

The Sabbath Recorder

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American Sabbath Tract Society

Plainfield, New Jersey

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It was because religion gave the people a new importance and a new glory that they demanded a new freedom and a new government. We can not in our generation reject the cause and retain the result. If the institutions they adopted are to survive, if the government which they founded is to endure, it will be because the people continue to have similar religious beliefs. It is idle to discuss freedom and equality on any other basis. It is useless to expect substantial reforms from any other motive. They can not be administered from without. They must come from within.—President Calvin Coolidge.

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SEVENTH DAY BAPTIST DIRECTORY

The Sabbath Recorder

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THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Milton, Wis., Aug. 19-24, 1924.

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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.

Christ is Winning Out Let us not think that Christianity is an absolute failure as some seem to believe. There has been great progress toward winning the world for Christ since he died on Calvary, even though the gain has come but slowly.

When Jesus gave up his life on the cross he placed a new estimate on the humblest human life. He had prophesied that his lifting up would draw all men unto him. And from that day to this the drawing power of the crucified One has been lifting the world higher. The Christ life is winning its way against those things that darkened our world before his coming.

Standing at the cross of Christ and looking backward we see the gross darkness of Babylon, Nineveh, and Egypt, with no institutions of mercy and loving services for the suffering and unfortunate. Looking forward from the cross, the Christ light illumines all the way; softening and changing human life; filling the world with sympathy for the unfortunate; beautifying the home-life; exalting the worth of woman; moving millions to feed the hungry, clothe the naked and shelter the homeless; inspiring men to build asylums and hospitals and all kinds of philanthropic institutions; prompting thousands upon thousands to sacrificial service for the public health and the bettering of human life. There is today a rising tide of public conscience in international affairs, which, we believe, will, in God's own time and way, bring in the glad day of peace on earth and good will among men.

The gain seems slow indeed, but God is with the right. His times are long, as we see them; but he sees clear through and we can not. If we believe in him we can never admit that Satan will conquer God in the end. The Christ is bound to win.

Thank God for Better Days Than Our Fathers Knew

Some way we can not sympathize with all the pessimistic talk about the present times being the worst the world has ever known. Some people

seem to get a grim satisfaction in the thought that the world is going to the bad, with no hope of its ever being any better.

We regret exceedingly that the advancement in morals and piety during all the centuries since Christ lived his matchless life among men has been so very slow. We would rejoice to see the cross exalted until all the families of earth were loyal to the world's Redeemer; and we wish that the powerful allurements of Satan had been completely overcome. While there are many things in present world conditions to fill Christian hearts with sorrow, and to arouse their fears, there are abundant signs that the world is advancing unmistakably and hopefully toward a broader and nobler life than our fathers of a few generations ago ever knew.

Some one has said: "There is nothing like a dose of last century for pessimistic delirium—unless it be a dose of some earlier century."

As to present day conditions, we must not forget that the forces for evil are always made more apparent and are magnified in public prints; while the forces of good are less visible because virtue, and the beneficent forces of Christianity sound no trumpet, but often accomplish the work of their mission unwitnessed and unadvertised.

We can but believe that the signs of our times point to a still better day to come; and the one who doubts it must have been a poor student of history. If we look back a hundred and fifty years with eyes that see the prevailing conditions of early times we must rejoice that under the influence of an enlightened and enlarged Christianity the laws and penalties for crime have become more humane, more just, and more tender.

Thank God that the days have gone by when a Christian nation punished counterfeiters by chopping off both ears, branding both cheeks and compelling them to stand in the pillories for hours on disgraceful exhibition. Thank God

that our times do not tolerate the whipping of forgers, and the burning of their hands with red-hot irons; nor the flogging of women and selling them into slavery for receiving stolen goods.

The days when almost every city and town in the land contained a legalized lottery wheel; when duelling was popular; when rumselling was considered perfectly respectable; when in every gathering of clergymen liquors were supplied and freely drank; when preachers took a "horn" before going into the pulpits, and when public sentiment accepted such doings as all right, were not good days.

The days when there was not Christian sentiment enough in America to fight the liquor traffic, or human slavery, were worse days than these. Indeed, the study of Christian progress will reveal deepening shadows of sin and cruelty and human depravity as we look back century by century until the Dark Ages. Each century has been better than the preceding. And one comes back from such a study cured of his pessimistic views of the present times. He is glad to be living in the present rather than in the past.

The hopeful signs are abundant. Never was there a time when the united influence of all the churches was so effectual for good as today. Never a day when so many Christian business men were putting in the best efforts of their lives for the saving of souls and the uplifting of humanity. There was never a time when so many young men were loyal to the church as there are today. Preaching is more practical than it used to be, and concerns itself more about the life that now is; about business morals, about family life and patriotic duties. The principles of Christianity are being applied to more new fields of thought and conduct than formerly, and many, very many things indicate that the old world is slowly mending, and that former times were worse than the present.

"That Is About All" In an article entitled **Is He Truthful?** "Milton Junction Meetings," on page 11 of the *Lake Union Herald*, an Adventist paper, we find some characteristic Adventist statements regarding the Seventh Day Baptists, such as we would

not expect to find in the official organ of any other denomination. Most Christian people do have some regard for the truth whenever they see fit to mention in public print people of the Seventh Day Baptist denomination.

In this remarkable tent-meeting story we find the following statements:

The community is composed largely of Seventh Day Baptists. They believe in the Sabbath and baptism as we do, but that is about all. Among themselves they have different views on practically every point of doctrine except the two above named. When they heard the message as it was given in the tent their prejudice was broken down and a good feeling now exists in the locality of Milton Junction. . . . In one Seventh Day Baptist family the wife and her sister are ready to join our church, but the wife is waiting for her husband to take his stand with her. Her mother also contemplates joining in the near future.

These statements show that some people of the denomination to whom the *Lake Union Herald* belongs are still up to their old tricks as notorious proselyters. The story of these tent meetings brings forcibly to mind the days when such a tent was pitched in the next field from the pastorless little church of my boyhood days, at Nile, N. Y., and when seeds of discord were sown that brought forth no fruit for the kingdom of God; but that came near being the ruin of a good church.

One thing seems quite evident: the so-called "different views on practically every point of doctrine," slurringly referred to by the *Lake Union Herald*, has not been disastrous enough to split our denomination into quarreling factions.

Good Chance for a Sabbath-keeping Christian Physician We gladly call attention to the following urgent call for a good physician. There ought to be someone who would be glad to respond. We will gladly aid any who may inquire through the RECORDER.

Alfred needs, and needs now, a skillful and first-rate physician, who, also, is a Sabbath keeping Christian. Enquiries may be sent to 102, SABBATH RECORDER Office.

Suppose the seed we sow in the Master's work does fall partly on the hard ground and is trodden under foot, so it yields no fruit. The sower will not be forgotten in the day when God remembers his faithful servants. He shall have his reward.

FAITH OF OUR FATHERS ESSENTIAL TODAY

DR. GEORGE W. POST

(Conference paper, August 22, 1923)

It is the purpose of this paper to:

(a) Set forth a few of the important religious problems of the day; (b) Attempt to discover some of the underlying causes of these problems; and (c) Offer some suggestions as to their solution.

At this point emphasis must be placed upon the truth that there is no magical formula which will accomplish this. Like most problems facing us, a calm survey of the facts leads us to a rather commonplace prosaic solution of this one; and this sort of solution is offered today except that it has the mystery of the Eternal in it.

(a) What are some of the manifestations of the lack of the faith of our fathers? Let us take four main points from the numberless array of facts.

(1) The lack of respect for Sabbath: Meaning lack of respect for *the* Sabbath, and for *any* Sabbath at all. This point has been so strongly emphasized and oft repeated that it is scarcely necessary to elucidate it further.

(2) Lack of respect for law, order and morality.

At this day we have learned that laws are one thing, but that statutes, dicta, theories and such belong in an entirely different category. Many things have contributed to the idea that temporal or civil laws are only for those too weak or ignorant to circumvent them, that the strong neither need nor recognize them. Right now there are those who laugh to scorn any one so lacking in friends, money, or personal ability as to have to serve out the penalties of civil lawlessness. It is but an easy step to the same attitude in religious matters especially if one couples with it the modern fallacy which is attached to the Christian formula that says we now live under grace (or unmerited favor). True we are under grace but that does not mean that we shall not know the consequences of our sins by experience. "For not one jot or tittle of the law shall pass unfulfilled."

Nowadays many young people have to try out the experiment and suffer unnecessary evil consequences before they are ready to admit that violation of God's law brings about its own evil consequences.

Breaking the law with regard to marriage brings its own consequences regardless of Grace, and physical, mental and moral disease follow just as surely as night follows day, although God's grace is sufficient to pardon the culprit and will do so if he (the culprit) will permit it to. Nevertheless the certain evil results thus induced will surely follow in efficient measure.

(3) Lack of respect for precepts and precedents.

From the days of antiquity we have had handed down to us a mass of precept and precedent much of which is worthy of exemplification. These have been developed from the sum total of human experience both good and evil, and represent the result of much study and patient consideration. Some of it is religious and Biblical while some is not. Also some of it is true and some is false in its conclusions. A considerable measure of this disrespect in all probability results from the proven falseness of the old teaching, for when one begins to learn that the old customs were some of them faulty he immediately wonders if any of them remain sound. In former times moral looseness in the male was passed over lightly while in the female it was accursed. At this time the tendency is to place both sexes upon the same level and this would be abundantly fair and right, did not the exponents of this idea use it as an excuse to place them both on the lower level rather than on the higher one.

Honesty, virtue, justice, mercy and brotherly love have the same values as they have always had but we lose sight of these virtues in asserting our supposed rights, and our idolatrous worship of personality and so-called personal freedom.

(4) Lack of respect for any authority which imposes any restraint upon individual personal activity.

A popular high sounding phrase is, "I am the master of my own destiny." Many otherwise sane individuals have been so successful and prosperous that they have come to believe that they are so wise and powerful they are immune to failure. How often we see them fall and but a shifting of circumstances, very slight in amount, can utterly destroy them.

Now people who appear to be intelligent are avowed atheists and defy *any* god to destroy them. True they are not stricken

dead nor does their prosperity immediately disappear but does any Christian doubt that "the wages of sin is death"?

(b) Let us now inquire into some of the causes of these conditions.

(1) In the past centuries of the Christian era there have been enumerated and fostered many dogmas and creeds which have neither Scriptural justification nor rational support. Our Puritan forefathers left Europe in their desire for religious liberty, but when established here became as intolerant as any European tyrant could ever be. They burned "witches" at the stake and persecuted those who professed beliefs which were to them unorthodox. They were so ascetic that many people still remain who believe that the performance of anything pleasurable is wicked. To such the movie, the legitimate stage, the baseball game, the tennis match, the automobile, etc., are wicked. Some even have gone so far as to believe that taking pleasure in the love for one's own child is wicked.

The spirit of this age is in entire opposition to this view, and in many cases there is compelling reason why it should be so. The Christian does not suffer from chronic indigestion necessarily, nor does he assume the mournful doleful discouraging mein of a hypochondriac. We now know that the enjoyment of beauty and of wholesome pleasure is both Scriptural and Christian. The Christian life is a pleasant one in many though not in all of its departments and the present excess of zeal in discarding old creeds and dogmas is merely the natural swing of the pendulum to the opposite extreme.

(2) During the past two centuries there have been so many discoveries in the field of science and philosophy that a readjustment of our lines of thought has been inevitable, a condition which is part of and almost inseparable from the statements just recited.

There are still many among us who view with alarm the acceptance of the Darwinian theory in any measure and accuse adherents to such an idea of being servants to his Satanic Majesty.

Of the various items of scientific accomplishment, each affords to some one a point of argument for or against some Biblical teaching or traditional view of such teaching.

Many individuals become so charmed by

the feats of science and their recital that they narrow their perspective until it comprehends neither Christianity nor any religions at all. Particularly in the social sciences is this true, for there many lose sight of personal Christianity in the interest of their social work until they believe what was brought sharply to my mind by the recent utterances of a very keen-minded friend of mine, a man of prominence, who is a conscientious socialist and ardent collectivist in thought and action. He said that the millennium could be only the mass accomplishment of the collectivist ideals which society is now working out and that this would constitute the heaven to which the Christian church aspires. Such a point of view was shocking from so bright a mind but further investigation gives ample justification to the idea that this thought is very widespread in many circles.

(3) In addition to all the tendencies in this direction the moral and religious unrest brought about by the great war has upset and changed many of the old points of view until many are now disturbed and uncertain in their minds and hearts not knowing just what they do believe. They have been shaken in their belief in God and the old moral values have lost their compelling urge to right living. Men are now seeking to "reap what they have not sown" and to gain that which they have not earned and will not realize the folly of this until as millions have done in past ages, they try the experiment for themselves and find that this can not be done now any more than it could be done in other times.

Men have forgotten that they must love their neighbors as themselves and that this is as true of nations as it is of individuals or groups of individuals.

The wild scramble for the riches of this world is more riotous and turbulent than ever until now this is the first and foremost consideration in many minds. It is now every man for himself, first, last, and all the time.

(c) Can we come to some conclusions as to what will tend to remedy or at least improve this condition?

(1) A careful study and investigation of the Bible and its teachings, would seem to offer the first hope along this line. The old and time-worn truths which it teaches are eternal and therefore as true now as

they have been in all ages. A close familiarity with and faith in its words will go far toward regaining the proper Christian attitude, and study of the Word would be the first and foremost suggestion along this line. However, let us study it in the spirit of the age in which we live remembering that its truths are unchanging and apply to all ages. Let us take a few examples from Scripture: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate" (Matthew 23:37-38). "God so loved the world, that he gave his only begotten Son" (St. John 3:16).

Are not these words as true today as they were two thousand years ago, and will they not be till the end of this age? Will not a thorough knowledge of such truths go far toward enlightening a weary world?

(2) A study of modern thought and research and a careful comparison of it with the truths of the Bible will still further clear away doubt and uncertainty of the future.

It is this sort of study which taken altogether constitutes what I might call a constructive analysis of the Bible. In an effort of this kind the attempt should not be to break down and destroy; neither should it be an attempt to make the Scriptures teach what we would wish they might teach. It should not be a casting out of the portions which conflict with our present thought but rather an effort to think in tune with these sacred truths. Only then can we grasp their meaning.

It has been my privilege for several years past to sit at the feet of one of the most learned and conscientious expositors of the Bible that I have ever known and it has been a most wonderful experience for he takes the Word for just what it says and when he has elucidated that by means of careful comparison with other Scriptures its wonderful meaning so far transcends all the thought that any of the modern so-called critics get out of it that one is impressed with the profound unity and inspired beauty of the Scriptures.

In order to accomplish this, however, one must read with an open mind and be ever

ready and alert to receive more light, rather than to defend one's own creed, dogmas or preconceived ideas. In this spirit one may gain more and more truth constantly and we need ever more and more of this sort of constructive study. If we pursued with an earnest zeal the light is sure to come. In such study we must not be too much averse to taking figurative language as such, for after all the spiritual can only be expressed in words of the material and it is upon the understanding of this that we may clear up many of the Scriptural passages that now puzzle us.

Let us consider a few examples.

"... Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously? Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth and far from their veins" (Jer. 12:1-2).

This is true and a very beautiful expression of the condition but has many figures of speech in it of various kinds.

"And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham" (Matthew 3:9).

You will all agree that this is a most wonderful truth, but it has in it highly figurative language and if we begin to discuss and argue as to its word for word interpretation, one may safely venture to say that as many have done before we may become out of patience and disturbed between ourselves and lose out of it the beautiful Spiritual lesson which it contains.

Therefore let us not be so imperative in our demand that others shall believe line for line as we do, lest we and they both lose out of the Scriptures the most wonderful and beautiful thoughts which they contain.

(3) As was before mentioned the idea of collectivism in all its ramifications has become so thoroughly rooted that it threatens the foundations of Christianity. I say threaten because nothing can do more than threaten the truth which though crucified rises again.

Bolshevism is one of the best examples there is of collectivism. Trades unions, associations of manufactures or professional men, societies for social uplift, many poli-

tical organizations, and the wonderful manufacturing groups and organizations are also examples. But none of these are Christianity although it is true that many of them have done an infinite amount of good.

We must get back to the fundamental fact that Christianity is primarily an individual matter, we can not collectively accept Christ and his teachings until we all do so individually. Neither can we profess him as our Savior collectively until each has as a humble sinner earnestly sought and received that grace which is to be had for the asking. In the present day God is pictured as being so kind that he will destroy no one, so loving that it will not matter to him what we do: he gave his Son for our ransom that we might be let off from the consequences of our own misdeeds. This view is as far from the truth as is the one which makes him a jealous vengeful tyrant. God does love his children so deeply that he gives them their own free will to choose between good and evil. He will give every sinner as many opportunities as he really wishes to mend his ways. Nevertheless the wages of sin is death and its consequences follow it with unerring accuracy. Let us consider for a moment what could a loving Creator do but place every incentive in the way of making his children wish to be righteous, and forgiving them repeatedly, but to destroy those who will not willingly conform to his will and purge the stains from those sinners who earnestly wish to follow him. In order to establish his kingdom he must destroy those persons and things that are not in harmony with him.

Forgiving—yes infinitely, merciful—without measure; but that which is so wicked that love and forgiveness and mercy will not win it to Christ must be destroyed.

WHERE?

I am your Ghost—
You've been my host
Since time for you began.

When comes a day,
I flit away
And leave what once was man.

Tell where I go
For weal or woe?
There's only One who can.
—George I. Sill.

THE YEAR BOOK

So far as the present writer now knows, all galley proofs of the *Year Book* have been corrected and approved; and 191 pages of page proofs have been approved. There now remains, so far as may be very roughly estimated, something like 140 pages more of page proofs to be corrected. All in hand have been corrected and forwarded to the printer, and the remaining ones are expected by an early mail.

It was confidently expected that the first forms would actually be printed today, October 17, and that that work would proceed at the rate of about sixty-four (64) pages a day; but, owing to the necessity of printing the *SABBATH RECORDER*, and other work under contract, not more than three or four days a week could be devoted to printing the *Year Book*.

CORLISS F. RANDOLPH,
*Chairman of Committee on Engrossing
the Minutes of the General Conference.*

Newark, N. J.,
October 17, 1923.

MICHIGAN SEVENTH DAY BAPTIST ANNUAL MEETING

At a recent meeting in Battle Creek, Mich., it was decided to hold the next semi-annual meeting with the First Detroit Seventh Day Baptist Church in May, 1924.

Although but few of the Detroit people are situated so as to entertain visitors, the Detroit delegation stated that hotel accommodations would be secured at Detroit's expense. Deacon Beers pledged \$50.00 toward the necessary fund; and others indicated their intention to do their share.

The officers elected were: Rev. Robert B. St. Clair, Detroit, *president*; Rev. O. S. Mills, Battle Creek, Mich., *first vice president*; Adelbert Branch, White Cloud, Mich., *second vice president*; Daniel Boss, Muskegon, Mich., *third vice president*; Mrs. Mae Bishop, 283 Ferris Avenue, Highland Park, Detroit, Mich., *secretary and treasurer*.
M. B.

If we are true to God we are making results somewhere for his glory and the good of others. No true work for Christ can ever fail.—J. B. Miller.

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

WHAT NEXT?

The New Forward Movement which was launched at Battle Creek Conference in August, 1919, was dated back to begin July 1 of that year, and was to continue five years. Many churches acting in harmony with the vote of Conference on the date of beginning made their pledges and paid their quota beginning July 1, 1919. Other churches, instead of making their pledges retroactive, began the year January 1, 1920. Certain of the latter churches have raised and paid into the treasury sufficient funds during the three-and-a-half years to cover their full quota for the four years ending June 30, 1923. We call to mind at this moment the churches at Westerly, R. I., and at Riverside, Cal., as churches having done this.

It has been well understood all the while, therefore, that the New Forward Movement period will close June 30, 1924. In order that there might be no confusion in regard to the matter the Conference upon the recommendation of the Commission confirmed that date at its recent session.

Our New Forward Movement, therefore, includes the period from July 1, 1919, to June 30, 1924.

Then what?

The General Conference has recommended a yearly budget to follow the present Forward Movement budget. Conference was not prepared, however, at its last session to present a program, or to recommend a budget to begin July 1, 1924.

To formulate a budget to present to the next Conference is the most important labor to be performed by the Commission during the present year. The boards have been asked to give early consideration to the subject, and to have their proposed budgets in the hands of the Commission for its December meet-

ing if possible. But Conference will not convene until nearly two months after the year has begun.

What then?

How is the work of the denomination to be financed during the period between the close of the present Forward Movement and the time of the formal adoption by Conference of a future program and budget?

While nearly two months will elapse after the close of the present period and before Conference meets, the treasurer will have made but one distribution of moneys to the various boards, and interests participating in the budget. Funds received during July, 1924, might be held until after Conference, and be distributed at the end of August, together with the August receipts, and according to the new schedule to be adopted at the Milton Conference.

It might be only fair that the July receipts be distributed according to the present budget, especially since it often happens that money received early in July was intended for the year closing the last of June. This is a matter which doubtless will not be difficult of adjustment.

Now what?

This point has been raised by churches about to make their annual canvass for the denominational budget. Churches whose fiscal year begins January 1, and who will be making their canvass soon for the coming year, will certainly want the subscriptions to cover the entire year, and will want to do no less than they have been doing in previous years, but more if possible.

The work of the denomination must go right on. At the end of the New Forward Movement we shall still move forward. Unless this be true we shall have reason to doubt the success of these years in agitation, education, and consecration. Is there a Seventh Day Baptist in Rhode Island or in California, or anywhere else, who will make his subscription less for the year immediately following our Forward Movement unless he is absolutely obliged to do so?

The main items in the budgets of the boards will remain the same for the first year succeeding our present program. In

fact there are large items of expenditure which vary but little from year to year. This work must still be sustained by our earnest prayers and maintained by our consecrated means.

It is true also that new work must be undertaken. Doors are open, and calls are coming. Certainly no Seventh Day Baptist can ask for a reduced budget. The budgets were reduced to the minimum more than a year ago. The boards are faithfully trying to keep within the budgets, not as at first proposed and adopted, but as actually provided by the churches. There will doubtless be a re-arrangement of the budgets within the respective boards, and perhaps a re-portionment of the denominational budget among the boards. This is a tremendous task; as important as it is big. The agencies involved in working it out are the churches, the boards, the Commission, the Conference, and the churches. We put the churches both first and last because every other organization and agency springs from the churches, and whatever they do must be an expression of the feeling and desire of the churches, and must find its final confirmation in the support of the churches.

What now?

Facing forward, and with ears open to the Macedonian calls that continue to sound out their urgent appeal, and with eyes lifted up to look on the fields white for the harvest, let the boards and the Commission proceed with their budget making. Let the churches, with a sense of their sacred responsibility as stewards of God, and with a heightened appreciation of the joy which comes from sharing in the work of bringing in the kingdom of God on the earth, set about the work of the annual canvass.

THE PASTOR'S LETTER

For the last few years the pastor's annual letter has been an item in the regular program for the annual simultaneous every-member canvass in the churches.

One page of the little booklet, "Making the Annual Canvass," reads as follows:

The first item in the program of the church, as it prepares for the annual canvass, is a letter from the pastor to every member, resident and

non-resident. It will be all the better if this is not his only letter within the year, especially to the absent members. But the pastor should not hesitate to write to his people on the subject of finances. He should take it for granted that the members want to know what the denomination is doing that calls for the expenditure of money, and that they will welcome the opportunity to have some part in the work through their gifts to the church. Usually it will be discovered that the assumption was correct. Where this is not the case, it furnishes an educational opportunity for the pastor; and it makes an occasion, annually, for bringing matters of denominational interest to the attention of the entire membership of the church. This privilege rightly used goes a long way toward preparing the minds of the members of the church for the canvass.

We have reason to believe that many pastors follow this practice very faithfully, and no doubt effectively.

In other years of the New Forward Movement we have been glad to publish one such letter in this department of the SABBATH RECORDER. Below will be found letters from two of our pastors to their people respectively. We feel sure these letters will be appreciated by other pastors, and enjoyed by all readers of the SABBATH RECORDER who are interested in the work of the churches and of the denomination.

The Welton Church has made its full quota of the Forward Movement budget every year. They are out this year to do as well for the yearly budget, and to try to raise half that amount for the "Parallel Program."

The Second Alfred has not come up to its full quota in any given year yet but it has done the next best thing perhaps, and that which shows persistent push and consistent climbing. They have made a steady gain year by year for three years of more than two hundred dollars per year, or a total gain of more than 100%. But here are the letters:

WELTON PASTOR'S ANNUAL LETTER

October 2, 1923

"Be thou prepared, and prepare thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them"—Ezk. 38: 7.

The Seventh Day Baptist Denomination is in the last year of the greatest program it has ever undertaken. While we have not been able to meet, year by year, our expectation, financially, God has accepted and blessed the gifts that we have brought to his altar.

There are before us for the last year of our progress, the following worthy objects:

The completion of funds in hand sufficient to

build a Boys' School and a Girls' School in China; a chapel in Georgetown, British Guiana, South America; payment of debts that our boards have incurred in the past four years, while carrying on work and meeting the demands of needy workers and fields, and the payment of a small debt against our present commodious and well equipped publishing house. In addition to this there will of course be the regular running expenses of the year.

This is a great challenge to Seventh Day Baptists and a great opportunity. In giving regularly of our income to the work of the Lord, we show forth our acknowledgment of God's ownership of our lives. "Proportionate giving brings joy and blessing and fullness of life to the Christian."

The subject of stewardship should be given careful consideration by all who follow the Master in life and deed, and who would be true to the great commission to "go into all the world and carry the blessed Gospel."

November 5 is the date of our canvass. Upon this date our committee will call upon you, and will you not before that time carefully and prayerfully consider the pressing needs of the field and the call that comes to us through the ever opening doors for service, and be ready to consider with them the amount of your contribution.

We are suggesting that our non-resident members forward the amount that they will pledge for the year to our treasurer, Mr. H. R. Loofboro, or our correspondent, Miss Mae Mudge, that we may know the results of our canvass.

"Let us go three days journey into the wilderness that we may sacrifice there."—Ex. 3: 18.

C. L. HILL.

SECOND ALFRED PASTOR'S LETTER

Oct. 1, 1923.

Members and Friends of the Second Alfred Church:—

Sabbath morning, Oct. 13, is the time for the Lord's Supper and roll-call. Let every member either be present or send a message to be read in response to his name.

We welcome the Semi-Annual Meeting of the churches of the Western Association to our church Nov. 2-3. A strong program is prepared including addresses by Director A. J. C. Bond, Secretary Wm. L. Burdick, Editor T. L. Gardner, returned missionary H. Eugene Davis, and County Bible School Superintendent W. L. Greene. There will also be separate meetings for children Sabbath forenoon and afternoon.

The present Five-Year Forward Movement Program of our denomination will close June 30, 1924. The last four conference years we have contributed to that movement \$768, \$1,145, \$1,358, and \$1,577. Let us do better than ever this year. Subscribers whose five-year pledges began Jan. 1, 1920, are to be released from the last half of their fifth year, so that they may begin their new pledges with the rest of the denomination on July 1, 1924. Through the Forward Movement our denomination is accomplishing more than ever before. Let us remember its aim: "Better Folks."

In addition to the Monday evening preaching service at the school house in East Valley the

pastor is developing a meeting for children and young people along Christian Endeavor lines. Mrs. Edna Lewis and Mrs. Celestia Woodworth, with their corps of devoted teachers, are improving the children's department of the Sabbath School. Miss Ruth Claire is showing herself to be well adapted to her new work as superintendent of the Junior Society of Christian Endeavor. The Intermediate Society of Christian Endeavor is undertaking the "Friends for Christ" two-year program. We wish parents would appreciate the opportunities which our church offers children and young people and encourage better attendance.

The Union Industrial Society is to be congratulated upon the work of recarpeting and repapering the church and doing some interior painting.

The Intermediate Endeavorers plan to repaper the room above the vestry.

The pastor and family appreciate the three weeks vacation in August, with special thanks to the Intermediate Society of Christian Endeavor for conducting the Sabbath morning service Aug. 11 and also for the gift of \$5.00 to spend on the vacation.

The pastor feels it a distinct loss to our church that so many families do not have "The SABBATH RECORDER." How can we pray for our denominational workers, if we do not know about them? At this time of the year when we are making up our magazine subscriptions, let us not omit the most important—"The SABBATH RECORDER."

Let us commend our young people who are fitting themselves for definite service within the church. We should also remember the needs of the larger field outside our own church. Pray ye the Lord of the harvest that he send forth laborers into the harvest. Pray and work that many who have not definitely pledged their allegiance to Christ may be led to do so.

Yours in Christian fellowship,

WM. M. SIMPSON, Pastor.

"A business can offer the best value in merchandise, but discourtesy on the part of employees will discount every effort made by the management to build a success. Civility is of greater consequence than merchandise, and all it costs is the desire on the part of the employee to treat others as he or she would have others treat him or her."

NOTICE OF SEMI-ANNUAL MEETING

The semiannual meeting of the churches of the Western Association will be held Friday and Sabbath Day, November 2 and 3, 1923, at the Second Alfred Church, Alfred Station, N. Y.

J. N. NORWOOD,

President.

MRS. W. M. SIMPSON,

Secretary.

MISSIONS

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

EVANGELISM: ITS MESSAGE

REV. ALVA L. DAVIS

(Address given on Missionary Day at the Seventh Day Baptist General Conference, North Loup, Neb., August 24, 1923.)

Evangelism is a great word, and one that vitally touches every department of church work. I do not need to define evangelism. That is the subject of the afternoon's program.

It is not my purpose to discuss social evangelism, or educational evangelism, or revival evangelism. Neither shall I attempt to contrast evangelism for youth with evangelism for adults. For whatever form evangelism may assume, the unit remains constant. It is the individual. Evangelism is the divine work of leading individual men to a saving knowledge of Jesus Christ as the Son of God, the Savior of men. It is a message of redemption, of hope, of holy living, a message of a triumphant, victorious life through Jesus Christ.

If we do not believe that Jesus Christ is the Son of God, that he is the Savior of the world, and that men and women without Christ are lost, then evangelism is a meaningless thing, and it is a waste of time for us to try to win people to him. The enunciation was, "Thou shalt call his name Jesus; for he shall save his people from their sins."

Rather than discuss evangelism in a general way, my address shall concern itself with some of the neglected, or obscured, truths of evangelism—truths which are vitally essential if our messages are to carry conviction and power, and be sealed with the approval of our heavenly Father.

1. Evangelism is a message of hope, for it is the message of the Incarnation.

I am neither a theologian nor a scientist. Yet, I am something of both. And I yield place to no one in a keen, sincere desire to be rational. I am glad to study and investigate, to sit and weigh and

try. And while I stand on the earth I am not going to confine my eyes so closely to the sticks, the stones and the mud at my feet that I shall be blinded to the illimitable blue beyond me. Never shall I allow myself to be so engrossed in the facts of the material universe that I shall rob my life of the greater, finer, more glorious facts of music, poetry, art and religion.

Tell me, if you wish, that there is nothing in the wire when your message throbs through it; that there is no life in the flower when it grows, buds, and blossoms in sparkling loveliness; that the child that throws its arms about your neck and whispers love in your ears is but a senseless automaton,—tell me all these foolish and senseless things, but never, never attempt to dim or minimize the transcendent fact of the Incarnation.

The world before Christ came, as the world is now, was so crowded with bitterness, with bitterness beating upon mirth and joy, with hate grappling with love, with pain driving away comfort, that God condescended to come down to earth. "The Word was made flesh." The incarnation means love, ultimate, final love. Love so real, so deep, so true, that God became man for our sakes. Thus into fearful, trembling sorrowing, defeated men God brought hope. "Now the God of hope fill you with all joy and peace in believing." (Romans 15:13.)

2. Evangelism is a message of Redemption.

The prophets present us a suffering Christ, "despised and rejected of men; a man of sorrows and acquainted with grief." The New Testament is largely a record of the Incarnate Word achieving the task of saving mankind through his dying.

Profoundly thankful should we be for the new light Christ gave us on the Fatherhood of God, for the nobler conceptions of the kingdom of heaven, for the solace of the Sermon on the Mount; but let us remember that at the heart of evangelism is placed the Cross of Christ, that the age-long purpose of redeeming love culminated on Calvary. The four Gospels teach that Christ died; the rest of the New Testament that he died for our sins.

I know that by some the Cross is obscured; that to many it seems to have little significance; and that from many pulpits the Atonement has been practically banished. In other pulpits, where it is named, reference to it is so shadowy and meager, they afford little hope or consolation for the sad, the weary, the unclean, the sinful. Neither the blessing of God nor the attention of men follow such utterances. Doctor Cadman has well said: "The minister of the Gospel, who halts at the Cross and stumbles over its offense, may be an ethical or social instructor, but a herald of God and an ambassador of Christ he can not be. The reconciliation, which is the essence of the Incarnation and of the evangel, is not found in his efforts."

Sometimes one feels a little lonely when he stands by the Cross and sees how many have forsaken it. But the Cross of Christ is the power that wins. By that sign we are to conquer. The evangel of Jesus, of Paul, of the early Church, is "Christ and him crucified." That is still our message. "God was in Christ reconciling the world unto himself."

Said the great Apostle: "I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth." God forbid that we shall ever be ashamed of that message. Love is the power that operates through the Cross; and the Cross means love carried to the point of utter sacrifice for those loved. May we give the Cross a fuller recognition and a nobler expression.

3. Evangelism is a message of the second coming of the Lord.

The pages of the New Testament are aglow with the glory of a coming consummation. It holds a large place in the gospel message. It dominates the literature of the early church. "Behold he cometh!" "Even so come, Lord Jesus." They expected an immediate return of the Lord, and they died in the hope of that expectation. That is still an unfulfilled hope.

But Jesus' words fail not. He said the temple would be destroyed—and it was. He said he would be crucified—and he was. He said he would rise from the dead—and he did. He said he would send the Holy Ghost—and he came, and the

church was baptized with power. He said: "I will come again." I know of nothing in science, Scripture or common sense which leads me to doubt that promise. The kingdom of God is coming. It is on the way—a gradual process. And the King, the ruler over that kingdom, is coming—and that is to be sudden. "Of the day or hour knoweth no man."

Cromwell thought he would come in his day. Luther, four hundred years ago, thought one hundred years would end human history, and usher in the King. Time has been set again and again for his coming. But never mind about the "times," and the "seasons." Jesus is not limited. He can come again, for he is a living Christ. And when he does come he will fulfill a remarkable prophecy. "This same Jesus, which is taken up from you into heaven, shall so come again in like manner as ye have seen him go into heaven."

The second coming of Christ has been the great consummation on which Christians have stayed their souls through the centuries. It is embodied in our hymns of hope. It is the climax of our Christian creed. It is the sublime motive for evangelistic and missionary endeavor. Wherever and whenever this belief in the Lord's personal return has gotten hold of men's hearts, it has exalted the authority of God's Word, lifted high the Cross of Christ, separated believers from the world, and sent laborers forth with power to work for the salvation of men.

To my mind nothing will do more to stabilize this poor old world and bring order out of chaos, nothing will have greater influence in restoring to the church of Jesus Christ her lost power than fearlessly preaching the evangelism of the second coming of the Lord.

4. Again, Evangelism is a message of repentance.

John began his work by calling men to repentance. "Repent ye, for the kingdom of heaven is at hand." Jesus came calling men to repentance. "Repent ye, and believe the gospel." As the twelve disciples went forth we are told "They went out and preached that men should repent." Peter at Jerusalem declared that men should "repent and be baptized." Paul said: "Now he commandeth men everywhere to repent." The Risen Lord

said that "repentance and remission of sins should be preached in his name among all nations."

The keynote of evangelism is repentance. Turn from your evil ways; turn from your indifference and sins, from all that leads you away from God. Turn to him as Savior with full purpose of doing his will. That is repentance. In short, it is the acceptance of the gospel message.

Brethren, Seventh Day Baptists have a message for the world at this hour. It is our message to preach a full, complete gospel which is loyal to the old Book. It is ours to tell men and women of the love of Jesus Christ, the Incarnate Son of God; that he died for their sins, and that there is redemption through faith in him; that he is coming again to consummate the salvation which he has begun in their lives, in redeemed, risen, glorified bodies, like unto our glorious Lord's.

I know we hear much cheap talk these days about changes wrought by the World War, changes which make necessary that the Church shall have not only a new program, but a new message for winning men to Christ. Our program and methods of work must of necessity change, but God's message remains constant. It is well to remember that the war did not change the Bible, nor human nature, nor the fact of sin or its remedy, nor the need of Christ in every life. Nor did the war change the results which always follow when the old gospel is presented loyally and faithfully by his Church.

It is to this type of evangelism, brethren, I believe God is calling us as a people. Will we honor him by heeding his call and obeying his voice? "Bring ye the whole tithe into the store-house . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

"Mr. F. S. D., Cedar Rapids, Ia., passing through this city last night, en route on an automobile tour, lit a match to see if his gas tank was empty. It was not. Age forty-seven. Cedar Rapids papers please copy."—*Chicago Tribune*.

THE IDEALS OF MILTON COLLEGE

PRESIDENT ALFRED E. WHITFORD

(Conference Address)

Milton College had its beginning in a select school which was first organized seventy-nine years ago. The school was the result of the interest and generosity of Joseph Goodrich who in 1844 gave to the people the use of a gravel building erected by him for school purposes that they might have the advantages of a school which would furnish instruction above that provided in the few common schools of that day. Four years later the school was chartered by the Territory of Wisconsin as DuLac Academy, and the citizens of Milton undertook a share in its management. The name DuLac Academy was never popular, and was never used beyond the charter and the correspondence of the officers of the school. In 1854 a larger group of the citizens of Milton secured a new charter from the legislature of Wisconsin, naming the institution, "The Milton Academy." From this time on the school grew rapidly until a time soon after the close of the Civil War when the institution was doing the work of the modern Junior college in addition to the regular academic courses in preparation for college and for the teaching profession. Accordingly, after due consideration application was made to the State for a college charter. The act of incorporating Milton College passed the legislature in February, 1867, fifty-six years ago.

During the entire time from the beginning of the school at Milton until the present time, the names of three men stand out prominently as the executives of the institution. They are Ambrose C. Spicer, who served as principal seven years from 1851 to 1858, William C. Whitford, who was principal and then president forty-four years from 1858 to 1902, and William C. Daland, the much beloved president for nineteen years from 1902 to 1921. During William C. Whitford's incumbency as president of the college from 1867 to 1902, a period of thirty-five years, the bachelors' degree was conferred on 151 persons, while 186 bachelors' degrees have been granted in the twenty-one years since Dr. Daland took the presidency in 1902.

These figures and other facts indicate what is true that the institution has passed

through a process of evolution from an elementary select school to a chartered academy, then to a college with a large preparatory department, and finally as the advanced work increased and the elementary work diminished the school has become exclusively a college. The preparatory department, later known as the Academy, was maintained until six years ago. For many years this department had the greater number of students, and many of those graduating from the college received their preparatory training in the same institution; but as the years have passed and the number of high schools has greatly increased, Milton College has become strictly a college of liberal arts with a student body of over 140 persons.

Everyone recognizes the distinctive character of the American Christian college. In this respect Milton College is not different from all such institutions, Milton came into being from a desire of local Christian people of all denominations to maintain a school where Christian ideals are upheld and where students are led while pursuing their studies to prepare themselves seriously for the duties of citizenship and of life. The Christian college is an important arm of the church in broadening the intellectual life of men and in preparing them for leadership in the great Christian program. Let us examine more closely the aims of the Christian college of liberal arts.

The business of a college is to offer a liberal education. What is the meaning of a liberal education? The word liberal originally meant the broadening of one's acquaintance with the great thought processes. At first grammar, logic, rhetoric, arithmetic, geometry, astronomy and music composed the liberal curriculum. As the centuries passed Greek and Latin literature along with these subjects formed the main content of a liberal course of study. Later physics and chemistry were added. In recent years biology and geology, and still later the social sciences, such as sociology, economics and political science swelled the list of subjects belonging to the liberal curriculum. This list is by no means complete, but it illustrates the fact that the more we discover of life, the more we crowd into the courses of study subjects which are considered fundamental. So numerous are the subjects in the present time, that it seems

impossible for a student to cover the wide field of knowledge without being superficial. The tendency is to confine the student's attention to a few subjects until in many cases the modern college course is no longer broadening.

In addition to this phenomenal growth of professional and vocational schools has added a new feature to the problem. Once men sought an education for the sake of learning and culture, now many seek learning as a direct means to a comfortable living. The prominence given to the bread and butter aim in education and the large number of schools which fit men professionally for their careers without any additional scholastic preparation are making it difficult for the college of liberal arts to maintain a consistent curriculum. Some students see no value in the study of the classics or of literature; they want the so-called practical studies that will prepare them for "real life," which probably means making money.

To my mind the fundamental aim of the arts college is to give a student the liberal outlook. Primarily the college is the place where the young person can learn to orient himself properly to his surroundings where he can find himself, where he can think out his own relation to God and the universe; or as some one has said, "The work of the college consists in helping young people to explore the essentials of human nature." William James once observed, "A college is a place where one learns to know a good man when one sees him." Every young person is more or less religious. There are few students who do not have some intellectual interest. They are peering into the future with reference to themselves and the world. All are given to day dreaming and seeing visions. Many are seeking God as the reasonable explanation of the mysteries of life. They are engaged in the serious business of formulating a theory of life.

In order adequately to satisfy this desire in men, a broad course of study in history and philosophy, in the language and the literature of former civilizations as well as those of the present time, in the exact facts of mathematics, in the beauties of art and music, in the social sciences, and in the methods and results of modern science is

(Continued on page 540)

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH,
CHESTERTOWN, MD.,
Contributing Editor

"The man who can convince Christian people of the close connection between the maintenance of Christian colleges and the prosperity and growth of the church will be a benefactor of the race."—*Timothy Dwight.*

PAUL E. TITSWORTH NOW PRESIDENT OF WASHINGTON COLLEGE

Vacancy Temporarily Filled by Dr. J. N. Norwood

Dr. Paul E. Titsworth, for nearly 20 years a member of our faculty and for two years Dean of the University, accepted, in the latter part of August, the presidency of Washington College, Chestertown, Maryland. As President Titsworth, he began his duties on the 4th of September.

This advance in Dean Titsworth's career was marked by a suddenness that surprised even his closest friends, for, although Washington College had been in communication with him since early summer, his friends did not definitely expect his acceptance.

Dr. Titsworth was born in Westerly, R. I., and received his college training at Alfred. Subsequently he studied at other colleges both at home and abroad, receiving his Ph. D. from the University of Wisconsin in 1911.

As instructor of modern languages, Dr. Titsworth began his teaching career at Alfred in 1904. In 1919 he became head of the English department. When Dean Kenyon retired in 1920, Dr. Titsworth was elected Dean. He filled this position with both dignity and efficiency mingled with a quiet kindness that endeared him to all who really knew him.

Alfred also remembers Dean Titsworth for the thoroughness of his instruction. Himself a thorough scholar, he has always considered true scholarship the aim of a college career.

The whole University has greatly missed Dean Titsworth since his departure, but everyone congratulates him on his promotion and extends to him the heartiest wishes for success in a new position of honor and responsibility.

Dr. J. Nelson Norwood, head of the History Department, has been appointed acting Dean by the Board of Trustees. Dr. Norwood has been noted for the excellency of his teaching and the charm of his personality. Both faculty and students are enthusiastic in supporting the acting dean and welcoming him to his new position.—*Fiat Lux.*

ALFRED ENJOYS BUMPER REGISTRATION

Upon the entrance of an unusually large freshman class and a total registration larger than the university has ever before known, it should be interesting to note a few comparisons over the figures of preceding years. At present, there are 110 freshmen registered in college while last year at this time, the largest number reached was 86. This represents an increase of 31%. Last year's total enrollment was 288, this year so far 320 students have registered making a percentage increase of about 11. These percentages grow steadily each year and although there is not a phenomenal rise, statistics show that Alfred University is constantly becoming more widely known and more popular.

The following list of students who have transferred from other colleges and universities will also assist in backing up the foregoing statement:

Castella L. Buck transferred from Elmira College—Sophomore.
Sascha F. Guiglia, transferred from University of Montana—Sophomore.
Richard W. Stickney, transferred from University of Buffalo—Junior.
We Wei Tsou, transferred from Ohio State University—Junior.
Elayne Wardner, transferred from University of Buffalo—Sophomore.
Pauline E. Weir, transferred from Elmira College—Sophomore.

Registration by classes is as follows:

Graduates	3
Seniors	56
Juniors	67

Sophomores	67	
Freshmen	108	
Specials	10	
Total		320

—Alfred Sun.

The latest reports give the entire enrollment for the college as 339 with a Freshman class of 115.

EXECUTIVE BOARD MEETING

The Executive Board of the Seventh Day Baptist Education Society met at Alfred, N. Y., October 14, 1923.

Members present: William C. Whitford, J. Nelson Norwood, Frank L. Greene, Boothe C. Davis, Mrs. Boothe C. Davis, W. Eugene Phillips, Alpheus B. Kenyon, Mrs. Dora K. Degan, A. Clyde Ehret, Clifford M. Potter, Samuel B. Bond, Curtis F. Randolph, Arthur E. Main and Earl P. Saunders.

President William C. Whitford presided. Prayer was offered by Alpheus B. Kenyon.

The Treasurer presented his quarterly report, which was adopted. An abstract of the report follows:

I. REVENUE	
<i>Receipts</i>	
Balance on hand July 1st	\$ 96 99
Interest	734 20
Collections at Conference	47 01
Forward Movement funds	671 64
Twentieth Century Endowment	8 37
Rent from Merton Burdick farm	90 21
	\$1,648 42
 <i>Disbursements</i>	
Alfred University	\$ 487 46
Milton College	206 09
Salem College	208 67
Theological Seminary	441 37
Treasurer's salary	25 00
Transfer to Principal	2 14
Sundry items	33 98
Balance on hand Sept. 30th	243 71
	\$1,648 42

II. PRINCIPAL

<i>Receipts</i>	
Balance July 1st	\$ 248 59
Certificate of Farmers Loan & Trust Co. 1,000 00	
Transfer from Revenue	2 14
	\$1,250 73

<i>Disbursements</i>	
Bond, Province of Ontario	\$ 992 40
Balance, Sept. 30th	258 33
	\$1,250 73

Present Endowment\$52,878 15

Voted to approve the payment by the Treasurer of the amounts due the several schools, as shown in the above report.

A letter from the Council of Church Boards of Education, asking for a contribution from this society to help carry on the work of the council, was read by the President.

It was voted to contribute \$100 for the purpose above named.

Voted to lease the Merton Burdick farm for gas to the Five Corners Gas Company.

On account of the removal of our Corresponding Secretary, Paul E. Titsworth, from Alfred, Arthur E. Main was chosen Assistant Corresponding Secretary.

E. P. SAUNDERS,
Recording Secretary.

Perhaps there are worries which are necessary. If so, they are few. If the wolf of hunger is howling at the door, worrying about him will not keep him out. If position is unsteady and employment precarious, worrying will neither secure the tenure of the old place nor make a new engagement easier to obtain. If disaster is expected to lover, or relation, or helper, or friend, worrying will never ward it off. If the heavens are expected to fall, worrying over the anticipated tumble will not prop things up. If tempests are brewing, or conflagrations about to rage, worrying will neither stay the storm nor quench the violence of the flames. The worrying people have all their trouble for nothing, and worse than nothing. They lose the sunshine of life by insisting on groping in the shadow, while, by preferring to flounder in the mire of mental and spiritual dyspepsia, they debar themselves the privilege of walking the King's highway of joy, which is provided for the trusting souls who cheerfully wait on the Lord and believe his promises.—*Christian Work.*

"Put the same amount of interest put into your work that you put into your play, and you will win."

WOMAN'S WORK

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

AN OLD BOOK SHOP

**Memory Looks Up From Each Counter and
Dreams Dwell in Darkened Corners**

MARGARET E. SANGSTER

Fourth Avenue, from the Bible House to Union Square, is bordered—on either side of the street—with old book stores. Just as some sections of the city are given over to the wholesale manufacture of silks, just as other parts are filled with publishing houses or factories or printing plants, so is this territory—scarce six blocks long—given over to books. There are shops where a single volume may be bought; where a shabby set, bound in limp leather, may be sold. There are other shops so pretentious that they purchase, outright, whole libraries. And sell, all at once, a thousand books.

Dusty are most of the shops. And dim. Lighted scantily with a single electric light bulb, hanging from a worn cord. With never a window and only a flicker of light creeping in through the door that opens upon the street. By that flicker of light may be seen tables, many of them, upon which books have been tossed, usually, in a haphazard manner. History and novels, poetry and science, cook books and technical books, primers and books that dwell upon the ultra-modern lines of thought. All sorts of volumes, jumbled together. Waiting wistfully for the tender fingers of some booklover to touch lightly, here and there. To lift a book with gentle care. As one would touch the arm of a very old person—or as one would lift a wee baby.

For here, in these book shops, can be seen real booklovers. Not the sort of people who hurry into a department store to purchase something that will make easy summer reading. Or a book for a gift—a book that may be bought with little thought. In these book shops one can see folk, often, who go without food that they may own some loved volume. Or young scholars, burning with

the eager flame of desire to learn. Or school children, who hunt for textbooks. And—occasionally—some well dressed individual who searches for a book that is out of print, and inaccessible.

It is fun to wander, sometimes, into the dimness of one of these Fourth Avenue book shops. To rub elbows with the shabby men and women who linger above the tables; who poke, eagerly, into dusty shelves. For, glancing about one may notice that dreams dwell in each darkened corner. And that memory looks up, misty eyed, from every crowded counter.

Here is a blue and gold edition of Tennyson. What if the blue is faded; what if the gold seems tarnished? And what though the print, inside of the book, is small and faint? It is like the book that was given to a certain little girl, many years ago, because her school attendance was perfect. For a month—or was it six months?—she was always early and proficient in her studies. And here is an ancient book of fairy tales, smudged—on nearly every page—with the marks of wee, grimy fingers. A book of fairy tales like the one that a certain grandmother took from the box of her childhood and gave to an eager-eyed youngster.

And here is the very early reader, with its never ceasing legend of the dog who ran after the cat and the cat who ate the rat—do you remember? The same reader that we struggled through, so painfully, during the first unaccustomed days of school. Here is a volume of ancient history, not very vividly written. With crude sketches drawn along the margin on each page by small restless hands. And there—under the dustiest pile of all—is the first love story that we ever read. Do you remember how we thrilled to the staid sentences, how we read our own hopes and fears into each slender line? How it pictured the hero with flashing dark eyes, and a mane of coal black hair, and a slightly cynical smile? How our ideals have changed, since that day, so long ago, when we sat under the tree with the spreading green branches, and munched a rosy red apple, and read on and on. Until the shadows slipped between the branches and the voice of a loved one called us in to dinner.

There, on that highest shelf, is a book of sermons. Written by a pastor that we knew and loved—written by a splendid man who has been called Home. And next to it is a thin little book, privately printed, by some deluded author who hoped to make many dollars out of it—and lost them, instead. It stands beside a worn treatise upon the care and feeding of children—with a special chapter upon childish ailments—whooping cough and malaria, and bronchitis, and measles. Just such a book our mother used to refer to, worriedly, whenever we complained of feeling tired and not wanting our nice supper. We can see her, sitting by the window with the book in her softly dimpled hands. . . . Oh, yes, the book shop is filled with memory—with dreams that bring both gladness and tears.

One can not help wondering if the other people in the shop are finding the same dreams and memories. But, glancing swiftly up and down the silent rows, the question is answered before it is really asked. Of course they are! Else why is the man in the old-fashioned cloak wiping his suddenly dimmed spectacles? And why is the woman in black hugging the book of yesterday's song to her heart? Yes, the question answers itself—before we have had time to wonder!

I have told you of other stores, in other articles—pawn shops, antique stores, accordion shops. But never have I told you of any stores that tug so at the heart as do the old book shops that border Fourth Avenue. Shabby little shops, most of them—although large deals are made in some of them—from the outside. And shabbier, more worn and much more dusty, from the inside. But shops that hold, ever, the breath of a sweet sentiment, and the music of the long ago.—*Christian Herald*.

MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Board met at the home of Mrs. H. N. Jordan October 1, 1923. Present were the President, Mrs. West, Mrs. J. H. Babcock, Mrs. W. C. Daland, Mrs. M. G. Stillman, Mrs. H. N. Jordan, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Mrs. J. F. Whitford, Mrs. Edwin

Shaw and two visitors, Dr. Anne L. Waite and Mrs. D. N. Inglis.

Mrs. West read Psalm 105, and Mrs. Stillman led in prayer. The minutes of the September meeting were read. The treasurer read her quarterly and monthly reports and they were adopted. She read a letter from Mrs. T. J. Van Horn.

Mrs. Babcock reported receiving a check from the treasurer for the Foreign Missions Conference Reports.

She presented copies of the book "Save America," and the pamphlets "The Missionary's Wife," and "National Christian Council of China," for the Board's inspection. Mrs. A. E. Whitford reported that H. Eugene Davis occupied the Woman's Hour at the recent Northwestern Association at Battle Creek, with accounts of the Girl's School in China. Later Mrs. Whitford met the women in conference concerning the Woman's Board Budget, and other matters, including "Open Doors" for new services. Voted that the Corresponding Secretary order printed the usual amount of stationery.

Minutes of the meeting were read, corrected and approved.

Adjourned to meet with Mrs. J. F. Whitford in November.

MRS. A. B. WEST,
President.
NELLIE R. C. SHAW,
Recording Secretary.

SAVE AMERICA

The National Committee of One Hundred for Law Enforcement has issued an attractive and valuable book of 128 pages, in which is included an astonishing amount of verified material pertaining to the present breaking down of law; especially along the line of prohibition. Elizabeth Tilton, Legislative Chairman of the Congress of Mothers and Parent-Teacher Association, is the editor. Perhaps no woman in America is better qualified to prepare such a book. She is well known through her articles in *The Survey*, and by her national service in charities and corrections.

In addition to the department on law enforcement and ammunition, Mrs. Tilton has secured articles by the following writers, Kathleen Norris, Ida Tarbell,

Honorable Mabel Willebrandt, Mary Anderson, of the Woman's Bureau of Labor, Lady Astor, Prof. Henry Farnam of Yale, Mrs. Pennybacker, Prof. Albert Bushnell Hart, and we must not omit the most valuable articles of all by Mrs. Tilton herself on The Battle for Race Survival, America's Natural Faults, Depths and Shallows, and Personal Liberty.

Part IV of *Save America* presents methods for using the book and gives a series of programs including debates and a pageant which may be used in any church, club, educational or patriotic group.

We urge women this year to concentrate upon this effort and distribute copies of this book, securing its study everywhere in meetings and lecture courses throughout the country. Price 25 cents per copy, including postage. The book may be secured from the temporary headquarters of the Committee, 302 Ford Building, Boston, Mass.

WORKERS' EXCHANGE

The Battle Creek Ladies' Aid Society has not been idle during the past year although we have fallen far short of what we wished we might do. While we have lost some of our valued workers through their removal to other places we have added new members who are also faithful to the cause.

We have been saddened by the illness of our beloved president, Mrs. Martha H. Wardner, but cheered by her courageous spirit as, from her bed of pain and weakness she still directs many of the activities of the society. A visit to her room in the Sanitarium Annex is a source of inspiration of which we gladly avail ourselves often.

Financially the year ending June 30, was one of our best, the sum of \$484 having been raised. Of this amount the Church Building fund received a share, other objects aided being the purchase of screens for Lieu-oo Hospital, the church's quota for the Forward Movement, local relief work and gifts to workers.

We have as in former years co-operated with the Y. W. C. A. having repre-

sentatives on the Publicity and Program Committees. The SABBATH RECORDER has an honored place on their reading table and seems very welcome. Two members of our society also represented the church in the City Charitable Union. Last November we entertained the Worker's Council of the City Sabbath School Union and have held several socials and receptions.

And now, with the first quarter of the new Conference year past, we are pushing our plans to make ours a more efficient factor in the work of the kingdom.

We were greatly encouraged by the meeting with our church of the Northwestern Association, especially by Mrs. Whitford's talk about the plans of the Woman's Board. Won't it be fine if at the end of the year we shall have lived up to the slogan they suggest: "A Woman's Society in every church and every woman a member." Is it asking too much?

MARY V. EVANS,
Press Committee.

251½ N. Washington Avenue,
Battle Creek, Mich.,
October 2, 1923.

"I once met a scholar," said Bishop Whipple, "who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he would have become an infidel but for three things.

"First, I am a man. I am going somewhere. Tonight I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon darkness. They shall not take away the only guide and leave me stone-blind.

"Second, I had a mother. I saw her go down the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that this was not a dream.

"Third, I have three motherless daughters (and he said it with tears in his eyes); they have not a protector but myself. I would rather kill them than to leave them in this sinful world if you blot out from it all the teachings of the gospel."—*Calendar, Salem Church, New Rochelle, N. Y.*

YOUNG PEOPLE'S WORK

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

COURAGE NEEDED

Junior Christian Endeavor Topic for Sabbath Day,
November 10, 1923

DAILY READINGS

Sunday—Courage to testify (Acts 5: 17-29)

Monday—To endure (2 Tim. 2: 1-10)

Tuesday—To rebuke sin. (Ezek. 2: 1-10)

Wednesday—To change one's mind (Acts 9: 20-31)

Thursday—To stand for the right (Gal. 2: 9-21)

Friday—To follow fully (Luke 9: 57-62)

Sabbath Day—Topic, Courage Needed To-day:
For What? (Josh. 1: 1-9)

A THOUGHT FOR THE QUIET HOUR

Many times we need courage to stand by our convictions. We as Seventh Day Baptists have the Sabbath truth which we thoroughly believe, and our mission is to teach it to the world. The world needs to return to the only true Sabbath which our Lord created and sanctified. The best way in which we can show this to the world is by keeping the Sabbath right; by being loyal to it wherever we are, and under whatever conditions we are placed. If we believe the seventh day is the Sabbath let us be loyal to it, and not drift with the world, as many of our people do when away from its influence. This is one way in which we need courage.

LYLE CRANDALL.

THREE KINDS OF COURAGE

There's the courage that nerves you in starting to climb

The mount of success rising sheer;

And when you've slipped back there's the courage sublime

That keeps you from shedding a tear.

These two kinds of courage, I give you my word,
Are worthy of tribute—but then,

You'll not reach the summit unless you've the third—

The courage of try-it-again!

—Roy Farrell Greene.

PLUCK WINS

Pluck wins! It always wins! though days be slow
And nights be dark 'twixt days that come and go.
Still pluck will win; its average is sure;
He gains the prize who will the most endure;

Who faces issues; he who never shirks;
Who waits and watches, and who always works.
—Anon.

The Brave Man is not he who feels no fear,
For that were stupid and irrational;
But he whose noble soul its fear subdues,
And bravely dares the danger nature shrinks
from.
—Joanna Baillie.

IT COULDN'T BE DONE

Somebody said that it couldn't be done,
But he with a chuckle replied
That "maybe it couldn't," but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in with the trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it!

Somebody scoffed; "Oh, you'll never do that—
At least no one ever has done it,"
But he took off his coat and he took off his hat,
And the first thing we knew he had won it.
With the lift of his chin and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done—and he did it.

There are thousands to tell you it cannot be done,
There are thousands to prophesy failure;
There are thousands to point out to you, one by one,

The dangers that wait to assail you.
But just buckle in with a bit of a grin,
And take off your coat and go to it;
Just start in to sing as you tackle the thing
That "can not be done"—and you'll do it.
—Edgar A. Guest.

BETTER SOCIALS

Little Genesee, N. Y., Sept. 17, 1923.

DEAR ENDEAVORS:

This is a unionizing age. We unionize not only to help ourselves, but the other fellow. Why not unionize our socials? In one of our current magazines just issued, there appeared this statement, "Eight hour husbands with sixteen hour wives had better begin unionizing at home." *Eight Hour Societies*, you who are finding time to plan and arrange for holding splendid socials, begin unionizing and help your weaker sister societies of our denomination which are struggling along week after week, month after month with few ideas, with little interest, possibly little time to plan helpful inspirational socials.

How can we unionize? The Social Committee Chairman may send to the Bureau of Social Information (located for the coming year at Little Genesee,

N. Y.), a detailed report of all worth while socials you or any other member are permitted to attend (possibly under the directions of some other society), or better still, those with original ideas of your own, which you may hold during the year.

The old proverb runs "If you have a kindness shown, pass it on," revised, "If you have a good time, pass it on."

The Information Bureau will do its best to give aid from its limited supply of socials, but to have a live, attractive, helpful, up-to-date bureau, it must have a constant supply of information. What is your society going to contribute during the coming year? Get your "original thinking" members to work. Hold their social, but do not neglect to pass it on. A little play or pageant held in connection with a social or a C. E. meeting would be splendid.

Let's put into every good-time social held this year, an educational feature, and a few moments for devotional thought. In other words, make them all Standard Socials.

Aim for 1923-1924:

Socialize, Standardize, Unionize.
Yours for better Socials,
EDNA BURDICK SANFORD.

P. S.—Only two societies won Standard Social Pennants last year. If you do not fully understand about credit given for Socials and Pageants, just write to Bureau of Information.—E. B. S.

JUNIOR WORK

The 1923-1924 goal which every Junior Superintendent should have received by this time along with a letter about this year's work contains under No. 8, credit for regular memory work done during this conference year. Below is a suggestive list to choose from and the credits will be given according to the number of verses or the number of songs learned by at least one-half of the active members.

Bible alphabets (such as the Bible chain, Bible-biography, promises, praise, and missionary alphabets).

Bible chains (verses grouped under appropriate headings).

Bible promises (printed on cards to be strung together).

Bible gems (with suitable cards and stickers).

Beginner's memory passages.

Five-year program for Junior work (consisting of verses, passages of scripture, chapters, Junior pledge, Ten Commandments, Beatitudes, Shepherd psalm, Lord's prayer and the books of the Bible).

Scriptural memory hangers (including the Beatitudes, the 103rd, 121st, 21st, 23rd, 24th psalms, Ten Commandments, Lord's Prayer and 4 standard hymns).

Songs and hymns for special occasions (such as birthday, welcome, collection, prayer, motion, and missionary).

Standard hymns.

Ten Commandment number cards.

Memory prayer.

Junior S. D. B. rally song.

Practical passages in the Old and New Testaments.

There are only about 50 boys and girls out of nearly 500 Juniors keeping the Child's Quiet Hour. The Child's Quiet Hour requires only five minutes of their time each day and is one of the best ways of training them to read their Bibles and also to study them. After the boys and girls have signed the cards they must not be allowed to forget its requirements and so your Junior superintendent is preparing a set of Quiet Hour plans and work for the coming year. They will be gladly forwarded and suggestions given.

Another thing stressed in the goal this year is devotional work. Prepare your socials and be sure to set aside at least five or ten minutes for hymns, prayers and talks on Junior work. Begin every business meeting with a song service and prayers by the Juniors and the helpers. Teach the Juniors to offer sentence prayers in their regular meetings, many times short memory prayers work in well, but these should be used merely as starters and not to take the place of the Juniors offering original prayers. Thus will you be teaching and training the boys and girls to get accustomed to talk with God about the things they want and the things they are thankful for either in their play, their work or their Junior meetings.

Then, don't forget to get the boys and

girls interested in missions and missionary work through mission study classes and missionary giving. The foreign mission topic for this year is "Japan" and the home subject "Training America Through Her Boys and Girls." Splendid books of information and stories, leaflets, pictures, cut-outs, etc., can be obtained for the work.

Let's all join in to make this the busiest and hardest year of Junior work we have ever done.

ELISABETH KENYON,
Junior C. E. Superintendent.

MINUTES OF YOUNG PEOPLE'S BOARD MEETING

Battle Creek, Mich.,
Sept. 24, 1923.

A call meeting of the Young People's Board convened in the College Building of the Sanitarium at 8 o'clock.

The president called the meeting to order.

Rev. E. M. Holston offered prayer.

Members present: Dr. B. F. Johanson, Rev. E. M. Holston, Mrs. Ruby Babcock, Mrs. Frances F. Babcock, Miss Frances E. Babcock, E. H. Clarke, C. H. Siedhoff, L. E. Babcock, Aden Clarke, Lyle Crandall, Allon Van Noty, Dr. L. S. Hurley, Ivan Tappan, Dr. H. M. Pierce, Marjorie Willis.

Visitors present: Mrs. Edith Hurley, Mrs. Winifred Clarke, Mrs. D. K. Howard, Rev. R. B. St. Clair.

A communication was read from Rev. A. L. Davis, President of Conference, requesting that the budget of the Board for 1924-25 be submitted to the Commission before the December meeting of that body.

Voted that the President appoint a committee of one to consider this matter.

Mr. E. H. Clarke was appointed as such a committee.

The corresponding secretary reported further correspondence received as follows:

A letter from Hurley Warren in which he accepted the office of Quiet Hour Superintendent.

Mrs. Edna Sanford, Social Fellowship Secretary, reported having sent out a bulletin and a social to each society.

Miss Bertrice Baxter presented some

new ideas in Christian Endeavor Committee work which are being used in California.

The Secretary was authorized to investigate these suggestions further.

The Secretary was also authorized to correspond with the Intermediate and Quiet Hour Superintendents in regard to the organization of their work.

The president appointed the following Committees:

Nominating Com.: L. E. Babcock, chairman, D. M. Bottoms, Marjorie Willis.

Conference Program Com.: Mrs. Frances F. Babcock, Mrs. Ruby Babcock, C. H. Siedhoff.

Christian Endeavor Week Com.: I. O. Tappan, Dr. L. S. Hurley, Frances E. Babcock.

Voted that the President appoint a Junior Intermediate Committee.

Mrs. Frances Babcock and Miss Marjorie Willis were appointed.

It was moved at this time that the president and the corresponding secretary of this board be asked to co-operate with the field committee of the Sabbath School Board to plan the work of the joint field secretary.

This motion was adopted.

Voted that Rev. E. M. Holston be asked to continue his work with the Life Work Recruits. Rev. Mr. Holston explained his plans for furthering and enlarging the recruit program during the coming year.

Mrs. Ruby Babcock presented the SABBATH RECORDER Reading Contest. After an extended discussion of various unfinished points, it was voted that the details of this contest be referred to a committee with power to act. This committee consisted of: Mrs. Frances F. Babcock, Rev. E. M. Holston, Mrs. Ruby Babcock, Dr. B. F. Johanson, C. H. Siedhoff.

The corresponding secretary asked for suggestions for the young people's daily meetings at Conference next year. She presented a tentative plan which was discussed. Any further suggestions would be gladly received.

Rev. E. M. Holston reported some interesting and encouraging facts about his trip to Welfon, Denver, and Boulder. In this connection he reported a new Inter-

mediate Society organized at Albion, Wisconsin.

Rev. R. B. St. Clair was present at this meeting and gave a report of the live and growing Christian Endeavor Society in Detroit.

Reading and correction of the minutes.
Adjournment.

Respectfully submitted,
MISS MARJORIE WILLIS,
Recording Secretary.

WHY I BELIEVE THE BIBLE

LESTER G. OSBORNE

(Conference Paper—Young People's Hour)

Every writer of fiction aspires to have his book rated as one of the "six best sellers." During my stay in Berkeley this summer, I had a talk with the proprietor of the best book store in that part of the country. I found out some very interesting things. What the best seller today is I do not know. This book dealer said that the biggest book this year would be "Babbitt," by Sinclair Lewis, which is going over 400,000. Last year "Main Street," by the same author, sold over 450,000. At this rate the six best sellers each year would total something less than 3,000,000. And every year, for each copy of a best seller, there are ten copies of the Bible distributed. Of these about half are actually sold, and the other half distributed freely.

The Gideons, in their period of activity, have placed 500,000 Bibles in the hotels of the country. If these were stocked up, they would make a pile ten feet square and over one hundred feet high. Put end to end they would reach forty miles. All the Bibles sold in a year would make thirty piles like that, or end to end, would reach 1,200 miles. Double that for those distributed freely, and add the millions of Testaments, Gospels, and other "portions" and you will realize that the Bible is many times the "best seller."

The greatest writer of this decade is probably H. G. Wells. He had an idea that the Bible was inadequate, that we should have a new one. He wrote the "Outline of History," really a marvelous book. But this book has sold only about 150,000 since it was written.

Just think of it, over 40,000 Bibles sold for every day in the year. And this in

spite of all the attempts at destruction that have been directed against it. Thousands of persons have been killed for possessing a Bible, or for reading one. Huge piles of Bibles have been gathered up and burned. At the time of the Inquisition no effort was spared to destroy every copy. People were flayed alive, starved in prisons, had the flesh cut from their bones alive, suffered untold agonies for the sake of possessing a Bible. God's Word has stood the test of time, and is today the world's "best seller."

In a conversation with a young fellow the other day about the Bible, I asked him, "Did you ever read the Bible much?" "Well, no," he answered, "but I have read lots about it." What right had he to condemn a book which he did not know? If he had studied the Bible he would have found the following facts. In the first place it is not a single book, but a volume of sixty-six different books. All forms of writing go to make up this library. There are history, law, poetry, biography, prophecy, short stories. The Psalms contain the world's best poetry, Kings and Chronicles are authentic history, the Mosaic code is one of the most complete set of laws ever written. The Bible is studied in most of our colleges and universities as a model of literature.

He would have found among other things, that these different books were written over a period of sixteen hundred years, from 1500 B. C. to 100 A. D. Not many books last as long as twenty years, but the Bible as we have it has existed for hundreds of years. The King James Version alone is over three hundred years old.

The authors of these books, thirty-five to forty in number, come from all walks of life. Kings, priests, generals, doctors, lawyers, fishermen, students, even tax collectors had a part in composing this library. John was a humble fisherman, David a king, Matthew a hated publican, Moses one of the greatest generals in history. Many of these authors never saw each other or even read the others' writings. And yet, despite the fact of these sixty-six books being written over a period of sixteen hundred years by from thirty-five to forty authors, there is one theme running through all. We see Jesus Christ in every one. There are three hundred and nine quotations from the Old Testament in the New. Truly

"The New is in the Old contained,
The Old is by the New explained."

Can you imagine the kind of building that would be erected if an architect should hire a dozen carpenters and tell them to build? What kind of a building would it be? How different the result if the architect gave the men a plan. It is inconceivable that the Bible was written without a carefully worked out plan. And yet the authors didn't know each other, and never read all the other writings. 2 Peter 1:21 tells us the secret. "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." The Bible stands the test of unity. It is the word of God.

How many of you watch the weather reports to find out whether to plan that picnic or work the next day? How many times have you found that the weather forecast is right? If you will check up on the weather man you will find that he hits it about every other time. Any one can do as well, aided by the law of chance.

If I were to say that on October first this building would rise from the foundation and float across to the other side of town, you would say, "He's crazy." However, if I impressed you strongly enough you might come here on October first just to prove me wrong. And if while watching you should see the church slowly rise and move away you would be likely to believe me afterwards. I couldn't predict a thing like that, and no one can. The Bible does what no one has ever done, foretells without a miss.

Jeremiah writing about 630 B. C. told the people that if they did not keep the Sabbath holy, Jerusalem would be destroyed. Reading in the thirty-sixth chapter of Second Chronicles we find that about 587 B. C., over forty years later, Jerusalem was destroyed.

Do you know that nearly all the important events in the life of Christ are prophesied in the Old Testament? There are 122 prophecies of definite events in Christ's life in seventeen Old Testament books. And all the books are run through with the scarlet thread of salvation. In Genesis we find the promise that the world was to be blessed in Abraham's seed. Isaiah told that Christ would be born of a virgin, and Hoesa added that it would be in Bethlehem. Isaiah gave several names by which

Christ was afterwards called. Zechariah told how Christ would enter Jerusalem riding on the unbroken colt of an ass, and that he would be sold for thirty pieces of silver. And we get a picture of the crucifixion in the Old Testament. The Psalms tell us of the plotting of kings and rulers against him. We read in the Old Testament of the torture and reviling, of the soldiers casting lots for his garments, of his hands being pierced, of the taunts of the people. We read of the cry uttered when he was hanging there on the cross with the sins of the world, with your sins and my sins, bearing on him so that God had to turn away his face for a time. All these things hundreds of years before they happened.

Other prophecies have been fulfilled since Bible times. Read in Ezekiel 26 the fate prophesied for Tyre. Visit Tyre today and see the fishermen drying their nets on the ground that was scraped from the site of Tyre into the sea. Babylon is in heaps, Nineveh lies empty, Jerusalem is under the foot of the Gentiles. The children of Israel are scattered to the four corners of the earth! You will find them in any country where you may travel.

The Bible stands the test of fulfilled prophecy. Man's work? No! "Holy men of God spoke as they were moved by the Holy Ghost."

This good old Book has weathered other attacks besides those to destroy it in print. No other book has stood the fractional part of the attacks on its veracity that the Bible has. It has been compared to a huge anvil, wearing out or breaking every hammer that strikes it. One plea is, "I can't understand the Bible. It can't be true." The new star discovered the other day is so large that if one edge touched the earth the center would lie where the sun is. Can you conceive of such a body? And yet science, with its marvelous instruments has measured it. Of course they may have missed it some hundreds of thousands of miles, but in a body so large a few hundreds of thousands of miles do not amount to much.

Many a night I have lain out under the stars looking up at them. Picking out the farthest one I would imagine being there and looking that much farther and seeing more. And on and on. Where does it all

end? Our little finite minds can not grasp the wonders of the infinite.

Someone else says, "There are so many incredible things in the Bible." Scientists claim that by actual count of a fraction of the molecules in a cubic inch of gas there are in this cubic inch four hundred and forty-three billion billions molecules. Write that number down and try to imagine just how many that is. There are about one hundred million people in the United States. If each one were to give me ten dollars I would have one billion dollars. If each gave me ten billion dollars I would have one billion billion. To make a number of dollars equal to the number of molecules in a cubic inch of gas every one of the one hundred million men, women and children in the United States would have to give me four trillion four hundred and thirty billion dollars. And that is not all that these scientists tell us. Each one of these molecules has a diameter fifty times longer than an electron. If you can accept such a statement, anything in the Bible should be easy.

We are inclined to be worried over the attacks being made on the Bible by a group of so-called scientists at the present time. We are much concerned by all the new sects and "isms" that are springing up. A little story told by J. Halsey applies here. He tells of walking around an old church in Cudham, Kent. Noticing a portion of the roof decayed and propped up with timbers he investigated it closer. He found that it was not part of the original building but a modern addition that was decayed. He says, "We needn't fear for the ancient fabric of the Christian truth. The new-fangled doctrines will fall to the ground while the old gospel 'endureth forever'."

Where are Paine, Ingersoll, Voltaire and other infidels and atheists now? Forgotten! And the Bible is still the same book as before their attacks. And when this wave of "New Thought" has beaten itself to pieces on the solid rock of the Bible, this "Gibraltar" will stand firm and unchanged.

May I say in passing that our Bible is in accord with all proven scientific facts. True science, so far from disproving the Bible, has actually strengthened the proof. The evolutionary theory, that part of it which is striking at the very foundations of the Christian faith, is only a *theory*, and an *unproven* theory at that.

The Bible has withstood every attack on its veracity and has come through unscathed. No man-made book would stand such tests.

A young man furtively darted along the waterfront in San Francisco. His clothes were in rags. He hadn't a cent in his pocket. He hadn't eaten for two days except what he had begged. He was on his way to kill one who had wronged him and sent him to San Quentin for five years. Then he was going to drop off one of the wharves and go out with the tide. Something drew him to the lights of one of the reading rooms such as the Y. M. C. A. has for the sea-faring men. He entered the room for a moment's light and warmth before he went on. He sank into a chair and picked up the first book his hand fell on. He opened it and began to read. Soon he had forgotten all else save the book. After an hour of reading he went to the man in charge and asked him if he might have the book. He told the man his story, and how he had seen the truth and was truly a changed man. He went from the place the next morning clean from a bath and shave, a presentable suit of clothes on, a good warm breakfast in his stomach, and a letter to the foreman of a shop, with the promise of a steady job. All his old life had fallen away from him. He was a "new creature." What he had read to change him so was the first hundred pages of Wells' "Outline of History," telling in wonderfully picturesque language the rise of man from the lower orders. It was not! The book was the Bible, with its great message of salvation to "whomsoever will."

How many men, and women too, have you heard say that reading a book on mathematics, history, literature, or biography saved them from sin? Not one! On the other hand thousands attribute their salvation from sin to a mere chance reading of the Bible. A man-made book? Can any book written by man take away a poor drunkard's taste for liquor? Can any book written by man bring a girl back from a life of shame, change a murderous friend into a gentleman, or put a burglar to earning an honest living? No! The Bible stands this the greatest test. It can change men's and women's lives in an instant. Of a surety "holy men of God spake as they were moved by the Holy Ghost."

CHILDREN'S PAGE

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

IN CHURCH

I like to go to church and sit
As still as still can be,
For I do love to look around,
The pretty things to see.

At the chandeliers so very bright
I often gaze, and try
To make out who can polish them,
They're up so very high.

And then the organ softly peals,
And all the people stand,
And I rise too, and mama puts
A book into my hands.

And when we all sit down again,
I like to look and look,
At the gorgeous colored windows
That are like a fairy book.

And then the minister gets up
And begins to talk and shout,
And many times I wonder what
It is he talks about.

And pretty soon the organ and
The windows fade to black,
And I lean my head a little,
'Gainst the pew's red cushioned back.

And the minister talks lower,
And I close my eyes a peep,
And first I know, the church is out,
And I have been asleep.

—Normal Instructor and Primary Plans.

THE RAIN AND THE UMBRELLA

A Modern Fable

GLADYS C. CARPENTER

The rain was coming down pitter-patter on the roof and against the windows of the umbrella mender's little shop, when Peter burst into the room. He was tired and out of breath, for he had been running part of the way.

"Oh, Tony," he said, "can you mend this umbrella?"

The man took the umbrella and looked it over carefully. It had several broken ribs, a bent rod, and was turned wrong side out. "Well," he said, "this is very forlorn looking, very much like other umbrellas that you have brought me. But I will see what I can do to mend it."

So Peter sat down beside the umbrella mender's little girl and watched the man work. It was a hard job to fix the poor, worn umbrella, but at last the mender finished it and handed it to Peter.

"Why is it you break all your umbrellas?" he asked Peter.

But the boy only shook his head and did not reply.

That night, when Peter went to bed, it was still raining very hard. Peter lay and listened to the rain on the roof as it came down, pitter-patter, pitter-patter.

As he lay and listened, he grew sleepy. Soon he thought the rain said, "Peter, Peter."

Peter crawled farther under the bed-clothes, but the rain seemed to call louder, "Peter, Peter."

"What do you want?" asked Peter, in a very small voice.

"Peter, Peter," said the rain, "what did you do with that umbrella?"

"I put it in the umbrella holder," said Peter.

"And what had you done with the umbrella before that?" asked the rain.

"I took it to school," said Peter in a quaking voice.

"Just suppose, Peter, Peter, that you were the very loveliest of all umbrellas, and that somebody had given you to a boy for a birthday present. Suppose you were so proud that your silk sides stuck right out. Then, suppose the boy said he was ashamed to take you to school, because some of the boys didn't take umbrellas. Finally, because he had to take you, he picked you up roughly and started to school. And all the time you were willing to do your best to keep the boy dry and comfortable. But the boy didn't appreciate it. When he was nearly to school, he closed you and used you for a cane. He limped along, throwing his heavy weight on you, thinking it was fun. The first thing you knew, the point of the rod, which was your nose, was bent."

Peter turned over in bed, but the rain went on:

"It was not enough that he had bent your lovely silver-tipped nose. When the boy reached school, he watched some of the boys playing ball.

"Wait a minute, fellows," he called. "Let me see if I can bat with this umbrel-

la.' So he picked you up and batted the ball with you. And, oh, dear, he broke some of your ribs! Poor you!

"After school the boy opened you and started home, but he didn't hold you carefully; he held you high in the air and let the wind catch you. It wasn't a minute until it turned you wrong side out, just like a somersault, and tore your lovely suit. Then he took you home, all broken, bruised, and torn, and put you in the holder for the other umbrellas to pity and scorn. Finally, one day he took you to the umbrella mender. But even when mended, you would never be so fine and handsome and strong again."

Peter sat up in bed, and saw it was morning. And never again did Peter misuse an umbrella after the night when the rain sang pitter-patter on the roof.—*Dew Drops.*

GOLDENROD

Tell me sunny goldenrod
Growing everywhere,
Did fairies come from fairyland
And make the dress you wear?

Did you get from mines of gold
Your bright and shining hue?
Or did the baby stars some night
Fall down and cover you?

Or did the angels wave their wings
And drop their glitter down
Upon you, laughing goldenrod,
Your nodding head to crown?

Or are you clad in sunshine
Caught from summer's brightest day,
To give again in happy smiles
To all who pass your way?

I love you, laughing goldenrod,
And I will try, like you,
To fill each day with deeds of cheer,
Be loving, kind, and true.
F. J. Lovejoy.
Normal Instructor and Primary Plans.

A SPIDER THAT CATCHES FISH

JANET GARGAN

There are stories of dogs and cats that catch fish but it seems strange to learn that there is a spider that is a fisherman.

This spider is a native of Natal in South Africa and is found in the rocky gorges where there are streams of water. It is of great size being four inches across, with legs stretched out. It places

itself at the edge of the water, with two of its legs on a stone or pebble and the other leg spread out on the water. Then it watches, perfectly motionless, and in time a fish will swim by underneath its legs. Then the spider grasps it, and if it is not too big, he soon lands and eats it.—*Senior World.*

We Americans have been called again and again the most discourteous of people, and the charge of lack of courtesy has been laid especially at the door of our young people.

THE MODERN HIAWATHA

(Try reading this out loud)

He killed the noble Mudjokivis.
Of the skin he made him mittens,
Made them with the fur side inside,
Made them with the skin side outside.
He, to get the warm side inside,
Put the inside skin side outside;
He, to get the cold side outside,
Put the warm side fur side inside.
That's why he put the fur side inside,
Why he put the skin side outside,
Why he turned them inside outside.
—*Junior World.*

THE BOYHOOD OF JESUS

Lesson Three—The Baby King

Text—Matthew 2:1-15

Miss Alice, observing that her little class was ready, said very softly, "Every little head bowed, every little hand folded and every little eye shut tight. All together we will have our prayer:

Heavenly Father, ever loving,
Hear thy children as we pray,
Fill our hearts with love and kindness,
Guard and keep us through the day.
Amen."

REVIEW

"Do you remember the baby we learned about last Sabbath?" Miss Alice asked.

"Yes," answered several of the children.

"Who can tell me the baby's name?"

"Jesus," spoke up Jimmie promptly.

"And his mother's name was—?"

"Mary," Helen said.

"And his father's—?"

"Joseph," it was Richard who answered.

"You did well to remember so many names," commended Miss Alice. "Esther, who sent the baby to Mary and Joseph?"

"God," Esther replied.

THE STORY

Before Baby Jesus came to live with Mary and Joseph an angel had told Mary that God was going to give them a baby and that He would grow up to be the greatest man that ever lived and that He would be a king. So when Jesus came

One day came wise men to king Herod's palace in Jerusalem, saying, "Where is He that is born King of the Jews,—we are come to worship Him." Now when Herod heard this, he was greatly worried. He didn't want anybody else to grow up and be king. He was very angry in his heart that there should be a baby king somewhere and he probably thought to himself, "I won't have another king. I will kill this baby that everybody is talking about. He shan't live to be king."

But Herod was a sly king. He called the wise men to him and said very politely, "Go and search diligently for the young child and when ye have found him bring me word again, that I may come and worship him also." Herod was just pretending to want to worship Baby King Jesus. He only wanted to know where Jesus was so he could go and kill him.

The wise men left Herod and went to Bethlehem to see the Baby Jesus. They

found Him in the manger and knelt down to worship Him. They brought Him gifts, "gold, frankincense and myrrh." The gold was money and the frankincense and myrrh were perfumes and sweet spices, quite the most proper gifts that they could bring to a new baby king.

When the wise men started back to their own country God warned them not to tell Herod where the baby was, because He knew just what was in Herod's heart. God had given the baby to Mary and Joseph and He must help them care for it. So the wise men went home another way.

An angel of God also warned Joseph that Herod would try to kill their baby. The angel said, "Arise, take the young child and his mother and flee into Egypt."



The Visit of the Wise Men

to them that night in the stable, Joseph and Mary knew they had a wonderful baby and that He was to grow up to be a king.

God was so good to give them such a baby that they wanted to take the best kind of care of it. Then the news spread all over the country that the new king was born in Bethlehem. Everybody wanted to see the wonderful new baby king and some people did come many miles just to worship the king.

In another city, far-away Jerusalem, lived the big king, Herod. He lived in a beautiful palace and had many servants and lots of money. But Herod was a very bad king. He never thought of being kind to other people, everything he did was for himself. Herod was very selfish and unkind.



Flight into Egypt

Mary and Joseph took the baby Jesus and went into a far country to live. They stayed in this strange country until king Herod died and then they went back to their own home.

God was taking care of Baby Jesus even when He was in great danger. God warned both the wise men and Joseph about the wicked king and so saved the baby from being killed and He loved to grow up and He loved everybody and everybody ought to love Him.

"Do we love Jesus, children?"

"Yes, we do."

"Then let's sing our Love Song about Him."

Jesus loves me, this I know,
For the Bible tells me so,
Little ones to Him belong,
They are weak, but He is strong.

Yes, Jesus loves me,
Yes, Jesus loves me,
Yes, Jesus loves me,
The Bible tells me so.

BUSY WORK

Miss Alice took from her Surprise Basket, slips of paper about 5x7, with the

words, "Jesus the Baby King," written as large and plain as possible. Then she asked the children to lay their folded handkerchiefs on the table and place their papers on top. Giving each child a large pin, (bank pins are best, she told them to prick carefully and very neatly the outline of the letters.

While they were busy with the pricking, Miss Alice reviewed the story with them. When all had finished, she asked them to lay their work down in front of them and with every little head bowed, every little hand folded, and every eye shut tight, led them in prayer, "Dear Jesus, help each little boy and girl to love thee more. Amen." R. M. C.

The wife of a clergyman warned him as he went off to officiate at a funeral one rainy day:

"Now, John, don't stand with your bare head on the damp ground; you'll catch cold."

"I is—" began Tommy.

"I am, not I is," corrected the teacher, promptly.

"I am the ninth letter of the alphabet." Tommy went on.

THE IDEALS OF MILTON COLLEGE

(Continued from Page 525)

quite necessary. President Meiklejohn, the retiring president of Amherst College, has suggested that "there should be given to every student a little music, a taste of philosophy, a glimpse of history, some practice in the technique of the laboratory, and a thrill or two in the appreciation of poetry."

All of these studies would be of little use in giving the student the proper perspective if his studies, his contacts with his teachers and his fellows, in fact his entire student life were not saturated through and through with the ideals and the practices of the religion of Jesus Christ. Courses of study in the Bible should always be provided. Four years in a college which strives first of all to give the student the true liberal outlook will develop in him culture and character. They will widen his interest, broaden his sympathies, temper his prejudices, balance his judgment, and fire him with a desire to devote his life to the cause of truth and righteousness.

The second aim of the Christian college is to train the intellect. This also is fundamental. Under-graduates should be taught "to think straight and to think things through." Here again the modern practical courses come into unfavorable light—as compared with the hard disciplinary courses of the old-fashioned sort. If students and their parents are wise, they will forget about practicality as the primary requisite for a study and will select courses that have "the reputation of making students read and reason, absorb and react, sweat and swear, work and pray." Huxley said sixty-five years ago, "the best thing a college can do is to teach a young man to work hard and to perform his task when he is told to do it." President Daland many times urged students to select the study that they dislike the most, for if a young man threw himself heart and soul into that study, it was likely to be the most profitable course in his schedule. Dean Paul Nixon of Bowdoin College says, "Till a man can and will do an irksome job as if he liked it he is uneducated." On the other hand in order to carry out successfully the intellectual ideal of a college, after it has introduced the student to the various kinds of knowledge for the sake of breadth, it should insist on a certain amount of concentration in the student's most congenial field for advanced study. This should make him distrust superficial solutions and acquaint him with the tools and methods of research.

A third aim of a Christian college is a practical one. It is to prepare the student for his life-work. His vocation or his profession together with his duties of citizenship and his home life go to make up the elements of his life-work. They should all be interpreted in terms of service,—service of God and men. No man with a liberal outlook will make his business in life contribute primarily to his own comfort. To be sure every man is entitled to the rewards of his work and should enjoy a comfortable life, but his real business of life as an individual and a citizen is to help make a better world.

There is no question in the minds of thoughtful people that the need is great at the present time among citizens of America for a world vision,—a vision inspired by the principles of Jesus Christ, that sees over the walls of selfish nationalism, of preju-

diced racial differences, of ignorant class antagonism, and of apathetic indifference to the enforcement law. Most of the middle aged and elderly people may not catch this vision, but the Christian colleges have the unparalleled opportunity of presenting to the students of America the great problems of world and Christian citizenship that are so insistently pressing for solution, and of helping the coming generation of thinkers to find the right solutions. Unless the social teachings of Jesus coupled with the wide knowledge of facts which the present scientific age has brought to light can be applied to many difficult questions affecting Europe and America at the present time, I fear that white man's civilization is on the decline.

Is the course of study in a small college with its Christian outlook and broad training well adapted to the preparation of students for life's work? I think you will agree with me that it is. It is a fundamental and essential preparation for the best work in any profession. Do not think because I am advocating character training and education for the sake of learning, that I believe college graduates are or should be impractical idealists, Christian enthusiasts, or dreaming philosophers who know nothing of the everyday problems of the common people. On the contrary the studies of the college course are a very practical preparation for any vocation; not that they can be substituted for the technical studies necessary for a professional career. These are necessary, too, but the cultural studies are fundamentally essential if one is to become a high grade man in his profession. This is equally true in all vocations. Who are the physicians who attain distinction? Usually those who have earned their B. A's before entering a medical college. Who are the men that become the most successful engineers? Always those whose general education is broad and extensive. To be a good engineer is to be as well informed in general matters as those in any other profession. I well remember the case of a young man who entered the college of engineering of the University of Wisconsin several years ago. In talking with the dean the young man regretted deeply that his high school preparation had been strictly classical. He had had the full course in Latin and Greek with the corresponding minimums of science preparation. The dean

told me afterwards that the young man could count himself lucky to have had such a preparation, because he had the outlook and the mental discipline to fit him to take leadership in his chosen profession. The young man finished the engineering school with high honors and is now an eminent man in his profession. I think Dr. James, the former president of the University of Illinois, had the same idea when he said: "I would bet my money on a graduate of a college of liberal arts who had decided to go into engineering and had never studied engineering a single hour rather than a graduate engineer without this liberal outlook. I would rather take a man who goes out from college without any training in the specific things that lead to medicine than the man who has spent two or four years of that time in a medical school and failed to get this fundamental training."

Perhaps it is sufficient to say that the graduate of the Christian college has a point of view and a training that fits him pre-eminently to render the largest service in his vocation.

While I have written concerning aims and ideals of the Christian college of liberal arts in general, I have had in mind at all times the ideals of Milton College. The spirit of our college has ever been to give men and women the liberal outlook, the thorough mental discipline and the careful preparation for life's tasks. Our graduates who enter the professions show a high average of successful achievements. Our school is located in a town of wholesome morals. Our faculty is composed of men and women, most of whom are in the prime of life, who have proved themselves successful teachers and loyal exponents of the high ideals of the institution. There is a spirit of earnestness in all lines of student activity. There is a growing religious life among the students as evidenced by the energetic programs of the Y. W. C. A. and Y. M. C. A. Several young men among our students have recently committed themselves to the gospel ministry.

In these days when young people are crowding college halls in large numbers, many colleges have student bodies of more than one thousand persons, a number equal to the attendance in many universities twenty years ago. Such colleges necessarily lose some of the advantages of the smaller institutions. A movement is already on foot

definitely to limit the attendance in certain colleges. Ripon College, regarded by many as the strongest Christian college in Wisconsin, recently decided to place the limit of her attendance at 450 students. Milton College has always striven to furnish a place where all students may receive instruction given by mature teachers, and where close personal contacts are possible between teachers and students. Therefore we do not aspire to be a large college, but rather an efficient small college where strong work is done. The present equipment of the institution in buildings, recitation rooms, and laboratories, and the number of our teaching force will not permit us to accommodate many more students than we now have. We propose to intensify our efforts in making the training which we provide more valuable for the limited number of students whom we can accommodate. While the scholastic and moral atmosphere at Milton is wholesome and the ideals of the institution are high, we do not wish our friends to imagine that we are conducting a reform school. We greatly desire a body of well prepared students whose aims and purposes are serious and earnest, and who have habits of self control. For these reasons as we approach the limit of our capacity, we shall strive to select those students entering Milton College who will contribute something wholesome and constructive to our student life.

It has been suggested already that Milton College was first organized to meet the educational needs of the young folks of the local community. Gradually, however, through the fact that the college was located near a growing Seventh Day Baptist church, our institution has come more and more to be able to satisfy the desires of the Seventh Day Baptist young people in the West for a broad education under wholesome influences and in a denominational atmosphere created by a large Seventh Day Baptist church, by a faculty, the majority of whom are Sabbath-keepers, and by a student body whose ideals and practices are helpful to our young people rather than discouraging. It is no light thing, my friends, you who are contemplating sending your young folks somewhere to college, to disregard the helpful and character forming influences of a group of seventy-five Seventh Day Baptist young people such as you find in Milton

HOME NEWS

RIVERSIDE, CAL.—With the fall months comes new enthusiasm for Christian Endeavor work in the society at Riverside, Cal. The outlook this fall was quite discouraging at first. Since last summer three of our members have left us. Lucile Hurley and Bertrice Baxter are now in Milton College, and Ethel Babcock has begun her school work in Los Angeles. Last spring Mr. and Mrs. Lester Osborn departed for Alfred, N. Y., so we felt that most of our society was gone. But soon our depleted ranks were filled with new recruits. Gleason and Arthur Curtis from Leonardville, N. Y., Oswald Ballenger, from Glendale, Cal., and Royce Pierce from Milton Junction, Wis., have recently become members of our little band. So we are again hopeful and believe this year will accomplish much for our Master.

Because of so many changes since the election of officers last June, it was necessary to hold another election this fall. The officers, and committee chairmen, are as follows: President, Alice Baker; vice president, Gleason Curtis; secretary, Arthur Curtis; treasurer, Oswald Ballenger; chorister, press reporter, Bernice Brewer. Chairmen of committees: Missionary, Clara Hurley; social, Maleta Osborn; prayer meeting, Ethlyn Davis; lookout, Ella Baker Severe; pastor's aid, Royce Pierce. Superintendents: Hospital, Mr. E. S. Ballenger; Junior, Mrs. R. C. Brewer.

Last Sabbath evening, Oct. 6, we held our first social of the year at the home of Bernice Brewer. Twenty-two young people enjoyed the evening. The social chairman, assisted by the president, directed the games and there was not a dull moment all the evening. After refreshments were served the social was closed with songs and prayer.

The social chairman has hinted that many more of these good times will follow this one, at intervals of every two weeks.

We hope to make this year the best in the history of the society.

PRESS REPORTER.

Riverside, Cal.

College. Milton College aspires therefore to be the college of the churches of the West, to serve the interests of our common cause in the training of our young people for the largest service possible as Sabbath-keeping citizens. You of the churches can help us materially in this, our ambition, by sending your children to us because you will not only reap a benefit for yourself, but you will contribute more than you gain. And the benefit you receive will increase in geometrical ratio as you contribute in this way.

Milton has had in recent years very conservative financial management. In spite of a much higher salary scale and increased expense of operation, the institution has met all bills for the last three years and has reduced the accumulated indebtedness from \$10,000 to about \$4,000. This has been possible only by our share of the Forward Movement funds and the Thanksgiving offering made by the churches of the Northwestern Association. For several years it has been plain that soon the college must make a supreme effort to increase very materially its endowment funds. We must soon qualify as a standard college or lose our excellent standing in educational circles in Wisconsin and adjoining States. In order to do this we must have an endowment of \$500,000 or an increase of about \$250,000 above our present capital sum. This has lead the trustees to adopt a program of raising \$500,000 in five years, \$300,000 for endowment which is most important and must come first, and \$200,000 for new buildings and equipment. Your help and cooperation is solicited in this stupendous undertaking to make permanent and sure the contribution to the denominational life which Milton College is willing and anxious to make. May I ask therefore for your continued loyalty to Milton College and to its efficient and unselfish faculty, and for your support of our work by your prayers, your influence and your means.

The Christian college is the manufactory which takes the finest raw material the Church can furnish, multiples its value a hundredfold and returns it to the Church in a life-giving stream of intelligent faith, trained power and consecrated leadership.—
Henry L. Smith.

DEATHS

GREEN.—Mrs. Susan Maxson Green was born near Richburg, N. Y., June 6, 1840, and died at her home near Farina, Ill., August 5, 1923; aged 83 years and 2 months.

She was the daughter of Nathan and Sylvia Maxson, who came to Farina in 1866 and settled on a farm north of town.

She was one of a family of six children, two of whom are still living—Mrs. Celia Pierce, of Richburg, N. Y., and Martin L. Maxson, of Gentry, Ark. She was united in marriage with James P. Green, of Greenville, Pa., March 11, 1869. To them were born seven children, John W., Mrs. Clara Bond, Mrs. Gertrude Tappe, George G., Byron M., deceased; Roy C., and Myron who died in infancy.

When about fifteen years of age she gave her heart to Christ, was baptised by Rev. Leman Andrus in 1855, and joined the Friendship Seventh Day Baptist Church.

Later she transferred her membership to the Farina Seventh Day Baptist Church to which she remained faithful. She was present at the organization of the Farina Church.

She finished her education in the DeRuyter institute, DeRuyter, N. Y., and taught school both in New York State and northern Illinois. After coming to Farina in the early days she was one of the first public school teachers here.

In March, 1919, a group of relatives and friends helped Mr. and Mrs. Green celebrate their golden wedding anniversary.

She has left many memories which reveal the depths of her religious convictions. Her courage will ever be an inspiration to her loved ones. The words of wisdom she left to her children and grandchildren as she went to her Maker and loved ones over there, are beautiful and comforting.

Besides her aged companion, she leaves five children and twenty-four grandchildren.

The funeral service was conducted at her late home by Rev. Mr. Phillips of the Methodist church, because of the absence of her pastor Rev. J. E. Hutchins, and the body laid to rest in the Farina Cemetery.

J. E. H.

You can never lead unless you lift.—
Edward Everett Hale.

THE SABBATH RECORDER

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

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Sabbath School. Lesson V.—November 3, 1923

WORLD-WIDE PROHIBITION—WORLD'S TEMPERANCE LESSON. Psalm 101: 1-8; Prov. 23: 2.

Golden Text.—"I will set no base thing before mine eyes." Psa. 101: 3.

DAILY READINGS

Oct. 28—Psalm 101: 1-8. A Song of Mercy and Judgment.

Oct. 29—Prov. 23: 29-35. A Warning against Wine.

Oct. 30—Dan. 1: 8-16. Temperance and Physical Fitness.

Oct. 31—Dan. 1: 17-21. Temperance and Intellectual Alertness.

Nov. 1—Dan. 5: 17-28. Temperance and Spiritual Insight.

Nov. 2—Dan. 5: 29-6: 3. Temperance and Political Preference.

Nov. 3—Psalm 63: 1-11. Longing for God.

(For Lesson Notes, see *Helping Hand*)

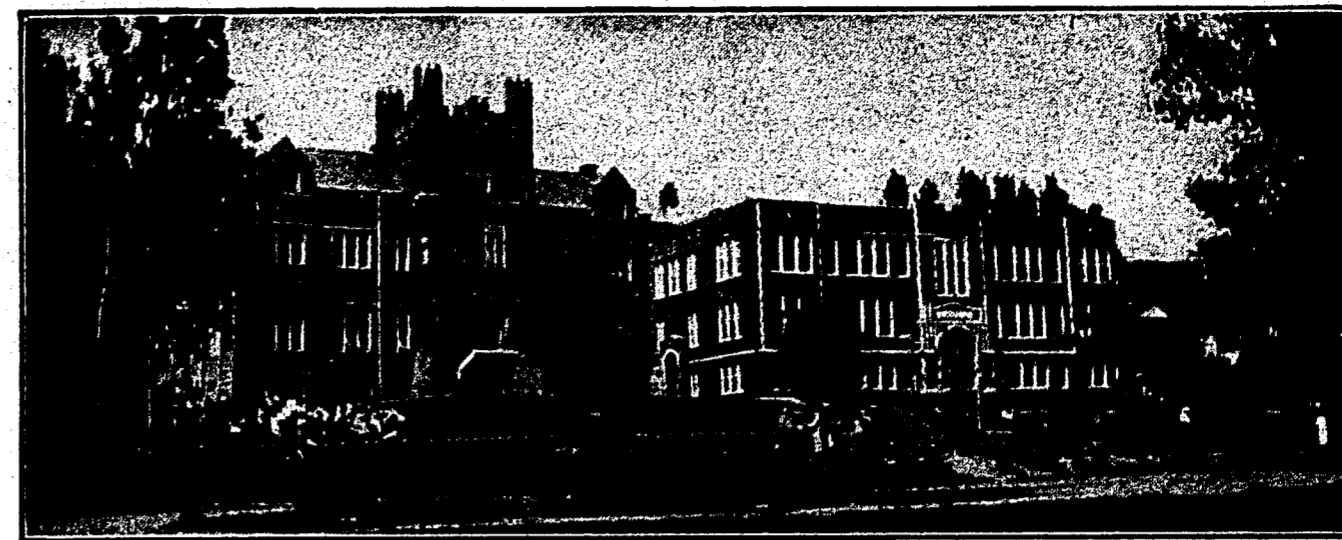
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