50 pesos by doing it ourselves. You would have been interested to watch us. When we could not proceed any farther we stopped and asked the Lord to help us, and he did. What I failed to do my wife succeeded in doing, and what she failed at, I did. Finally the machine worked like a charm.

W. R.

MONTHLY STATEMENT

February 1, 1923-March 1, 1923

S. H. Davis, Treasurer, In account with The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand February 1, 1923.....	\$1,174 19
Minneapolis Sabbath School, Missionary Society	4 35
Washington Trust Co., coupons deposited by mistake	125 00
Conference Treasurer:	
Georgetown Chapel	43 67
Boys' School	138 30
Girls' School	148 35
Missionary Society	1,094 36
Salary Increase	181 30
First Hopkinton Church, Fouke School	10 00
Mrs. E. A. Davis, Debt Fund	5 00
Mrs. Irma Blinn, Debt Fund	1 00

Miss Mary A. Davis, Debt Fund	1 50
Mrs. Ophelia S. Clarke, Debt Fund	5 00
Mrs. D. R. Coon:	
"Sabbath Recorder"	2 50
Home Missions	26 25
Foreign Missions	26 25
Chicago Seventh Day Baptist Church, Debt Fund	15 00
Thomas Trenor, Debt Fund	10 00
Daniel S. Allen, Debt Fund	10 00
Chicago Seventh Day Baptist Church, Debt Fund	6 00
Walter B. Cockerill, Life Membership	25 00
	<hr/>
	\$3,053 02

Cr.	
S. H. Davis, Treasurer, coupons deposited by mistake	\$ 125 00
Rev. T. L. M. Spencer, February salary	83 33
Rev. R. J. Severance, January salary and traveling expenses	97 51
C. C. Van Horn, January salary	41 66
Rev. Robert B. St. Clair, January salary	50 00
Rev. George W. Hillis, January salary and traveling expenses	52 86
Rev. W. L. Davis, January salary	33 33
Rev. G. H. F. Randolph, January salary	41 66
Rev. S. S. Powell, January salary	25 00
Mrs. Angeline P. Abbey, January appropriation	10 00
C. A. Beebe, January salary	25 00
L. J. Branch, January salary	25 00
Russell W. Burdick, aid in preparing for ministry	100 00
Fernell P. Turner, Foreign Missionary Conference of North America	25 00
The "Sabbath Recorder", Mrs. Coon's subscription	2 50
Rev. William L. Burdick, January salary and traveling expenses	173 39
Washington Trust Co., China Draft	10 00
A. S. Block, Secretary Burdick's typewriter	77 00
Treasurer's expenses	28 00
	<hr/>
	\$1,026 24
Balance on hand March 1, 1923	2,026 78
	<hr/>
	\$3,053 02
Bills payable in March, about	\$3,000 00
Temporary Loans outstanding	1,500 00
	<hr/>
	Special funds referred to in last month's report now amount to \$10,692.37, bank balance \$2,026.78, net indebtedness \$10,165.59.

	S. H. Davis, Treasurer.
E. & O. E.	

"DADDY, WHAT YOU WOULD TAKE FOR YOUR RIGHT HAND?"

At first I thought it was only a boy's foolish question, but when he repeated it, and I caught the look of earnestness in his face, I began to turn the proposition over.

"Why, boy, what do you mean?" I inquired.

"Well, daddy," said he, "I mean this: suppose a doctor could unhook your hand, without hurting, and take it away from you, how much money must he leave for it?"

Ah, now I saw what he was driving at. What was, in my opinion, the money value, the cash price, that I would put on my right hand—eliminating even the element of pain in a surgical operation to avoid inflation of the appraisalment.

And here was a poser. I was put to it for an answer. My accident policy first

came to the rescue, but failed, for that promised me only \$2,500 for the right hand if I should lose it by accident, and I quickly dismissed it as a bad trade, even if there were no physical suffering involved. Then I thought of the face of the policy—\$5,000 for total disability. No, I wouldn't accept that for my right hand. Ten thousand!—No. Twenty? Thirty? Forty? No! No! No! True, that hand had never done anything to startle the world, and I could doubtless count upon its fingers the number of those who would grieve very sorely if I should lose it. But—I thought, it's mine—God gave it to me; and if I should lose it, I could never get another to take its place,—never!

The price mounted higher and higher while the lad waited for his answer.

"Boy," said I, "before I would voluntarily surrender that right hand, I would refuse all the gold you could pile up between here and the Gulf of Mexico!"

And what do you reckon he replied?

"Phew, daddy, you are rich, aren't you!"

Rich! Yes, by my own appraisalment, fabulously wealthy in the possession of my right hand. And there was my left, also; not so valuable perhaps, but greatly helping the right to maintain its value. I looked at my hands, then glanced at my feet. What about their value in carrying my hands about to where and which they could do their best work. And what about my eyes, to see my work, as well as the faces of my loved ones and all the beautiful things which God had prepared upon which to feast the vision. And what about my ears to hear the voices of children and all the music of life! Yes, and yet other faculties; and crowning all, the little "machine", with which I plan my day! True, it does not always work as I would like it to—grows sluggish sometimes—but it works. Then I thought, "Oh, what potentialities are wrapped up in one ordinary person!"

And now I am embarrassed with my riches—riches I have held for some time. The sight of a back-tax collector would cover me with confusion.

But an even more serious thought followed: Where did I get these possessions? To ask is to answer: from God.

And how long can I keep them? Forty? Fifty? Sixty? Seventy? Eighty years?

Then what? Ah, yes, I must appear be-

fore Him who gave them to me and make an accounting as to how I have used or misused them.

If this is true, resolved I, these values shall not be spent upon things which perish with the using, but I will invest them in that which will be permanent, that they may yield dividends to the glory of God throughout eternity.

And then there will be no embarrassment on "The Accounting Day", but joy in the presence of the angels.—Selected.

"The longer I live, and the more I see of the liquor traffic, the more bitterly I am opposed to the manufacture and sale of liquor." This is the reply of Warren S. Stone, Grand Chief of the Brotherhood of Locomotive Engineers, to a questionnaire sent out by the Manufacturers' Record.

"In my study of the labor problems," continues Mr. Stone, "I find a marked improvement in the number of men who are saving their money and who own their homes or are buying their homes, and I find a decided improvement in the home life of the workers due to the fact that the women and children have more food, more clothing and better care in every way. I think I can truthfully say that drunkenness has decreased at least 75 per cent among the workers."

GOD HOLDS THE KEY

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

What if tomorrow's cares were here
Without its rest?
I'd rather he unlock the day,
And as the hours swing open say,
"My will is best."

The very dimness of my sight
Makes me secure;
For, groping in my misty way,
I feel his hand, I hear him say,
"My help is sure."

I can not read his future plan,
But this I know,
I have the smiling of his face,
And all the refuge of his grace,
While here below.

Enough, this covers all my want,
And so I rest;
For while I can not, he can see,
And in his care I sure shall be
Forever blest.

—Rev. John Parker.

EDUCATION SOCIETY'S PAGE

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

Education is the preparation of the individual for the community, and his religious training is the core of that preparation.—H. G. Wells.

The latest issue of the *Milton College Review* brings the announcement that the trustees of Milton College have elected Acting President Alfred E. Whitford to the full presidency of the college. We offer our congratulations and best wishes both to Milton and to President Whitford.

THE TASK OF THE CHRISTIAN COLLEGE

FORMER PRESIDENT LEE DAVIS LODGE
Limestone College

(In the death of Dr. Lodge, which occurred January 1, 1923, Southern Baptists have lost one of their most distinguished educators.)

Education is the golden pass-key that unlocks every door of opportunity. It is by long odds the best inheritance a man can bestow upon his child. In our day the uneducated man or woman is at a terrible disadvantage in the sharp competition of life, a competition always intense and often hard and cruel. In discussing the large subject assigned me, within the necessarily narrow limits of a newspaper article, I shall be forced to use a style which I fear may remind my readers of the telegraphic jerkiness of Mr. Alfred Jingle in the *Pickwick Papers*.

Education of some sort every human being has. It is a mistake to suppose that an illiterate man is an absolutely uneducated man. School, college and university are not the only educators. Compulsory education is a fundamental statute in the code of the universe. Willy-nilly, from cradle to grave, we have simply got to learn. Whenever we try to play hooky, nature sends her truant officer after us in a hurry and hales us back to our hard lessons, standing us oftentimes in the dunce's corner until we can recite. Personal experience, family disci-

pline, our country's laws, the demands of society, the rigorous training of business, the enchantments of art, the tender admonitions of the church—these all and many others are teachers, tutors and professors that have each their part in the education of our souls. We must not make a fetish of a book. There is something far more important—I mean the man behind the book. Let us never forget that every book was a mass of ideas in the mind of a man before it was a book. Every science today is far ahead of any book printed on the subject. Books are history. The new worlds of the future lie inchoate in the fiery, molten, swirling minds of men. Yet books are of the highest importance. They are the tools of intelligence—tools, not idols. They are high-powered cars of progress that carry the student in high gear over the macadam roads through the provinces of knowledge. So the schools make much of books. Nevertheless there are other supremely important factors besides books in the school's great work of giving to the students a liberal education. What is a liberal education? It is the development of the body as an organism to the highest possible degree of efficiency under control and direction of the mind; it is the development of faculty in the intellect; it is the development of fineness of feeling, purity of sentiment and virility of virtue in the heart; it is the development of power and rational freedom and fortitude in the will; it is the cultivation of catholicity of taste; it is the impartation of sound knowledge, the inculcation of sound habits, and the transmutation of mere learning into sound wisdom; it is the awakening of the spirit to a consciousness of its universal relations—its relations to God and to the world and to humanity; it is the nourishment of the whole nature, the innervation of the whole being, the revelation of God in the natural world, in the individual mind, in the epic poem of history, in the flowerage of art, in the shining pages of Holy Writ, and in the divine personality of Jesus Christ; it is the orientation of the soul; it is the apocalyptic vision of destiny; it is the transfiguration of the whole face and form of life with the sheen of the splendor that falls from the countenance of God. Yes, a liberal education is all these and much more, for education is never finished, despite the awarding of diplomas on Commencement Day.

The poor little preparatory school of earth at best can but make us ready to enter the great university or heaven, there to continue the development which Fouillee so aptly calls "la divinisation progressive de l'homme".

If what I have said thus far be correct, it follows that the only true education is Christian education. All genuine education, if carried to any length, must teach the student to think God's thoughts after him, and feel God's emotions after him, and will God's purposes after him. Here we find one great function of the Christian college. Jesus Christ is the Logos, the divine Word, the thought of God, the truth. Not anywhere in all the universe is there one slightest filament of truth that is severed and separate from the Master. Each smallest thread of truth, if followed up through all the meshes and webs and lace-work of law, will inevitably lead at the last to him by whom "all things consist". The Christian college understands perfectly well that all study, if the student be thoroughly aware of what he is about, has the thought of Jesus as its ultimate object, for he is the truth that we seek, whether with test-tube or telescope, whether in fossil or in palimpsest, whether we dissect a tissue with the scalpel or peer into the mind's most secret chambers by the flickering light of the torch of introspection. To the truly devout intellect, *studere est orare*. The laws of nature are but the thoughts of God. The facts of the scientist are beads of the rosary of the saint. The Christian college teaches its students to find God everywhere—in the "eternal process moving on", in crystal and flower and star; in the "increasing purpose" that runs through all the cycles of history; in all the efflorescence of art and all the effulgence of literature; in the profoundest researches of science, the sublimest researches of philosophy, and the most wistful aspirations of the race; and in the very warp and woof of the whole fabric that is being woven in the loom of time. It is the business of the Christian college to make it plain to the student that God is the great fundamental reality of the universe, that Jesus Christ is in very truth the bright sun of righteousness from whom are radiated all the life and light and love that stream upon us; and that Christianity is the most vital fact of our experience, the most marvelous phenomenon of

all the ages, and the very core of civilization itself. The Christian college must give its students the right values by which to reckon the goods of life. It must give them vision that they may behold the things of the spirit. It must indeed spiritualize the whole of life for them. It must show them that the truth alone can make them free. It must show them that he only is really free who is free in his soul and free in his mind. It must teach them to enshrine a noble idealism in their hearts. It must give them Goethe's message, "Gedenke zu Leben"—think of living. It must set them on fire with an enthusiasm for humanity. It must fill them with a passion for service. It must strive to make true missionaries of them all, no matter what may be their special form of work in the world—missionaries of religion, missionaries of justice, missionaries of culture. It must send them forth to join the great torch-race of nations. It must teach them to clarify their concepts, to pass their crude beliefs through the alembic of thought, to test ideas with the blow-pipe of intellectual analysis. In a word it must train them for leadership by developing in them to the highest perfection the sacred principle of individuality. To do this the college must have abundant resources, it must have learning, it must have "atmosphere", it must have personality, and above all it must have consecration. Every teacher must be a Leyden jar, charged with a spiritual electricity—ready to give a thrill of fire to any student whose mind touches his. But the task of the Christian college must be a nerve center in the body politic. The college owes a duty to the State. For example, right here and now, when South Carolina stands forty-seventh among the States of the union in illiteracy, and when from fifteen to twenty-five per cent of our voters in the different counties can neither read nor write, shall the Christian colleges of our State stand careless, idle, indifferent in the face of the appalling facts? God forbid! The hour has struck for a crusade against this frightful peril. The Christian college must serve the Master by giving to the needy in his name the cup of life-saving water from the fountain of knowledge. Each Christian institution must join hands with every other educational force, must put forth every energy of its own, must use to the uttermost its plant, its power,

its prestige in the determined, unremitting, tremendous effort to drive this hideous evil of illiteracy from the fair borders of our commonwealth. South Carolina forty-seventh! Oh, the shame of it! South Carolina, the proud old commonwealth of Rutledge and Pinckney and Laurens, of Hayne and Calhoun and Hampton, of Gilmore Simms and Timrod, South Carolina forty-seventh! Oh, the burning disgrace of it! Surely the Christian colleges of this noble State will never rest till that black stain is washed away.

To another institution the Christian college is under a sacred obligation. I mean the church. Every Christian college ought to be a mighty fortress amply equipped with its batteries of "seventy-fives" and set for the defense of the faith. The college has also an informing function here. Organized religion has constant need of intellectual illumination. The true college has two different functions to perform in regard to knowledge; it must conserve all the treasures of knowledge already won, and it must conquer new kingdoms. All the spolia opima of the college in all its glorious wars for truth must be hung on the walls of the temple. Christian scholars have often failed to rise to their opportunity and their duty in the matter of intellectual conquests for Christ. I point to a single instance. There is the new science of sociology, a great, growing, powerful science, destined more and more to wield a mighty influence upon the life of mankind. Hitherto this science has been largely dominated in its development by men indifferent, if not hostile, to Christianity. Yes, I know we have had some splendid Christian sociologists—Dr. Small and Dr. Henderson, for example. Still, the informing spirit of the science as a whole has not been Christian. Yet the thought of Jesus Christ gives the finest inspiration, the firmest basis, and the noblest program of action for a true sociology. But I must not linger longer on this great subject. The Christian college ought to aid the church in its practical work also. The college must train its students for active service in all the great Christian organizations. It must send them out from its halls with hearts ablaze with love for God and love for man; send them out with a longing to be about their Father's business, with a clear conception of what that business is, and with an inspiring view of the

great opportunity before them; send them out with minds thoroughly trained for work; with constructive, creative ideas fairly burning to get themselves realized, and with a large and luminous supply of sanctified common sense.

No, I am not a brook; so here I stop. The reader will observe that I have throughout referred to students as masculine. That is purely a grammatical convention. It all applies in general just as well to girls. Everybody knows that they are creation's crowning glory. Bobbie Burns, speaking of Nature, says:

"Her 'prentice han' she tried on man,
And then she made the lassies."

And don't you remember how the poet in the Nibelungun Lied, when he talks about the great exploits of his heroes often refers to the gallant knights as the husbands of their wives? It is not Siegfried, but the husband of Kriemhild; not Ruediger, but the husband of Goetlinde! I tell you that old fellow, away back in the twelfth or thirteenth century, knew a thing or two, he did.—*Baptist Education Bulletin.*

PROHIBITION A HEALTH WONDER WORKER

I am unalterably opposed to a resumption of the liquor traffic, even the re-entry of light wines and beer. I think beer is probably the most dangerous to health of all pure ordinary liquors. I do not know anybody who favors the return of the saloon, and beer without a distributor is a useless commodity; with a distributor, it is a dangerous commodity. From the point of view of health, prohibition is a wonder-worker.—*Dr. Harvey Wiley, in Manufacturers' Record.*

Regarding prohibition, Walter Dill Scott, president of Northwestern University, Evanston, Ill., says:

"The faculty and students of Northwestern believe in prohibition in theory and believe that no form of crime was ever reduced so rapidly as that of drunkenness.

"People still carry concealed weapons, they still steal, they still drink, but drinkers are being reduced in number much faster than the other classes of law-breakers. There is practically no drinking among our students."

WOMAN'S WORK

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

THE DEMAND FOR BIBLES

Printing presses have been running overtime ever since the close of the World War. One explanation of this extraordinary activity will occur readily enough to every one—the presses have had to be busy to turn out the tremendous volume of paper money required in Germany, Russia and the other countries with sadly depreciated currency. Another explanation that is nearer the real one would be the last one to suggest itself to the average person—the unprecedented demand for copies of the Bible.

This demand comes from every country in the world, with China at the head of the list! Last year approximately 30,000,000 Bibles were distributed among the spiritually hungry of all lands and climes, and this year it is expected that the distribution will far exceed that figure.

One organization alone, the American Bible Society, has plans that contemplate the distribution of at least 5,000,000 and possibly 6,000,000 copies, and its officials say that even at that they will be unable to meet the demands that will be made upon them. Recently the society placed the largest single order for Bibles known in the history of the Book—an order for 3,000,000 copies of six separate books of the Scriptures.

These tiny volumes will be turned out on huge rotary presses at the rate of 10,000 copies an hour. It is a far cry from production of that sort back to the days of Gutenberg when the printing of the first Bible, called the Mazarin Bible, on movable block types, took about five years—from 1450 to 1455. It marks amazing progress in the printer's craft, but of far greater significance is the fact that the book first to be printed has always been the one most greatly in demand. No book has ever reached so many millions nor had so great an influence on the world. It stands pre-eminently the Book of the Ages.

And yet with a distribution of 30,000,000 copies in a single year there are not enough to furnish a copy for every new-born child

that comes into the world in a twelve-month, while if all the Bibles that have been printed since the days of Gutenberg had been preserved and could be assembled the total would not suffice to provide a copy for every man, woman and child in the world.

It is not generally known that the Bible is now published in 770 different languages and dialects, and that the work of putting it into still more strange tongues is being rushed by committees of clerics in all parts of the world. The work of preparing translations for foreign countries is done with the utmost care and by the best scholars obtainable for the task in hand. It is never done by one man, but by a committee, the idea being that discussions of mooted questions of meanings would eliminate many of the possibilities of vagueness in the translation. Each man takes one of the books of the Bible and translates it and then in council the group of men go over the work of all.

Many problems arise in this work because words used in the original meanings of the Bible are not to be found in all the 770 languages and dialects into which the Word has been translated. For example, take the Eskimo language. The ancient Hebrews were a pastoral people and Biblical references to sheep, lambs, goats and such animals are frequent, whereas the Eskimos, dwelling among the eternal snows, were familiar enough with polar bears, reindeer, walrus and seal, but had never seen nor heard of sheep or lambs and had no words for them in their language, nor any word that would convey the meaning of the word date, or olive, or many other things mentioned in the Bible.

In the circumstances, consider the difficulties of the translators when called upon to change into Eskimo the twenty-ninth verse of the first chapter of St. John, which reads:

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!"

A prolonged debate ensued as to what word might be used for Lamb, which was not in the Eskimo tongue, and it was finally decided that the nearest word to it was "baby seal", so that the Eskimo text, when

rendered back into English actually reads, "Behold the Baby Seal of God, which taketh away the sins of the world!"

Many revisions of the old translations have been made within the last year, to the end that the influence of the Bible may be even stronger in countries where its teachings have been studied for centuries. Thus a committee of scholars under the editorship of Rev. Henry C. Thomson, completed the revision of the Spanish New Testament and the Portuguese Bible is undergoing the same study.

Even the Zulus, traditionally wild and savage, have made such progress with the Bible that the first translation made for them is being revised.

Almost half of the Bibles distributed by the American Bible Society during the last two years have gone into China. In 1921 the Chinese took more than 2,300,000 volumes, an increase of over 600,000 as compared with the preceding year, and incomplete returns on the distribution for 1922 indicate that the total for China will be much higher than ever before.

Although the Chinese is one of the most intricate and varied of all the great languages of the world, scholars have translated the Bible into more than 25 dialects of that tongue. This involved long and arduous study of the colloquialisms of the various sections of the country, debate over intricate shades of meaning, and finally the long process of printing and distribution.

In China large parts of the Scriptures have been issued in phonetic script for distribution among the illiterate, the aged and the children. The use of the phonetic script is fostered by the governments there, and it is used in the government schools. For Japan, the Bible is published in about 16 dialects for the native Japanese and for those who have gone into that country from other lands.

Not only is the Bible being made available for people of all languages and dialects, but the needs of those who can not see are considered and supplied, and Bibles for the blind are printed in 12 different systems. For those persons who learned to read under the old Moon system for the blind, the society imports from England a set of 58 tomes costing \$257. But the price

to the blind man is not that prohibitive figure. He pays one dollar for each volume, and the rest is paid out of the funds of the society, in the belief that few blind men would be able to read the Bible if they had to pay the full price.

The latest of the Bibles for the blind is issued in Braille and consists of 19 volumes, which weigh about 150 pounds and fill a 17-foot shelf.—*Janesville Daily Gazette*.

MINUTES OF WOMAN'S BOARD MEETING

February 5, 1923

The Woman's Board met with Mrs. E. M. Holston, February 5, 1923. There were present: Mrs. A. B. West, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Mrs. E. M. Holston, Mrs. Edwin Shaw; and two visitors, Mrs. D. H. Davis and Mrs. E. D. Van Horn.

The President read a part of the Ninetieth Psalm and Mrs. Davis offered prayer.

The minutes of the January meeting were read.

The Treasurer's report for February which showed receipts of \$472.72, and disbursements of \$100.00, was adopted.

Mrs. Whitford read letters from Mrs. E. P. Saunders, Mr. C. B. F. Michel and Dr. Rosa W. Palmborg.

Mrs. West reported that the Corresponding Secretary who was detained at home through illness, had written most of the letters for the month. Mrs. West read letters from Anna West and Mrs. T. J. Van Horn.

After discussion, the Board voted to repeat the pageant, "The Light Hath Shined", given at Ashaway last year at Conference, at North Loup at Conference in 1923, and to ask Mrs. Van Horn to take charge as previously.

Mrs. Davis told of her recent visit to Chicago where she met Miss Susie Burdick who is enroute to Shanghai to resume her work in the Girls' School. The Board voted to send a night letter to Miss Burdick, who sails from San Francisco February 7.

The Board adjourned to meet with Mrs. Babcock March 5, 1923.

MRS. A. B. WEST,

President.

NELLIE R. C. SHAW,

Recording Secretary.

March 5, 1923

The Woman's Board met with Mrs. J. H. Babcock March 5, 1923. Members present: Mrs. A. B. West, Mrs. A. R. Crandall, Mrs. W. C. Daland, Mrs. A. E. Whitford, Mrs. J. H. Babcock and Mrs. G. E. Crosley.

In the absence of the Secretary, Mrs. Edwin Shaw, Mrs. Crosley was appointed Secretary pro tem.

The minutes for the February meeting were read.

The report of the Treasurer was given and adopted. In connection with this report Mrs. Whitford read letters from Miss Fucia Fitz Randolph, Fouke, and Dr. Grace Crandall.

Mrs. Babcock, Corresponding Secretary, presented correspondence from Miss Susie Burdick, Mrs. Matilda E. Kline, treasurer Florence Crittendon Anchorage, Chicago, and Mrs. C. D. Coon, Riverside, Cal., Pacific Coast secretary, and reported correspondence with Mrs. Colton, Adams Center, N. Y. Mrs. Babcock also reported that the subscription for the two copies of the *Missionary Review of the World* sent to our mission fields in China, had expired; by vote it was decided to renew these subscriptions.

The President read a message from Miss Susie Burdick in response to a night letter sent her by the Board upon the eve of her departure for China. Other letters were read from Mrs. T. J. Van Horn, Verona, N. Y.; Miss Hazel Langworthy, Adams Center, N. Y.; and Mr. F. J. Hubbard, Plainfield, N. J., treasurer of the Tract Society.

After the reading and approval of the minutes, the Board adjourned to meet with Mrs. Edwin Shaw April 2, 1923.

MRS. A. B. WEST,

President.

LURANA B. CROSLY,

Secretary pro tem.

A garden, according to tradition, should be an extremely peaceful place. Even a vegetable garden. Of course there's the endless warfare to be waged on rose bugs and green aphids and suchlike insects—but that's not what we're talking about. A garden is not the place for humans to go and be mad in.—*Sophie Kerr.*

A NEW BIBLE SCHOOL FEATURE AT WINONA LAKE

Plans are being formulated for a new departure in Bible school work as a special feature of the program of the Winona Assembly and Bible Conference at Winona Lake, Indiana.

It is not so much a new school which is to be formed as it is a reshaping or the casting into a new form of the Bible-school work which has always been carried on at Winona Lake.

The plan has come in response to an insistent demand on the part of many ministers, wishing to summer at Winona, for a Summer Bible School where they can spend their vacation and do post-graduate work or supplement their training in an institution of creditable standing with the various universities, colleges and theological seminaries of the land.

To this end the strongest teachers of our theological seminaries have been secured and the courses of study will be put on a plane that any one doing satisfactory work in them will receive full credit toward any degree work they may be doing or wish to do in the educational institutions just mentioned. Practically all of these institutions thus far approached have agreed to give such credit, provided, of course, the work is of such a character as will meet the requirements which they severally lay down, and the one desiring such credits shall have already received his B. A. degree.

There will be three hours of standard work per day for ministers only. There will also be one hour of popular Bible lecture work each day, which will be open to every one, but this will not be in any sense a part of the Bible school proper.

Courses will be offered in New and Old Testament Interpretation, Religious Education, Biblical Archaeology, Philosophy of Religion and other subjects such as are treated in the various Divinity Schools of the country.

It is planned that the school shall cover a period of four weeks from July 20 to August 16, just preceding the great Bible Conference which will begin August 17 and close August 27.

For particulars write to Rev. W. E. Biederwolf, Dean of the school, Winona Lake, Indiana.

CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.
Contributing Editor

LIVING WITH THE RISEN LORD

ELISABETH KENYON
Junior Superintendent

Junior Christian Endeavor Topic for Sabbath
Day, March 31, 1923

DAILY READINGS

Sunday—Pray to him (Acts 7: 59, 60)
Monday—Walk with him (Luke 24: 15, 20, 21)
Tuesday—Obey him (John 14: 15)
Wednesday—Love him (John 14: 23, 24)
Thursday—Serve him (Col. 3: 24)
Friday—Imitate him (Matt. 16: 24)
Sabbath Day—Topic, How to live with the Risen Lord (John 15: 4-8) (Easter consecration meeting)

Did you ever see an old dried-up bulb, all brown and dirty looking? Does it look as though it would ever grow or be good for anything? No, of course not. But when we put this into the ground and give it sunshine and water, what happens? Why if we watch the top of the ground real closely we will soon see a green stalk appearing and soon some green leaves. How different this plant looks from the old brown husks we put into the ground just a short time before. Then one morning as we rush out to see what new leaves we can find on our plant, to our amazement we find a pure white lily. Not a spot on it anywhere and just as perfect as the leaves which we watched grow first.

How did this spotless white flower ever grow out of that ugly, brown bulb? Why that's what God intended it to be and so inside that dried-up bulb he put a little germ of life that began to grow just as soon as we planted it in the ground. God made that stalk and green leaves grow first to protect the beautiful white lily which he sent, not only to beautify our gardens and homes, but also to teach us a lesson.

God sent us into this world to grow just as beautiful and spotless in his sight as the lily, but he realized that we couldn't grow that way unless we had some one to help and guide us. So he sent his only Son down to this sinful earth to be "the light of the world". Soon cruel men hung him on a cross to die and then some of his

friends buried him in a tomb. But these wicked men couldn't overcome God even if they thought they could, for on the third day Jesus arose from the tomb and thus brought joy to his friends then and all his children since.

Why did God allow Jesus to suffer all this pain? Because in so doing he died for our sins and arose a living King ever ready to wash away our sins and make our lives as pure and spotless as the Easter lily. Will we, boys and girls, let him do it or will we forever cast him away and make our lives like the ugly bulb instead of the pure white lily as God intended us to be?

Ever since the first of the year we have been studying topics from which we learned how to make our lives as God intended them to be. We started the year right by deciding to be good boys and girls; then we learned why we should obey God; that we should lay strong foundations in our lives; the ways in which we can go to Jesus; why we should obey God and the blessed promises he has given those who follow him. We, older Juniors at least, must have been thinking all this time about the many things God has done for us and the many rules he has given us to help make it easy for us to live good pure lives and yet this isn't enough. I know a girl who has always been a very lovely girl and yet up to a year ago something was lacking—she hadn't surrendered her heart to God. She hadn't known the joy of being a follower of Jesus. Why not make our Junior superintendent, our friends, our parents and the One who suffered on the cross for us, happy this Easter time by giving our hearts to Jesus, being baptized and joining the church?

QUIET HOUR WORK

A Bible Catechism

- Who made us? (Gen. 2:8)
Name two other things he made. (Gen. 1:1)
Who is God? (John 4: 24)
Who is Jesus? (John 3: 16)
Give two other names by which we know him. (1 John 4: 14 and Job 19: 25)
What is our duty to God? (Luke 13: 3, 1 John 3: 23 and John 3: 28)
How can we show our love to God? (John 14: 15)

Answers to last week's work: Trust, declare, teach, pray, speak, praise and love.

IN MARCH DAYS

Two little pussies
Came out one day,
One saw the other
Over the way.

"Good morning, sister,
How do you do?"
The other answered
With just a mew.

One gray pussy
In great surprise
Could hardly believe
Her little eyes.

"I could never
Stir from the bough;
That young pussy
Is walking now."

The other pussy
Went home with a bound;
"Mother Tabby,
Guess what I've found.

"A saucy kitten
Sat in a tree;
Wore a brown bonnet,
And mocked at me."
—Kate L. Brown, from *Primary Plans*.

WHICH WAS THE BETTER SPORT?

Two little boys, John and Harry, were on their way to school, frolicking as they went, when they espied an old lady sitting beside the road with a basket of apples. She had evidently walked quite a distance with her heavy load, for she looked pale and tired.

"John," said one of the boys, "I'll show you some sport."

"What is it, Harry," asked the other, his merry black eyes dancing as he spoke.

"Let's tip over that old woman's apples, as if by accident, and see her scramble for them," answered Harry, and he laughed as he pictured to himself the bent form of the poor old woman in a weary endeavor to collect her scattered fruit.

John drew himself up, and his eyes flashed. "Would you call that fun?" exclaimed he. "I think it would be downright meanness and cruelty to play such a trick as that. Besides, she may be somebody's grandmother."

Harry hung his head and looked ashamed. "I'll tell you what would be better fun," continued the manly little fellow. "Let us carry her basket for her, if she will let us."

When they had reached the place where the old lady sat, John, taking off his hat, said respectfully,

"Please, ma'am, are you going far with your basket?"

"Yes, dear," answered she. "I am going to market to sell my apples, and I have half a mile to go yet. I have come more than that already, and it is a long walk for a poor old body like me;" and she sighed wearily as she spoke.

"We are going right by the market," said John, "and we will carry your basket for you, if you will trust us."

"Of course I will trust such a well-spoken lad as you are!" said the old lady, her faded cheek glowing and her dim eyes brightening with pleasure at this kindly offer. "And may God bless you for your kindness, my lads!"

When the little boys took hold of the basket and carried it lightly between them, while the old lady hobbled on behind, it would be hard to tell which of the three was the happiest.—*From Chatterbox*.

BIBLES FURNISHED FOR SHIPS

The president of the emergency fleet corporation at Washington accepted an offer from Rev. George Carter, secretary of the New York Bible Society, to furnish a Bible for each of the 400 ships of the United States shipping board. Each Bible will contain the name of its ship in gilt letters on the cover. The gift was the result of an announcement that a captain of one of the vessels died at sea and no Bible could be found for the burial services.—*The Pathfinder*.

A BILLY GOAT EXPLAINS A HARD WORD

"C-a-p-r-i-c-i-o-u-s-n-e-s-s! That's a pretty word to put in a storybook for a little fellow like me! I wonder what it means, anyhow!"

Johnny always scolds a little when a hard word trips him up. He doesn't like hard words. How can he find out what they mean, he says; and if he skips them, he never knows how much of the story he has missed. Besides, there's no use in skipping them, for they are sure to be turning up; and a fellow might as well learn them first as last. Of course, it's a trouble to be asking some one, "What's this?" and

"What's that?" every little while, especially when everybody is busy reading or working; and it isn't easy for a little fellow to be running to the dictionary every time he stumbles over a long word; still anything is better than skipping.

I can't help watching him with the corner of my eye, as he stands with his elbows on the window sill, resting his chubby cheek on his hand.

Presently a smile begins to flicker round his mouth; his eyes dance a little; and the ghost of a laugh ripples over his face, without making a bit of noise.

"What is it?" I ask.

"Little Billy,—Tom O'Neil's kid."

"What's happened to Billy?"

"Nothing, only he's trying to jump outside of himself. He's such a funny rascal! Do all goats act that way?"

"What way, Johnny?"

"Why, as Billy does. He's so comical! He'll be trotting along as sober as an old sheep and whisk! he'll go off at one side, rearing and bunting and flinging out his heels as though he'd swallowed a fire-cracker. You never can tell when he's going to cut up his monkey shines. You ought to see 'em both in a team. Tom has two. Sometimes when he's driving, one or the other will lie down and refuse to budge an inch."

"That's characteristic of goats, I believe."

"Just look at him now! Did you ever see anything so funny? It always makes me laugh to see him frisk about and flirt that ridiculous stump of a tail he has. It looks just as though it had been broken off and stuck on again the wrong way. There's a caper for you! Just look at him."

"Did you ever hear of the Romans, Johnny?"

"Romulus and Remus and Julius Cæsar, and all those old fellows that lived a long time ago? Of course I have. They're in my story-book."

"Don't you know that if Julius Cæsar had said, 'There's a caper,' he'd have meant simply, 'There's a goat?'"

"Would he? Why? *Caper* doesn't mean goat, does it?"

"Not now, but it used to."

"And is that the reason why we call funny things that a fellow does when he feels good and doesn't know what to do, *capers*?"

"Precisely. To *caper*, is to do odd things without any particular purpose, just as goats do."

"I never knew that words came about in that way."

"They do, very often. Don't you know how we call a greedy boy a *pig*, or one that goes bawling around for nothing a little *calf*?"

"Oh, yes! You ought to see Tom O'Spike eat! And we call a fellow that is always bossing around, a *bully*!"

"Certainly. Even the dictionary-makers have to admit it."

"Dictionary-makers! Do dictionaries tell anything about where our words come from?"

"Certainly; fetch me that big one there, on the lower shelf. Can you lift it?"

"Humph! Pity if I can't lift a book as big as that!"

"Here we are! Thank you. Now let's look at *caper*. Here it is: "*Caper*.—(*L. caper, a goat*). That 'L' stands for *Latin*, the language the Romans used to talk. You'll hear enough about that before you are through going to school! The meaning of *caper* you see, is 'a skipping, leaping or jumping in frolicksome mood, after the manner of a *goat*,' and to *caper*, means, 'to dance, skip or leap in a frolicksome manner.'"

"Dolly says, 'Quit your capering!' sometimes when I'm having a little fun, and make too much noise."

"And I've heard you say the same to Billy, when you wanted to lead him and he wanted to play. You know now what it means. Here's another word of the same sort, which we likewise owe to Master Billy: '*Caprice*.—A sudden start of the mind; a whim; a freak; a fancy.' You've seen such actions, I dare say, in some of your playmates. You never can depend on them. One moment they want to play ball; before you can begin to play, they have changed their minds, and want to play horse, or tag, or something else. One moment they are very friendly and the next they are off in a huff, without any reason for it. Such people are called *capricious*. Here's the word a little further along."

"Why, that's the very word I couldn't understand in my book."

"Was it? Look."

"Oh, no! It's *capriciousness*. I know

what that means now. But who'd have thought it had anything to do with a Billy-goat?"—*Eyes Right*.

HER YEARNING

Little Marjorie Louise leaned on her grandmamma's knee and gazed into space with a particular soulful expression.

"Oh, grandmother," she burst out, suddenly, "I just long to grow up and be a big lady and have corns!"—*Harper's Bazar*.

A READY ANSWER

A visitor from the great metropolis had been sightseeing in the Quaker City with a neighbor of that place.

"People don't die very often over here, do they?" he remarked.

"No, only once," replied the Quaker calmly.

NATURAL HISTORY

"What animal," asked the teacher, "is satisfied with the least nourishment?"

Looking over the raised hands, she said: "Well, Harry, you may answer."

"Please, ma'am, the moth. It eats nothing but holes."—*Delineator*.

THE ONE THING NEEDFUL

"But you can mend it so easily," Merle said cheerfully. "Just a couple of yards of chiffon—"

Jane's hands, holding the rain-spotted foulard, dropped to her sides. "Merle Conway," she declared, "if I didn't love you so much I should hate you!"

"But why—"

"And moreover," Jane interrupted, "if something doesn't happen to you soon,—some downright bad luck that will bowl over that everlasting cheerfulness of yours,—I'll hate you anyway."

Merle's face was a mixture of conflicting emotions. "But I was just trying to help you out. You surely didn't want me to 'poor thing' you!"

"Yes, I did," Jane retorted. "That is exactly what I wanted. I wanted you to feel that it was something really worthy of tears to have your most beloved gown spotted the second time you wore it in public."

"The way I feel," Merle explained, "there are just two kinds of misfortunes—those

that are your own fault and those that are not. If they are your fault stand up and take your medicine; and if they aren't, think how noble it is to be unconquered by 'the slings and arrows of outrageous fortune'. I'm only treating you as I treat myself. I'll come over Monday and help you mend your gown."

"I know you will. You're a dear. The only fault you have is that you're too cheerful a dear at times. If only you could have just one day of unalloyed misfortune till you wanted to weep and weep!"

"What a picture from a true friend!" Merle laughed. "I'll be over Monday. And don't forget that you are to come over early for my surprise party for mother tomorrow. Come at three; mother'll be less likely to suspect anything."

At three o'clock Jane opened the Conways' door. There was no one in Merle's room, or in the front of the house, or in the kitchen; a strange sound from the pantry made Jane stop abruptly. She pushed open the door. It was true! Huddled in a little heap, Merle was crying just like anyone else.

"Merle, what is the matter?" Jane cried anxiously. "Your mother—"

Merle waved her arm. "That's the matter. The cake tin had a hole in it, and my first cake ran out. And the second failed—for the first time in my life! And when I went for the candle holders half of them had disappeared. And I smashed one of mother's gold-band plates, and my organdie came back from the laundry with the belt shrunk so that I can't wear it today; and everything's gone wrong from beginning to end, and I hope you're satisfied!"

"You poor thing!" Jane cried. "But don't worry. I have a sash that will match your organdie, and I have heaps of candle holders; and by sheer luck I baked a cake today, and it's perfect if I do say so. I'll run home and get the things this minute."

At the door she looked back mischievously. "How I love you, Merle!" she cried. —*Youth's Companion*.

They knew each other very candidly.

Said one: "I've been in the harness in this church for the past twenty-two years."

Said the other: "Yes, and during that time you've worn out fifteen hold-backs and only one collar."—*Boston Transcript*.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,
R. F. D. 5, Box 73, Battle Creek, Mich.
Contributing Editor

THE LORD'S DAY

LESTER G. OSBORN

Christian Endeavor Topic for Sabbath Day,
April 7, 1923

DAILY READINGS

Sunday—Wise to rest (Exod. 20: 8-11; 23: 12)
Monday—Wise to worship (Ezek. 46: 1-3)
Tuesday—Sabbath blessing (Isa. 56: 1-7)
Wednesday—Unwise to trade (Neh. 13: 15-22)
Thursday—Unwise to criticize good (John 9: 1-14)
Friday—Unwise superstition (Col. 2: 16-23)
Sabbath Day—Topic, What are wise and unwise uses of the Lord's Day? (Isa. 58: 8-14. Ps. 118: 24)

When the United society wrote this topic they referred to the first day of the week as the "Lord's Day". But how much better the term fits our Sabbath. "The seventh day is the sabbath of the Lord thy God" (Ex. 20: 10). "If thou turn away thy foot from the sabbath, from doing thy pleasure on *my holy day*" (Isa. 58: 13). "The Son of man is Lord also of the sabbath" (Mark 2: 28). Surely our blessed Sabbath is the true Lord's Day. Judging from the context Psalm 118: 24 refers to the "Day of Salvation" and not to the Sabbath.

In order to determine the wise and unwise uses of the Sabbath, we should know its origin and purpose, the way God's chosen people regarded it, and Jesus' attitude toward it. The Sabbath was the crowning act of creation. We find in Genesis 2: 2-3 and Exodus 20: 11 that "God blessed the seventh day, and sanctified it." Other translations of the Hebrew word for sanctify are consecrate, dedicate, and holy. C. I. Schofield says, "It means set apart for the service of God." And in Ezek. 20: 12, 20 we find that God gave the Sabbath "that ye may know that I am the Lord your God."

As for the importance of the Sabbath, God said it was to be kept in every season (Ex. 34: 21). It is *the* seventh and not *one* seventh. The old Minnesota farmer who worked seven days a week and then took all his fifty-two Sabbaths in the winter when he couldn't work kept *one* seventh all right,

but he failed to follow God's instructions in the above passage. Jerusalem was destroyed because of the profaning of the Sabbath (Jer. 17: 27; 1 Chron. 36: 15-21; Neh. 13: 17-18). Don't these show that the Sabbath was important?

The Jews were most strict about the Sabbath. Death was the penalty for certain violations of the fourth commandment. The Sabbath was purely a day of rest and "don'ts" with them, and by the time that Christ came they had added so many "hand-writings of ordinances" that instead of remembering God on that day they had to think every minute how to keep from violating any of the prohibitions. The Sabbath was a burden and not a day of rejoicing and gladness as God intended.

When Jesus came he explained the meaning of the Ten Commandments as God's will for the people. He preached the spirit and not the letter. He explained (Matt. 5: 20-22) that the sixth commandment meant, not only the act of killing, but hating. And by his example and teaching he purged the Sabbath of all the burdensome don'ts and made it a day of joy and service. He taught the Gospel in the synagogue every Sabbath (Luke 4: 16). He healed the sick and afflicted. His attitude toward the Sabbath is summed up in Mark 2: 27, "The Sabbath was made for man, and not man for the Sabbath." And what a blessing we find in Isa. 58: 13-14, for those who observe the Sabbath. To be sure Sabbath-keepers are peculiar, but God says (2 Cor. 6: 17), "Come out from among them and be separate." The majority is seldom right. The majority of young people dance and play cards, the majority of men smoke, the majority of people do not attend religious services, the majority of the population of the United States is out of Christ. Seventh Day Baptist young people, do not be afraid to "show your colors". "If God be for us, who can be against us?"

What are wise and unwise uses of the Sabbath? I like to think of the Sabbath in terms of "do" and not "don't". A "Sabbath day's journey" is just as far as you have to go to do his will. Go to church and worship God on his Holy Day, the anniversary of creation, which he blessed and sanctified,—set apart for his service. If there is some one at church who is alone or homeless give him a taste of home life

DO THE YOUNG PEOPLE READ THE RECORDER?

We think they do, but to prove it we will print in this department the names of all those who, with referring to their February RECORDERS, will send in answers to the following questions. If you can not do it this time, read your March RECORDERS more carefully and we will try it again next month.—R. C. B.

1. Does the present day minister have less influence than the Christian layman?
2. How many young men in the denomination are known to have definitely committed themselves to the gospel ministry?
3. Which one of our missionaries is soon to come home on furlough?
4. What church has been holding evangelistic services and who assisted the pastor?
5. For what purpose has the Commission asked the churches to observe March 24?
6. What postage should we pay on our letters to China?
7. What pastor has accepted a call to the Milton Junction (Wis.) Church?
8. What association is Rev. A. J. C. Bond soon to visit?

GOD AND BAD RECREATION

ALBERT WHITFORD

(Read at Walworth Quarterly Meeting, January 20, 1923)

Every one needs recreation. Every one has some time to devote to it. The problem today is, "How can I best use the time that I have for recreation?" If Christian principles can not be observed in this, then there is something radically wrong with the recreation.

Jesus believed in social gatherings as a form of recreation. We read in Luke of the time Jesus was at Martha's house. Mary sat down to talk with him while Martha "was cumbered about much serving". When she asked why Jesus did not see that Mary had left her to serve alone, Jesus replied, "Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part which shall not be taken away from her." Another time Jesus went to a social

by inviting him home to dinner. Visit the sick and "shut-ins" with flowers and words of cheer. Perhaps they would like a report of the sermon or an hour or so of reading or Bible study with you. Maybe you have an automobile and can give some poor child a glimpse of grass and trees. Sabbath afternoon is usually *long* to small children. Possibly you can help to make it a delight to your brother or sister or some other child by reading them Bible stories, teaching them Bible games, taking them on walks to study God in nature, etc.

Why not follow our Master's example on the Sabbath and teach others "the way, the truth, and the life." Carry the message of salvation to some one in your county hospital or prison. Your testimony at Christian Endeavor may help some one to know Jesus better. Why not take an hour or so on Sabbath afternoon and spread God's truth by distributing Sabbath and Gospel tracts from house to house? It is not half as hard as it sounds, and God will give you courage.

Fellow Endeavorers, let us apply Col. 1: 18 to our Sabbaths as well as to our whole lives—"that in all things *He* might have the pre-eminence".

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

What are wise and unwise uses of the Sabbath?

W orship
I ndifference
S atisfaction
E vangelization

In this little key I have tried to illustrate the topic this week. One of the essential requirements for the keeping of the Sabbath is attendance at the public worship of the church. By this we not only get a blessing ourselves, but we help others to get one also, by our presence and our example. If we make wise use of the Sabbath we have a wonderful satisfaction which comes from the consciousness of having kept it in the proper way. The keeping of God's holy Sabbath will aid in the evangelization of the world, for the Sabbath is an important part of the gospel of salvation. On the other hand, if we make unwise use of the Sabbath, indifference will come into our lives and then we soon lose our interest in everything pertaining to religion.

gathering, the wedding at Cana, where he turned water into wine. In other places we read of his walking up into the mountains to rest, or taking a trip over to Bethany to see his friends, Mary and Martha.

Recreation is absolutely necessary. No one will dispute this. Furthermore, it should not only be kept from being bad, but should be helpful.

There are two kinds of recreation, personal and group recreation. Since the personal form of recreation offers good chances for self-betterment, and since there are fewer chances of going wrong in it, it should certainly be considered. Probably a hobby is the best way to use one's leisure time when he is alone. Music and reading are two that may be pursued with pleasure and profit.

The difficulty about this kind of recreation is not in its use, but in failure to use it. It lies in the failure to understand the principle that if a good and helpful thing does not fill up the empty time in one's life, the bad things are bound to crowd in.

In entering upon group recreation there are many things to be considered. One is, "What influence will the other people who are engaged in that same form of recreation have on me?" A good time is certainly all right. Jesus believed in it. But it should not be at the expense of a bad influence on those who have a share in it. It need not be. Social affairs in connection with church activities, although they show room for improvement, are probably the safest gatherings of this kind. There are, however, certain things, and dancing is among them, that, though they do not seem to be very bad in themselves, invariably and inevitably have a sinister and insidious influence. One may theorize about this all day, but in practice he will find that the very nature of these amusements makes it practically impossible for a person to remain an active, soul-winning Christian if he participates in them. Unquestionably bad forms of amusement, such as pool rooms and high night life, need not be discussed here.

Two tests can be applied to all forms of recreation. They are: "Is it helpful?" and "Would Jesus sanction it?" And remember, if you are tempted to pass the time by just "hanging around", that an idle brain is the devil's workshop.

JUNIOR SUPPLIES READY

Do you have a regular day for graduation of the Juniors to the Intermediate or Senior society? If not, why not start one this year? Here are the standards for graduation and a suggested order of service. I will be glad to send you as many printed copies as you need.

STANDARDS FOR GRADUATION OF JUNIORS TO SENIOR SOCIETY

1. Graduated from eighth grade in school.
2. Definite memory work consisting of Junior pledge, verses and passages from the Bible, songs and hymns.
3. Practical knowledge of Junior work with at least one term's experience in each of two offices and on each of two committees as chairman.
4. Regular participation in Junior meetings in prayer and original testimonies.
5. Experience in leading Junior meetings.
6. Studied at least two mission study books thoroughly.
7. Regular attendance at Junior and business meetings.
8. Ability to conduct a business meeting.
9. Knowledge of simple parliamentary law and ability to use it.
10. Each child a Christian (urged).

These same standards are adaptable to graduation to Intermediate society. Superintendents may use own judgment in grading. Graduation Day should be held on Christian Endeavor Day in February or the Sabbath following the opening of school in September.

SUGGESTED ORDER OF JUNIOR GRADUATION SERVICE

Memory Song
 First psalm repeated in concert from memory
 Prayers by Pastor, Junior Superintendent, President of Senior Society and Leader of the Meeting
 Seventh Day Baptist Junior Rally Song
 Short Essays by Each Graduate on Junior work
 Special music by Juniors (solo, duet, quartet or chorus)
 Short address by Pastor
 Talk by Junior Superintendent on Memory and Special Work Done by Graduates
 Memory Song
 Charge to Graduating Class by Junior President
 Parting Words of Junior Superintendent
 Welcome from President of Senior Society
 Short Prayer Service especially for Members of Graduating Class
 Memory Song
 Benediction

Promotion certificates have been printed on white cardboard with blue ink as a keepsake for the graduates. Send in for your supply.

The Seventh Day Baptist Rally Song

has gone to press and copies will be available soon. Societies wishing copies please notify me at once.

ELISABETH KENYON,
Junior Superintendent.

C. E. NEWS NOTES

ALFRED, N. Y.

Due to the very efficient work of the Prayer Meeting Committee and to the cooperation of members of the society, the attendance at our meetings this year has been very satisfactory. An effort is being made to keep the society out of a rut by holding meetings which show variety and originality. During the fall a series of services were held at which some member of the society or an outside speaker spoke on conditions and problems as found in foreign countries. We are very fortunate in having among our student-members, as well as in the college faculty, many who have first-hand knowledge of conditions abroad, thus rendering these meetings very educational as well as intensely interesting.

An effort is now being made to obtain as members of our society all those in the college, as well as the young people in the town, who are interested in the work of the Christian Endeavor. Christian Endeavor Week marked the beginning of our campaign. Our meeting held February 3 was in the form of a vesper service which was indeed most uplifting. The committee in charge was very fortunate in securing some of the best musical talent in the university.

The program is as follows:

Organ Selection	Mrs. Seidlin
"No Shadows Yonder"	Ladies Quartet
Violin Solo	Benjamin Volk
"These are They" (from "The Holy City")	Miss Eleanor Prentice
"Prelude", Mendelssohn	Miss Elizabeth Houghtaling
Organ Selection	Mrs. Seidlin
Reading, "From the Inglenook"	Irwin Conroe
"It is Well With My Soul"	Male Quartet
Violin Solo	Benjamin Volk

In closing our president spoke a few words in behalf of the Christian Endeavor and especially of this, the forty-second anniversary of the founding of Christian Endeavor. A large and appreciative audience enjoyed the service and more than sixty of the young people remained for a short social hour which was held at the close of

the meeting. Light refreshments were served by the Social Committee and the young folks then gathered about the piano to sing.

This meeting proved in every way so successful that we are hoping to have many more of them throughout the year.

VIDA F. RANDOLPH,
Corresponding Secretary.

SON OF SLAVE-HOLDER AND SON OF HIS SLAVE NOW FELLOW-MEMBERS OF COUNCIL

A unique incident occurred at the annual meeting of the Executive Committee of the Federal Council of the Churches at Indianapolis which excited deep interest and was a striking symbol of the growing co-operation between the white and Negro races. Dean W. F. Tillet of Vanderbilt University, who has been a member of the Council and a regular attendant upon the annual meetings of the Executive Committee almost from the beginning of the Council, arose under a request for personal privilege, and addressed the Chair in the following words:

"Before passing from the consideration of the subject of Christian Education to the next subject on your program, I ask that I may be permitted to make a few remarks that are personal to myself and one other member of this Executive Committee who is present here this afternoon, and whose work in life, like my own, has long been that of Christian Education. I am quite sure that the relationship that exists between me and this fellow-member of the Council to whom I refer is one that does not exist between any other two members of this Executive Committee; and I am equally sure that this peculiar relationship will not likely ever again be duplicated in all the future history of the Federal Council. I allude to the fact that the son of a former Southern slave-holder and the son of one who was formerly owned by him in the days of slavery are together here in this room this afternoon as fellow-members of this Federal Council and of this Executive Committee.

BORN IN SLAVERY; NOW AN EDUCATOR

"Among the small number of slaves owned by my father and mother in my early childhood, the one we thought most of and trusted most and loved best was named

Allen Atkins. It is that man's son, Prof. S. G. Atkins, founder and president of Slater Normal College, of Winston-Salem, N. C., born in the midst of the Civil War in the village of Haywood, N. C., who is here today as a member with me and you of this Executive Committee and as the honored representative of one of the churches constituting this Council. He was educated at St. Augustine Normal and Collegiate Institute, at Raleigh, which is recognized as perhaps the best institution of its kind for the education of colored people that is conducted by the Episcopal Church in the South. Soon after graduating at this Institute, Mr. Atkins founded the institution at Winston-Salem, now some thirty years ago, of which he has always been the head and which is now the property of the State of North Carolina. The fact that the State should be willing to take over the property and retain Professor Atkins so long at the head of it, is the highest possible compliment to the character of the school and of the executive ability and moral worth of its president. With this bit of information concerning his father and his own achievements, I am now going to ask President Atkins to come forward and let me present him to the Council."

As he came forward Dean Tillet extended his hand and said: "If thy heart is as my heart give me thy hand." Having shaken hands, as the two stood before the audience, Dean Tillet said further:

"President Atkins, I honor the memory of my father and am proud of my descent from him; but I want to say that I also honor and revere the memory of your father, Allen Atkins. He was a good and true man; and I congratulate you both on account of your descent from so good a man and also on account of your ascent in that you have risen from the conditions of poverty and obscurity in which you were born to a large and high place of influence in your race—and this you have done not by self seeking but by merit and by service to your race, your church and your native State. And when I think of these conditions that you have overcome, and what you have accomplished, I feel that your achievement in life is greater than anything that I can claim to have done. If all the members of your race and mine could understand each other and feel towards each

other as you and I do, there would, I think, be no race troubles between the black man and the white. It was one of my own former students, Dr. W. W. Alexander, who on yesterday spoke to the Council and showed us how much he and other leaders of both races are trying to do to promote and maintain right relations between the two races. I rejoice in the fact that you and I are both now free; for the emancipation of the Negro race in this country meant also the emancipation of the white race; for as long as the incubus of slavery lasts the slave-holder and the slave are both in bondage and both are inevitably kept back from their highest and best racial development."

CO-WORKERS IN CHRISTIAN SERVICE

"The worth and the greatness alike of individuals and of races depends not upon the color of the skin but upon their culture, character and service to mankind; and it is your lot and mine as educators of the young men and young women of our respective races so to develop them in intelligence and moral character and capacity for efficient service that the white race and the black race shall each respect and serve the other, and both together work, in a Christian spirit and in a Christian way, to make our country and our nation great not only commercially but morally and spiritually. Your father and mine were both alike willing bond servants of Jesus Christ while here in the flesh. They are together now in a land where both are free; and I can but think, if they look down upon us from the glory land, they rejoice to see their sons associated together in the freedom and fellowship of this Council and in the work of Christian Education. Thanking the Chairman for giving me time to say those words about my father and yours, and to express to you in this presence my high regard for you and the work you are doing, I pray God's blessing upon you and your people."

Prolonged applause followed these remarks as Dr. Tillet and President Atkins returned to their seats; and the applause did not cease until President Atkins was called back to the platform by the Chairman and requested to say something. His remarks, which were brief and delivered with modesty, were listened to with deep interest by the audience. He spoke as follows:

BRIGHT SPOTS IN RACE RELATIONS

"This is a gracious moment for me, and one of hopeful suggestiveness for my race. The name of Rev. John Tillet was greatly honored and revered in the humble home of my childhood; and this gracious consideration of me and of my race by his son, Dean Tillet, is in line with my feeling that it is desirable to bring out the bright spots in this matter of race relations. There are of course many dark spots, many things to discourage, but I believe in stressing the bright spots.

"As a colored man and citizen of North Carolina, I recall that the first appropriation made by the state legislature for a school for the special training of Negro teachers in our State was the small sum of two thousand dollars. Our General Assembly, two years ago, appropriated nearly one million dollars for this same purpose, and we are hoping that our Legislature which is soon to assemble, will be actuated by a like spirit and make a like appropriation to carry forward the wise and liberal program now under way for the education of Negroes in North Carolina. This spirit of liberality and good feeling is naturally the fruit of the fine and gracious sentiments expressed by Dean Tillet, and such a spirit is characteristic of the noble type of Southerner which he represents. It is this phase of this whole subject which I think should be most of all stressed at this time. To think of and bring out continually more and more the bright spots rather than the dark ones will tend to make the dark spots less dark and the bright spots in our race relationships more bright and more lasting.

"I want to say in conclusion that I appreciate very much the consideration of Dean Tillet which he has manifested this day in this presence toward the son of the man who was once owned by his father."—*Federal Council Bulletin.*

Here is what the president of the University of Colorado thinks of prohibition:

"I think there are very few, if any, men engaged in the work of education who are genuinely concerned for the welfare of young people during their student lives, who do not welcome the strictest enforcement of the prohibition law.

"I do not think the matter is open to debate at all."

THE OUTCOME OF THE ARBUCKLE CASE

The protest which has arisen all over the country, and especially through the churches, concerning the possibility of the return of Roscoe Arbuckle to the screen, has had a clear and unmistakable effect. According to an official communication to the Federal Council of the Churches from the Committee on Public Relations, which was appointed by Mr. Will Hays to advise with the Motion Picture Producers and Distributors of America, Mr. Arbuckle will not resume work as an actor, nor will the existing Arbuckle films be released. That Mr. Arbuckle has found other work has already been announced in the daily papers, but the statement that the existing Arbuckle films are not to be exhibited is a fresh announcement of special importance.

In a letter under date of February 9, Jason S. Joy, Executive Secretary of the Committee on Public Relations, wrote:

"Inasmuch as the members of the Federal Council of the Churches have expressed a national and, in many cases, a local interest in the Arbuckle matter, I wonder if you do not want to send definite word to them now concerning the conclusions finally reached. I make the suggestion also because we have received very many letters from individuals in your group and others, which it would be difficult, because of their number, to answer personally. Having shown their concern by communicating with you or with us, these people will wish, and should receive, specific information as to the disposition of this case.

"The facts are these:

"1. The Arbuckle films in the vaults of the Famous Players-Lasky Corporation will not be released for exhibition.

"2. There are a very few Arbuckle films made several years ago which are owned outright by different individuals with whom we have no contact. These have appeared a few times in different places over the country in the last year and may possibly appear again, but this need give you no concern because they are very old and there are very few of them.

"3. Mr. Arbuckle, in accordance with his own statement of January 30 that he 'is done with acting', will not resume work as an actor but has signed a contract to help direct comedies."

OUR WEEKLY SERMON

THE DYNAMIC OF THE CROSS

REV. A. L. DAVIS

(Second sermon in the series on Christ and the Cross)

Text: "For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God." 1 Cor. 1:18.

Mr. D. L. Moody had preached a powerful sermon on this text. At the close of the sermon, a minister who had been in the audience came up to him and said: "If you are right I am wrong. I tell people that Jesus' death has nothing to do with their salvation; you tell them that his death only will save them."

Mr. Moody asked: "What do you do with the text, 'Who his own self bare our sins in his own body on the tree'?" He replied: "I never preach from that."

"What do you do with, 'Ye are not redeemed with corruptible things as silver and gold, but with the precious blood of Christ'?"

He replied: "I never preach from that."

"And what do you do with the text, 'Without the shedding of blood there is no remission of sin'?"

Again he answered: "I have never preached from that."

"Well," said Mr. Moody, "What do you preach?"

"Oh," said the minister, "I preach moral essays."

And Mr. Moody replied: "It would be a sham to me if I did that."

The cleavage is deep and wide today. On the one side salvation is redemption; on the other is a sort of illumination. On the one side the prime necessity is the new birth; on the other only an evolution is required. On the one side there is need for a Mediator and a cross; on the other the need is only for leadership.

The word of the cross is still foolishness to many. It is still held in contempt by those who are perishing in sin. But to men who are saved, who have been redeemed and are walking with Christ it is the power of God. The word of the cross comes to

men with guilty consciences, weakened wills and evil habits. It releases them from the bondage of evil habits; it cleanses them from evil desires; it becomes a new energy to their wills. The cross becomes the power of God unto salvation.

The cross is the dynamic of a sublime fact. It is not a mere accident that makes a cross the Christian symbol of power. We go back to the birth of Jesus in Bethlehem with joy and gladness. We gather our children together once a year to sing carols in praise of the Christ child. But the Christian symbol is not a baby, nor a manger cradle, nor a halo around a submissive face, nor a crown. It is a cross. The sublime fact in Christian history is that Jesus died. This historic fact runs throughout the New Testament. They all look back upon the tragedy of his death. The pathos of its loneliness, the holiness of its hour, the love that breathed out tender solicitude while he was dying on the cross—these stood out as clear as the noonday's sun. As they recalled the cross, love and sorrow entered their souls. Their hearts were softened and cleansed.

To feel the power of that sublime fact we need to dwell upon the scenes of that hour. All classes dealt harshly with him. And as we see how they dealt with Christ we see how low human nature can go to accomplish its own will and purpose. Not a hatred, not a passion, not an envy that contributed to the crucifixion that we do not understand, because the roots of the same sins are embedded in our lives.

We must not allow ourselves to get away from these facts. It is the reality of Christ—what he did, what he said, what he suffered—that brings power into our lives. It is from the cross that emanates the power to subdue kingdoms, transform society, and win souls from wickedness and sin.

Isaiah gives us a vivid portrayal of the Christ and the cross. Christ came to fulfill that prophecy. From the beginning of his ministry he knew that the issue was the cross. From his baptism he went into the wilderness. The battle was joined, and he knew it was a death struggle. Think you he could have pronounced the blessing on those "who suffer for righteousness' sake", if he had not known personally what suffering meant?

No, Christ understood his mission. He knew the cross was before him, yet he went cheerfully to his work. That is not an un-

real, unnatural picture. Many people are going about their work today, and could put their hand on the spot—heart, brain, or lung—that is to cause their death. But they are going about their tasks with a smile on the face and a song in the heart.

Again, the cross is the dynamic of a doctrine. It is the cross that enshrines the love of God, the cross that expresses and works out the mind and will of God. The cross is not only a protest against sin, and a splendid example of self-service. It is a revelation of God himself. It is an exhibition of his reaction against sin. It is a vindication of his holiness. That thought permeates the New Testament. And we can not escape that doctrine unless we reject the New Testament teaching, or deny its trustworthiness.

And this doctrine is proved not only by the New Testament teaching, but by the way it works in actually redeeming abandoned, hopeless sinners. From the earliest days of the Christian church preachers have carried the gospel into cities reeking with foulest sins, and as they preached the cross the foul and vile have been cleansed. And it was not merely the historic fact, not merely a pathetic story of Christ's dying, they preached. It was the doctrine of the cross—God reconciled in the death of his Son—forgiveness awaiting the worst, and peace of conscience for the most self-condemning.

The cross is the dynamic of service. "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many." Christ died to render the highest service possible—to ransom man, to liberate man, from the power of sin. You say: How could this be? How could his death bring liberating, freeing power? I can not explain it. How the spotless Son of man could enter into this experience of dying for man may be beyond psychological analysis, but it is not beyond our faith.

When a soldier dies on the battle-field for his country, his death is a power in the life of the nation we can not estimate. Every tombstone, every lonely grave, every flag, marking his resting place, is a part of the emancipating power of the nation.

Every engineer who dies at his post of duty to save others; every fireman who gives his life to the flames to rescue human life, is a factor in the purifying and elevating ideals of our national life.

By Christ's death, his passion on the cross, we are freed from sin. It is the great emancipating power of the world, elevating, purifying, freeing men from sin, wherever the cross is preached and its message accepted. So although we can not explain it, we may know by experience that the power of the cross does bring us into favor with God.

It is essential, therefore, that into our lives must come this spirit of sacrificial service. John said: "He laid down his life for us, and we ought to lay down our lives for the brethren." The scars in the Master's hands stand for self-denial. Happy the Christian who is marked in the same way. Said Paul: "Let no man trouble me; I bear in my body the marks of the Lord Jesus." He was marked for service, and was proud of it. "If we suffer, we shall also reign with him."

The cross is the dynamic of the New Covenant. More than six hundred years before Christ, Jeremiah gave a wonderfully clear idea of this new covenant. (Jer. 31:31-34.) When Christ instituted the Holy Supper he said: "This is my blood of the new testament (covenant) which is shed for many for the remission of sins."

What is meant by a covenant? It is the solemn promise of God, conditioned on man's obedience to certain things. When God made a covenant with Israel on Mount Sinai, he meant he took Israel to be his people, and God became Israel's God. Israel and God became one people. God the head, and Israel the members. The new covenant which Christ gave his church is the fulfillment of this prophecy of Jeremiah.

The first element in that new covenant is *regeneration*. The law is no longer graven on tables of stone, but on the heart. Christ came to regenerate the human heart. Through the sacrifice of Christ on the Cross it is our privilege to "be born again". Then we keep the commandments of God, not through fear, but through love.

A second element of that new covenant is our own *personal approach to God*. There is no priesthood. All shall come to know God. "They shall teach no more every man

his neighbor . . . saying, Know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." We can all come boldly to the throne of grace and say, "Our Father."

A third element is the *forgiveness of sin*. If we, sinful men and women, are to become God's children, our sins must be forgiven. The idea of forgiveness through sacrifice runs through the whole Bible—the old covenant as well as the new covenant. Under the new covenant, the sacrifice is no longer bullocks, rams and turtle doves, but Jesus Christ, the Lamb of God, slain for the remission of sin.

So the cross represents the cost of forgiveness. What a price! Salvation is free. Yes, but it is not cheap. Paul says: "Ye are bought with a price." Not for nothing, but with a price, a tremendous price. The most wonderful, the most miraculous work of God, is man's forgiveness. So long as sin mars God's masterpiece, and souls are regenerated through belief on our Lord Jesus Christ, just so long must belief in miracles grip our faith. The virgin birth of Christ is no bigger miracle than the birth of a soul into the Kingdom of God.

One great reason why God's forgiveness can work such transformation in human hearts, and can sanctify human life, is because it costs so much. Oh, the price of the transformation of sinful men and women into his children! It takes all there is of the love and power of the great heart of God. It takes all that the passion and the cross of Christ can give. That is something of the cost. Praise his holy name for it.

There is but one place to find cleansing from sin—that is at the cross. The application of but one thing can wash away human guilt and sin—that is the blood of Jesus Christ which "cleanseth from all sin".

"Jesus my Savior on Calvary's tree,
Paid my great debt and my soul he set free.
Oh, it was wonderful, how could it be?
Dying for me, for me."

The preaching of the cross is the great task laid by our Lord upon the Christian church—the great motive underlying all service for Christ, the basis of the Great Commission.

Do we seek a motive for sending workers to the foreign field, or one that sustains

them there in their labors for Christ? We find it in the cross.

Is any man tempted to be mean in his giving? He is pointed to the cross. Is one prone to be proud in heart, bitter in speech, unkind to others? He is pointed to the cross. Is he shirking duty, or declining to make a worthy sacrifice for the Master? Again, he is pointed to the cross. When their feet stumble, and the way is dark, and sorrows beset the way, we hold up the cross before them. And when the feet grow weary, the hand unsteady, the eye dim, and we face the sundown sea, then we pray:

"Hold thou thy Cross before my closing eyes,
Shine through the gloom and point me to
the skies.

Heaven's morning breaks and earth's vain
shadows flee!

In life, in death, O Lord, abide with me."

You know something of the life of Henry Drummond, of the unsparing labor, which left him spent, nerves shaken and hair white. The heroism of his dying hours outshone that of his active life. He knew he was dying. He was leaving a life of service he had loved, a world in which he had played a large part. He was leaving friends who loved him, and men who had thronged him for counsel. A smile played upon his face; he grasped his old friends by the hand when every handclasp cost unmeasured torture. During the last hours a friend played softly some of the old hymns. At last they sang that old Scotch melody of martyrdom:

"I'm not ashamed to own my Lord,
Or to defend his cause
Maintain the glory of his cross,
And honor all his laws."

He beat the time with his hands, and joined softly in singing the words. When the singing ceased he said: "There is nothing to beat that."

"The word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God." The word of the cross has come unto us. Is it worth proclamation? Does it touch the need it professes to supply? Does it deserve transmission at our hands? If to us there has come a remedy for the pangs and ravages of sin—a disease far more appalling than that ministered to by medical science—let us not hide that revelation in selfish silence. Let us give it universal proclamation that the ends of the earth may see the glory,

and know the salvation, of our God. There are but two alternatives. Which have you taken? "Choose ye this day whom ye will serve."

PERSONAL WORK DID IT

This is the testimony of the late Dr. C. I. Scofield, as he gave it to a friend:

"I was a drunken lawyer in the city of St. Louis. I would have fought any one then that charged me with being a drunken lawyer, but I was one nevertheless. I was thirty-seven years old, and in spite of my drinking I had a large practice. One of my clients was Thomas S. McPheeters, a St. Louis business man. One day Tom McPheeters was in my office and we had just finished up some business he had on hand with me when he started to go out. With his hand on the knob of the door he turned and said: 'Schofield, I'm the biggest coward on earth.'

"I was surprised at that, and said: 'Why, Tom, what do you mean? I never had you down as a coward.'

"'Well,' said he 'for a whole year I have had a question in my mind that I have wanted to ask you, and I've never had sand enough to ask it until today.'

"Then I said, 'Tom, come back here and sit down, and ask me any question you like.'

"He came back to my desk and took a seat, and then he said: 'Scofield, we are busy men, and have no time to beat about the bush. I'm going to ask you a straight question and I want a straight answer to it.'

"'All right, Tom,' I replied. 'You shall have it. What is your question?'

"Then he said: 'It is this: Scofield, why aren't you a Christian?'

"For a moment I hardly knew how to answer that question. You see, though I had been brought up to attend church, and was nominally an Episcopalian, I did not have much acquaintanceship with the subject my friend had brought up. Finally I said: 'Well, Tom, doesn't the Bible say something about no drunkard ever going to heaven? You know I am a hard drinker.'

"But that didn't satisfy Tom. He said: 'Scofield, that isn't the answer to my

question. Now tell me, Why aren't you a Christian?'

"'Well,' I then said, 'the fact is, Tom, that I don't know how to go about it. I don't know how to become a Christian.'

(Continued on next page)

W. E. Kerr, a college president of Oregon, writes regarding the effects of prohibition:

"There is no division of sentiment among the members of the faculty on the question of prohibition, either in theory or fact. The student body, numbering upwards of 3,800, also accepts it as a matter of course, and so far as I know, there is no sentiment among the students against prohibition. So far as we are concerned, prohibition is no experiment; it is an established fact."

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"Will you sit there a few minutes until I show you how?" he asked. And when I agreed, he took a New Testament from his pocket and began to read gospel passages from it. He read John 3:16; 5:24; 6:47; 10:28; Acts 13:38, 39, and many others. Then closing his book he said to me, 'Now, Scofield, how does a man become a Christian?'

"I replied that from what he had read I judged that I must believe on the Lord Jesus Christ and receive him as my own Savior. 'Right,' said he. 'And now will you do it?'

"Well, Tom,' said I, 'I will think about it. You've set me thinking.'

"But he wouldn't be satisfied with that. He said: 'Scofield, you've thought about it enough. I ask you now, Will you take the Lord Jesus Christ as your personal Savior?'

"Yes, I will,' I replied; and we got down on our knees in my law office, and I received the Son of God as my Savior, passing from death unto life. And, praise his name, he has kept me from that moment to this.—*The King's Business.*

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Sabbath School. Lesson I.—March 31, 1923

THE WALK TO EMMAUS. LUKE 24

Golden Text.—"Why seek ye the living among the dead? He is not here, but is risen." Luke 24: 5, 6.

DAILY READINGS

Mar. 25—Luke 24: 13-24. The Walk to Emmaus.

Mar. 26—Luke 24: 25-32. Jesus Makes himself Known.

Mar. 27—Matt. 28: 1-10. The Risen Lord.

Mar. 28—John 20: 19-29. Jesus Appears to his Disciples.

Mar. 29—Acts 1: 1-8. The Ascension of Jesus.

Mar. 30—1 Cor. 15: 12-20. Christ's Resurrection our Hope.

Mar. 31—Isaiah 53: 7-12. The Humiliation of Christ.

(For Lesson Notes, see *Helping Hand*)

What concerneth every man is not whether he fail or succeed, but that he do his duty.—*Ian MacLaren.*

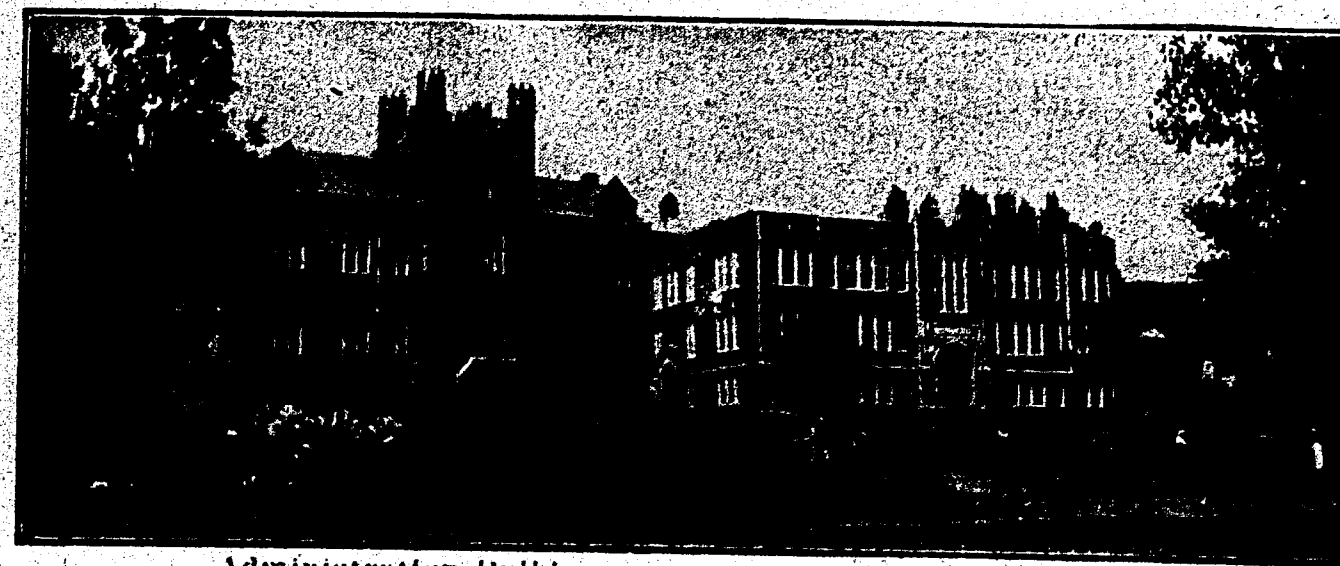
The neighborhood group meetings are having good success in the preparation for the evangelistic meetings which will begin March 23.—*Alfred Station Items in the Alfred Sun.*

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OUR PLATFORM FOR 1923

Adopted by the Commission at the Pittsburgh Meeting, December, 1922

THE MINISTRY

9. We suggest that March 24, 1923, be set aside as "Ministerial Decision Day" in the churches, and urge our pastors to preach at least one sermon during the year on the ministry and to use every possible effort to attract young men of promise into the calling.

10. We commend also to the people of the denomination the importance of "talking up" the ministry, of encouraging young men to enter it, and of sustaining in every possible way the men already in the field.

11. In anticipation we welcome at least five new men to the ministry and pledge our support to them in the realization of their hopes and plans for denominational service. Since no calling demands richer resources of mind and heart, we commend to them the fullest preparation within their reach.