A tree planted in rich soil, surrounded with a genial atmosphere, and in the light and heat of the sun, possesses an appropriating principle of life by which it takes to itself from all these surrounding elements, and assimilates to its own nature, whatever is adapted to its healthy growth and fruitfulness.

These things may abound in all their fulness and richness, but let the tree be lacking in this appropriating principle, it will stand in the midst of them all, bare, barren, dead.

So faith is the appropriating principle of spiritual life, by which, if properly exercised, we may appropriate to ourselves out of the Divine fulness. Our spiritual growth and fruitfulness will depend upon the healthy exercise of this faith principle.

—John James.
The Sabbath Recorder

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

Vol. 108, No. 10

Plainfield, March 10, 1930

Whole No. 4,436

Our Father in Heaven, we thank thee for the
Church, for all the blessings it has brought
to us, and for its hallowed associations of
today. We welcome the right path when it
leads through sunshine, but the real vic-
tory of faith comes when we have to trust
God where we can not see and must walk
in the dark, doing what we do not like to do.
The Christian finds that many a pathway
leads through darkness where faith in the
wisdom of God is the only support.

At such times, if we are not prepared that our
way is always appointed by his love and wis-
dom, faith says he will not desert us in time
of need, no matter how dark the way, or
how deep the trouble.

To become disheartened when dark days
come, and let go of our Lord, would be the
deadest mistake; we could not make the
real victory comes to those who hold on in the
dark. Then it is that we really "walk by
faith and not by sight."

For Your Heart

Please do not fail to read the
excellent letter in the
Pages written by Mrs. L. R. Burdick by a friend after reading his article
on retenchment. It really brought tears to
my eyes. I knew that, if it were to be
indeed, faith is the assurance of things to
come.

Whenever a man makes light of faith
he is making light of the most reasonable
and inevitable thing in life. By faith man
is ever making an incessant, imperative
venture into the unknown. By faith men have
discovered and accepted the truths of
science.

The SABBATH RECORDER, published weekly, is
sent FREE of charge to all Seventh Day Baptists.

Faith is Inevitable

Faith is the one thing
in life which we can not get along
without. If you think a little you must
see that we do not live by the past which
we know and can analyze and learn,
or by the present which can be seen and
felt and clearly comprehended; but that we
live and believe and hope in the future.

Every day is lived for future days with
their possibilities and onward reaches in
which we can not help believing. Take away
faith, and new worlds are no longer possible.
There would be no inventions or new ideas
without faith. It is by faith in tomorrow
that we live today worth while. It is by faith
that man is prepared to be a better man.
Indeed, faith is the assurance of things to
come.

Whenever a man makes light of faith
he is making light of the most reasonable
and inevitable thing in life. By faith man
is ever making an incessant, imperative
venture into the unknown. By faith men have
discovered and accepted the truths of
science.
over such a movement. But to meet the needs now cheerfully and liberally would bring a happy outlook and renewed spiritual life.

A Brief Visit

The last day of February and the first day of March were spent in Alfred, which was a real service to me, a visit with friends and relatives, and attended church on Sabbath.

I shall always glad I went because I enjoyed a long talk with Dean Main concerning the seminary and his good work.

We are all longing to see more young men preparing for the ministry, and not long ago I received a letter from one of the boys of the present class, written in the hope that it might be the means of inducing some to prepare for this holy calling. I was glad to see the loyalty of that writer in the hope that it was written in the hope that it might be the means of inducing some to prepare for this holy calling. I was glad to see the loyalty of that writer, to Doctor Main and to our good cause. It started me to thinking much about education with me, and I decided to have a little visit with the dean himself over the outlook. I found that he had no knowledge of the letter being written, and it did me good to see evidence of such genuine loyalty on the part of members of his class.

The letter set me to thinking of the wide-spread wish in our churches that our own seminary could be preparing more young men for the ministry and I am giving it to Recorder readers here:

Dear Dr. Gassner:

This letter is being written for the Recorder in the hope that it will be having the ministry in mind will read it and be influenced by it to come to Alfred for his preparation.

I came to Alfred at the close of the fall semester two years ago, bringing with me rather distorted ideas concerning the seminary, but with the purpose in mind of discovering if there were any bad things being done. I gained these bad impressions I do not know, but I do know that many of our people have them today and are spreading them.

I would like to state some of my clarified ideas with only one exception.

First: Dean Main is the most deeply religious man that I have ever known.

Second: My studies here at Alfred-a very religious man. I have never met another minister the high calling of the ministry, and my unswerving loyalty to it, have been a credit to the seminary and an honor to our good cause among the churches as long as they lived.

So far as my own acquaintance goes during these many years, the ministers who had their preparatory work at Dean Main, and who remained loyal to it, have been a credit to the seminary and an honor to our good cause among the churches.

Almost every one of Dean Main's students have borne appreciative testimonies to the excellency of the seminary and to the helpfulness and the excellent Christian spirit of its dean.

For more than half a century I have known Brother Main as a Christian fellow worker as pastor, mission secretary, as traveling missionaries among the churches—east, west, north, and south—and as teacher in college and seminary, and no better testimony as to the worth of any man in his life work can be found than that of the actual service of the students he has sent out into the world. Brother Main's students who finished their work with him are the brightest witnesses he has today. Look over the many churches now being served by the boys he taught and ask what better witnesses do you want to offset any criticisms of misinformed or disgruntled critics?

I wish we now had enough young men in the seminary to fill every available seat. The Recorder gladly gives place for this fine testimony of a student who has had two years in seminary work.

If I had a son of my own ready for seminary work I certainly want to send him to our own home school for his preparation.

As to Brother Main's health, I am sorry to have to tell you that he is in a critical condition, with a heart trouble which compels him to remain at home and have his classes meet him there. He has had to give up going to their prospects or any public gatherings. His physicians forbid his trying to hurry or to do anything which quickens heart action.

The welfare and the future of the seminary are of the utmost importance, and he is more anxious for its welfare than for his own.

"Opportunity" We gladly give to our readers this opportunity, entitled "Opportunity," in the hope that it may carry welcome information to some lone Sabbath keeper who would be glad to see a way to change his home from that of a Sabbath keeper to a home in an excellent farming community near a Sabbath church.

If one is able to improve such an opportunity, it will not only be a help to the church but it will be a benefit to the lone Sabbath keeper and his entire family.

The editor knows Mr. O. W. Babcock, minister at a Sabbath school, and the Recorder will be glad if it can show a good way for some of the scattered Sabbath keepers to better themselves.

THE RELIGIOUS LIFE OF THE DENOMINATION

THE MINISTER AND EVANGELISM

In teaching his disciples, Christ told them that as the Father had sent him into the world, in like manner he was sending them. It was a very important lesson for the saviors of men; however, not in the sense he was, by making atonement for sin, but in the sense that the lost ones that atonement had been made, and that there was redemption if they would turn to the Savior. He also commanded his followers to go into all the world and to preach the gospel to every creature; to teach repentance and the remission of sins in his name, beginning at Jerusalem.

The great work of the Church is, and has always been, the evangelizing of the nations and the saving of the lost through proclaiming the gospel of the Son of God. If we look at our Lord as the great example, we will see that while he was the greatest of all teachers and the one who was preparing his disciples for the life work, yet his great mission to this world was the saving of the lost. His very name meant Savior, and he himself said that the Father sent him into the world that the world might be saved through him, and he told the fault-finding Pharisees that the Son of man came to seek and to save that which was lost.

We are often met with the assertion that many ministers have not the evangelistic gifts. It is true that some ministers have better adapted for the work of reaching the unsaved, while others are better adapted for evangelistic work in the schools, or reaching the unsaved, others are better adapted for evangelistic work among the churches, while these men are for reaching the unsaved, while others are better adapted for evangelistic work in the schools, or reaching the unsaved through the Church; but while this is true, every minister should be able to show the unsaved the way of salvation. Through our present-day methods we expect our Bible teachers to bring their scholars to Christ through their teaching. Should we not expect the ministers to be able to bring the scholars to a saving knowledge of Christ through their preaching? If a minister is not qual-
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ified to preach to sinners, he is not qualified to be a minister.

Well may the question be asked, "What is evangelistic preaching, or what does it mean to do the work of an evangelist?" Of one thing we are sure, it is not simply being able to make a good argument, or to clothe stories in beautiful language, but it is the presentation of the truth to men in such a way that there is in sin the life they will see it, and then presenting Christ to them as the Savior of sinners in such a way that they will receive him as their personal Sav­

i or, and thus be saved.

A glance back through Church history will reveal the fact that such work has not always been done solely by those designated as evangelists. John the Baptist was an evangelistic preacher, for he was evan­

gelic preaching, as John the Baptist was. an

evangelistic preacher, for he was

to repentance.

day of Pentecost was evangelistic.

thousand of them believed his words and

were evangelistic preachers and were instru­

mental in bringing men into the Kingdom of

God. At the present time we must face the question, unpleasant as it may seem, are the ministers of this country and this genera­tion doing the work of evangelists, and, if they are, how shall we account for the fact that denominations are standing still or ac­
tually losing in membership? Can it be that ministers are leaving the work to those who are called evangelists? While the evan­

gelist has his place as the "passionist"; but the apostles and teachers as well are called evangelists. John the Baptist was an evangelistic preacher, for he was evan­

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Evidently the distinction must be something that the one possesses and that the other does not.

The ability to worship meets that demand. Worship is impossible without reverence— not abject terror, as in ignorant superstition, but the proper attitude of mind in the presence of God; the created in the presence of the Creator; the infinitesimal in the pres­

ence of the Infinite. One must learn not to feel some­thing of that which stirred the soul of Moses when he removed his shoes because of the presence of God, or worship is im­

possible. One must be aware of God in true worship and only the pure in heart can endure that; hence repentance and forgive­

ness of sins is essential. There must be humility, for pride has no place in prayer. God must be held supreme.

One who can even think of God without the impulse to adore him. Can there be adora­tion without love—the indefinable passion, known only by those who experience it? Is not the love of God the deepest emotion of which the soul is capable? All the list of the "fruits of the spirit" result from inter­

course with God in prayer. There is joy and peace—not the idle prattle of the tiny brooks of in­

nertment; not the shallow waters of achievement so soon to fail; not the roar of destructive torrents from the cloudbursts

in the mountains of sin; but the likeness of a great river, whose majestic, resistless, on­

guard current flows from the fountain at the throne of God. "Happy is that people whose God is the Lord"—people who do not boast of it, nor pretend it, but who have the intangible evidence of it like the beauty of the dawn, the fragrance of the rose.

True worshipers love one another, they harmonize, they "dwell together in unity." They are deeply interested in people. Who can come forth from the confidences of the divine Presence and not be moved with com­

passion for suffering humanity—their tem­

poral needs, because of sin and poverty and degradation, besides that which beggars all description, "Having no hope and without God in the world"? "Christ died for us."

THE IDEAL CHURCH

PASTOR LELY D. SEAGER

How does a Christian differ from other people? It is not in many a rare moral who do not profess Christianity. Likewise all have conscience. Were it su­

iperior morals or sensitiveness of conscience, the dividing line could not be determined. Evidently the distinction must be something that the one possesses and that the other does not.

I am in receipt of a personal letter from my good friend, Brother Zylstra of Rotter­

dam, Holland. While it was not written for publication, I feel sure Brother Zylstra will pardon me for giving it to the SABBATH RECORDER. RECORDER readers will be glad also to see the picture of the splendid group made up of the members of the young peo­

ple's club of Rotterdam. There are at present four such clubs in Holland, all of which

We are "laborers together with him." What a marv el! How desirable to neglect so great a privilege! True worship is ex­

ercised chiefly in private devotions, though useful in public services and at the family altar. God is a spirit and must be wor­

shiped spiritually. A spiritual people will maintain spiritual services. There will be fellowship, sincere. There may not exist an ideal church, but the standard is higher than this meager description. We are to work toward it. A church of prayerless people sits in at the banquet of the "god of this world," reveling in the dainties of its fashion that passeth away," unconscious that it is just a part of the ideal church. —(Furnished by Committee to Promote the Religious Life of the Denomination— W. L. B.)

A GOOD LETTER FROM HOLLAND

ROTTERDAM YOUNG PEOPLE'S CLUB

From left to right, seated: Mrs. Zylstra, Mrs. Bou­

logan, Mr. Boulogne, Mrs. C. T. Hart, Miss E. A. Rugh.

Standing: Mr. Zylstra, Miss T. T. Hart, Miss Boulogan, Mr. Seager.

I want to tell you what a wonderful inspira­

tion your visit to Holland gave to our young
people there. You doubtless know of their organized work since you held the conference with them in Europe which was spent with the Amsterdam Church where I spoke briefly in Doctor Velthuysen's church. We had thirty-three in attendance, an eager, earnest group of young people.

The next day Doctor Velthuysen accompanied me to Haarlem where I saw a number of other people and then to The Hague for sightseeing, and we dined that evening with his daughter and soninlaw, Mr. and Mrs. Zylstra, out of Rotterdam. They informed me that active young people were interested in their wishes to organize an association there too. I was asked to preside over the constituting meeting on the next Sunday. And so it happened that this club was organized with a sparkling of young people connected therewith from the other churches. It will be seen by Mr. Zylstra's letter that a club has been organized at The Hague, also. The organizations have formed a union of young people of which Mr. Zylstra is president, and they publish a little paper called "Daniel."

I shall never forget my very pleasant walk through the parks of Haarlem with Brother Zylstra in August, 1927. It was an experience of Christian fellowship which I prize very much. Brother Zylstra's letter appears below. —A. J. c. b.

Dear Brother Bond:

It has been my intention for some time to write you, though I have no great things to write your copy of "The Man Nobody Knows" is a fine book. The first weeks of the new year are always a busy time. There are enough subjects to be discussed, but it appeared to me that we should soon be in a position to possess, among which is the "Way of Life" which I mentioned to you in my letter. It has been my intention for some time to bring in the "Way of Life," though I have not yet had time to read it, but have not yet received it. It is very difficult to find a suitable one. I hope Pastor Cottrell will find the Marbloro young people willing to help us by furnishing us the text.

Mrs. Fifield allowed me to translate "The Water of Life" in the way I asked, which I appreciate very much.

Mrs. and Mr. Velthuysen and Mrs. Zylstra and myself are very well. We hope you understand you were glad to meet one of our brethren from across the big water.

Mrs. and Mr. Velthuysen and Mrs. Zylstra and myself are very well. We hope you understand you were glad to meet one of our brethren from across the big water.

BRINGING IN TITHES AND OFFERINGS
[Though the following is a private letter, it is of encouragement and the spirit of the Master that its publication has been permitted.—SECRETARY.]

Rev. W. L. Burdick, Ashway, R. I.

Dear Secretary Burdick:

My heart has been stirred to its depths by recent accounts of the urgent need of missionary activity and of the indifference of our own people. I am writing you to suggest that the spirit of the mission presents the idea of retribution along these lines.

While pondering over the matter, I thought I should say that, at all our meetings, we give according to their ability in proportion to the amount given by some in very meager circumstances the need would be nobly met. "But, thought I, what can I do about it? I know of no way to persuade people of means to do more." Then the thought came to set the matter right, I consulted my husband, I found he had been thinking along the same line, and because we had already been giving our tenth and considerably more, democratically, many others have followed our example of the common pleas of life to do so and meet our other obligations, this addition to our bit would mean "giving until it hurts," but if prayerful consideration the decision shortly came to double the amount first suggested, and so $100 will soon its way into the missionary treasury, and we find that with our hearts, strings are sufficiently loosened the hurting stops.

We wish the amount could be a thousand times more, but we know the Lord is able to multiply the little as he did the loaves and fishes. I hope the Spirit of God will fire many a heart with the sense of responsibility, and that from here and there all over the country will come the response of sacrificial giving.

I feel like many others, that our greatest need is that of an old-time revival, and while the need is so great and the calls so urgent I can not help but wonder why, oh why, is it that more of our ministers do not "hurry in the upper room" until really endowed with power from on high, thus becoming equipped to go forth with a message of evangelism that will burn its way into the hearts of the people. But the practical endowment or infilling of power should not be confined to the clergy, but it is hardly to be expected that such a condition will prevail among the laity unless pioneered by our leaders.

I feel that Seventh Day Baptists as a denomination and as individuals are being two things out of date. I fear God grant that we may be found wanting! Yours in his service.

GOOD NEWS FROM BOULDER

Good news is encouraging and should be proclaimed in the Master's name. A number of letters bearing such news have come from Boulder, Colorado, where there were two from Boulder the past week. As has already been reported, Professor Ralph H. Coon of California became missionary on the Colorado field and pastor of our churches in Boulder and Denver the first of the year. This is his first ministerial work, and many of us are praying for him with their interest and prayers, and all will be pleased to read the following sentences quoted from a letter of our victorious leader and successful business men in the Boulder Church:

"Our new man, Ralph Coon, is making a fine start and everyone seems to like him. He is a good mixer, seems tactful, gives us good clean interesting talks, and many have been following his beliefs. and is, I think, a very fine player. His staying here was only too short. Perhaps your family is also in good condition. Please write to Pastor Cottrell of Marlboro for theRECORDER,

At April next, The Hague and Rotterdam clubs intend to have a combined concert. I wrote to Pastor Cottrell of Marlboro for the pageant of the crosses, which I read about in the Recorder, but have not yet received it.

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A recent letter from the pastor, Professor Ralph H. Coon, is equally as sincere and inspiring. It makes our hearts glow when we read, "We never have been happier in our lives. Today our church is given the news paragraphs from his letter.

"I received your letter of February 7 a week or two ago. I was glad to hear of other people, but to me they were very, very, I was especially interested to know that others feel that a minister of the gospel can do more than a high school teacher, even when that teacher is a principal."

"I have been in Boulder over six weeks now and my family has been here three weeks today. We have been happy in our lives. We like Boulder very much. The mountains are much like the California mountains. The only time we could see as much of the California mountains as we see them was when we went camping just to see them. We have been living about one and one-half miles north of town within a block of the base of the foothills. Tomorrow we are going to move over to a place four miles away. That is on Marine Street at the address given above. That will be even nearer the mountains than we are now. It is right at the base of Flagstaff.

"We like the people here very much. They have been so good to fix up everything for us. Somehow they were so good to fix up everything for us. They have moved into when the folks came. They took their clothes and moved into when the folks came. Doris likes her school very much. We enjoy the trip to Denver very much too. It gives us a chance to see the higher mountains which are hid by the foothills here. The children have gone each week since they have been here.

"As far as the work here is concerned I feel very much encouraged. Each one seems to be doing his part. The opportunities for work that appeal to me most are with the young people. We have a good start for a Young People's Christian Endeavor society. It has been organized nearly a month now. The Intermediate society in Denver has also been organized about that time. We have a good number of fine Christian boys and girls there. There are some that we hope to be able to lead into that sort of life. The group of older young people in Denver has met three times also. We are going to try a different time of meeting next week and hope to get at least six or eight then. We are also hoping to start a Junior society in Boulder. I think the people feel that everything possible should be done for the young people, even if the older ones have to be neglected. I hope, however, it will not be necessary to neglect any."

LETTER FROM WASHINGTON, D. C.

[This is a private letter, but as it contains much that is interesting and helpful, permission to publish was secured.—Secret.]

Rev. William L. Burdick, Athesy, R. I.

Dear Brother Burdick:

Yours of the seventh duly received; pleased indeed to hear from you. Your letter was like a warm hand clasp after a long absence. Glad you are well and that the Lord's work moves on apace. There seems to be a great deal of trouble in the mission fields, and especially in China. Distress and perplexity prevail, the world over. Russia, as you know, is trying to stamp out all religion. The question arises, why? I fear that the fault is not all in the government. Christianity in itself is all right, but it needs a better exemplification by those of us who profess to be followers. May God help us to be a community in which the world will see the truth. The mission fields need our prayers, and we must be willing to do our part.

"We have not added any to our membership for some time; attendance keeps at about the same; spiritual interest has deepened a great deal in the past six months; some have asked for prayer for healing, with splendid results. Attendance at prayer meetings is now one-fourth of our membership.

We have an extra service on Tuesday nights, that we call our community service, at which we have from forty to sixty children; to them the Lord has given the community, not of our church. We give them a stipend of $1 for Bible study, singing, and prayer. After that we give them a light lunch. They come and enjoy the evening. We started this service a year ago; the attendance has been good all the time.

LETTER FROM THE FOREIGN MISSIONS CONFERENCE

To the Secretaries of Foreign Mission Boards

I take this opportunity to bring to your attention a very important resolution adopted by the Foreign Missions Conference at Atlantic City on January 17. The resolution is as follows:

"This Thirty-seventh Conference of the Foreign Missions Boards of North America, meeting at the opening of the year 1930, which marks the nineteenth centennial of the Church and its work, and having done so, we urge mission boards and societies to emphasize evangelism as the vitalizing spirit permeating and directing all their policies and activities at home and abroad."

"In the inspiration of this conference, we solemnly renew our allegiance to the work of all our fellow members of the Protestant churches of North America to a more sacrificial obedience to His will and to a larger sharing of the risen, living Christ with mankind. The conference is deeply impressed with the fervent spirit and purpose of the Christian Church in China and in Japan, especially as evidenced in the present vigorous crusade of aggressive evangelism, and pledges itself to the fullest spiritual co-operation with these leaders in the work of Christ."

"This word of God is given to them to eat and to take."

We are also hoping to start a Junior society in Boulder in the near future. I feel that everything possible should be done for the young people, even if the older ones have to be neglected. I hope, however, it will not be necessary to neglect any."

"The work you are doing.

Sincerely yours,

Lewis C. Sheafe,

Washington, D. C.

1509 Fifth Street, N. W. February 26, 1930.

EVANGELISM—LETTER FROM THE FOREIGN MISSIONS CONFERENCE

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We are also hoping to start a Junior society in Boulder in the near future. I feel that everything possible should be done for the young people, even if the older ones have to be neglected. I hope, however, it will not be necessary to neglect any."

Our people feel very keenly the hard times; they are doing their best in finance, which is not much. We meet most of our obligations. My general health is good, my courage is in first class shape, and my spirituality is climbing some each day. I think you will get a letter to you one day. We are also hoping to start a Junior society in Boulder. We feel that everything possible should be done for the young people, even if the older ones have to be neglected. I hope, however, it will not be necessary to neglect any.
the serpent,” whoever he was, came into the garden and talked with Eve. He is said to have been the most subtle of any beast of the field—crafty, cunning, sly. We commonly speak of him as Satan or the devil. We are not told how he came into existence. We are not told, however, that there is such a thing—is it he or it?—in these days. He began to tell Eve that it would be all right for her to eat the fruit of the tree, the forbidden fruit of that tree—no harm could come of it. This fruit, we commonly speak of it as an apple, looked good to eat, and what the serpent said seemed so reasonable to Eve that she took a bite of it. It did taste good, and, as it did not make her sick, she ate more of it. Then came the temptation. Then came the moment when Adam along came along that way she told him what the serpent had said and gave him some of the fruit. Because she liked it so well, she ate of it, and it was good for her to eat it. Thus began the continued story of sin through disobedience.

**Free Moral Agents.—**When God made man he made him a free moral agent, gave him power—may we not consider it a God-like power?—to judge between right and wrong, to obey and to own, and not what is wrong. He gave to Adam and Eve also an appetite—such as I had at the breakfast table this morning—such as that tasted good to them, also all the natural desires we ourselves have. It is so easy for us to do what we like to do that we do not have to make up our mind to do it. It becomes an easy habit with us. When the right thing to do is not easy for us we have to choose to do it, to will to do it, but because it is right. Every time we make such a choice we become better able, stronger, to make other right choices. Without choosing the right we become weaker.

**Literally Historic or Allegorical—**This story about creation is a beautiful one, briefly and directly told. It brings us great delight, because men have learned to write records in books to be kept as literal history. Learned men in these days discuss the question whether our story of creation is such real history as is now written of known facts, or whether it comes from traditions of the dim and distant past passing on to us generation until the time when men became able to write them. My Bible dictionary has something to say about the sources whence came the material at the beginning of the book of Genesis—tradition, recollections of old men, etc., yet does not give any certain account. Some openly hold that the Bible story of creation is allegorical. In general, the story whether from the revealed or the inspired Word, geology, tradition, or allegory, is a true story. What comes from one of these sources, even though we may not like to admire it, can never disprove the rest. As an allegory it is as illustrative of God’s power and design and wisdom in the beautiful order and harmony of creation as are the parables of Christ spiritually. As the parables of daily life in Palestine put forth by the Great Teacher were then so simple and yet so full of so much spiritual value to us, so is the simple Bible story of creation, whether considered as literal history, an allegory, of very real spiritual significance to us, and always will be if we study it reverently and prayerfully.

*Do we not live in a Garden?—*Somewhere, as I sit here looking out upon this beautiful world of ours, it seems to me something like God’s garden away back, planted by his own hand. The garden I now see is indeed beautiful and fruitful as was that where Adam and Eve lived. In it there are many good things, as enjoying as there were with them, and very little concerning which he has said, “Thou shalt not.” For all these good things we have reason to be devoutly thankful, to praise him, and not be reaching after anything which he has said we should not have. We are thankful, to praise him, and not be reaching after anything which he has said we should not have. We are thankful, to praise him, and not be reaching after anything which he has said we should not have. We are thankful, to praise him, and not be reaching after anything which he has said we should not have. We are thankful, to praise him, and not be reaching after anything which he has said we should not have. We are thankful, to praise him, and not be reaching after anything which he has said we should not have. We are thankful, to praise him, and not be reaching after anything which he has said we should not have. We are thankful, to praise him, and not be reaching after anything which he has said we should not have.

**WOMAN’S WORK**

**MISS ALBERTA DAVIS, SALEM, W. VA.**

**Contributing Editor**

**REPORT ON ATLANTIC CITY MEETING**

**MRS. FRANK J. HUBBARD**

Around the world in two days and a half! We are, in these days of surface high powered autos, underground swiftly driven engines, and air transported craft, becoming used to elimination of distance, but to encircle the world in two and a half days still remains an achievement. This is what the members of the Federation of Woman’s Boards of Foreign Missions did at their annual meeting at Atlantic City January last. They truly encircled the globe—not however, with the speediest aircraft imaginable but with swift, keen, direct, constructive and loving thought. The Filipinos, Japan, Korea, China, India, Persia, Africa, South America, and the southern Latin-American islands—all were mentally visited in the greatest conference, at which representatives from different continental countries were present, that on the platform, the French and German delegates by accident were standing on either side of the Y. W. pres­ident. The feeling of estrangement which was present at the beginning of the conference had disappeared and it was said that the Y. W. had “loved them together.” The Y. W. is working toward a Christian ideal. The headquarters have been moved to Geneva.

Miss Rodolfo was perfectly splendid, a charming woman and very capable woman. She had recently attended the Institute of Pacific Relations in Japan, which included all peoples who had any problems and interest in the Pacific area. She gave us a very fine report of the progress made in these lands, but by its friendly and plain round table discussions is a very valu­able agent in intercontinental personal and public opinion. Under general discus­sion of religion, a definition of religion was asked for, and fifteen answers were quickly given. In regard to the cooperation between them. All had practically the same thought of the Infinite, and all the things which look so near to us, all frequently made to the significance of the ap­proaching Naval Disarmament Conference, and the prayer for its success was only one of the many petitions made in private and public.

Another group of three women gave in­teresting facts concerning their missionary fields in Chile, Korea, and Persia. Miss Florence Smith, head of the
University in Chile, is a woman in whom the girls could not fail to see and feel her beautiful Christian character and ideals. She spoke of her own experience when enter ing the missionary work. She had offered herself for service, and when the call came for her to go to South America, she went. South America was not a country for a woman. Doctor Speer made the remark, "The trouble is she is ignorant." That is the trouble with so many of us. Of course she went to South America and has loved the work and the people ever since. She has seen great advance in the religion observance, and now Chile enjoys freedom of worship.

Miss Appelzeller of Korea was just as pleasing and appealing in presentation of her work. She stated that Korea, although a small country, was very important politically as they had formed a Y. W. C. A. which was making great strides in the work for girls. She had been in a country a short time making a strong appeal for Christian education, and when the call was made there would be standards by which all Christians would work for present day intelligent missionary development. A suggestion was made that our boards make use of the splendid material written concerning the Jerusalem conference, profit by many such examples resulting from our own missionary endeavor in different lands. Miss Kiku Ichishara has been for many years in charge of a training school for kindergarten teachers in Japan. She had been in an inspiration for this specific form of work from a woman missionary in Japan. Surely in turn she is an inspiration to all who come in contact with her in Japan, and appealing in presentation of her work in her own country. Miss Mabel Brossard, a young woman from Africa, was very attractive in voice, personality, and appearance, made a strong appeal for Christian education for her race. These young women were the finest possible examples of the power and beauty of a life which combines the Christian faith with the best of the ancient ethics. One's thought travels, with gratitude, to many such examples resulting from our own missionary endeavor in different lands.

The theme of the annual meeting was "Spiritual Factors in a World of Facts." The "World" in which we live is in its reality; situations were faced plainly and squarely with an honest, earnest effort to ascertain the best and most efficient methods. This year's keynote was noticeable in all addresses and reports, and was very inspiring in an address by Doctor Van Deusen on the subject, The Practice of Worship. He pointed out that the worship of God is the same as the objective of religion. It is life with God. He liked to think of religion as a reservoir. Just as a reservoir is a natural necessity—but as a tun ing fork to which all life is keyed. Some of the needs of the ordinary Christian worshiper are plain, downright thinking—a clarified thinking, to find out the reason of the failure to live up to the best in life. Action springs only from the activity of thinking, is a personal want direction of thought to lift them over specific faults to a vision. We need self-understanding and purification and em powerment. We need to believe progress is possible.

The International Missionary Council meeting held in Jerusalem during the spring of 1924 was attended by fifty-one nations. Literature was in attendance, was looked upon as being a turning point in missionary enterprise. The missionary effort, according to the conference by all who attended, and by all who were familiar with its literature, as through the findings and plans made there would be the standards by which all Christians would work for present day intelligent missionary development. A suggestion was made that our boards make use of the splendid material written concerning the Jerusalem Conference, profit by many such examples resulting from our own missionary endeavor in different lands, particularly that all ministers have literature concerning it.

As a result of consideration of reports from the Jerusalem Conference by the Federation and the Foreign Missions Conference one year ago, the following recommendation (among several) was made. That we urge the boards and officers of all our local churches, in view of the interest the young people are showing in old problems, the enthusiasm brought to the solution of these problems, and the courage with which plans are carried out, to place more young people on boards and other agencies of the church, and to give them definite responsibilities in these organizations. That the enthusiasm and clear, straight thinking, with which plans are carried out, to place more young people on boards and other agencies of the church, and to give them definite responsibilities in these organizations is very significant, for emanating from the Jerusalem findings it has a world-wide backing. This year, doubtless as an outgrowth of this consideration, the young people were present in good numbers at the annual meeting. Their enthusiasm and clear, straight thinking, brought inspiration to the whole assemblage. Miss Janet Gilbert headed a group of young women. In the formation of committees for the coming year, the young people were placed on all committees—thus working with the older members, not as separate committees.

In practical work nothing was advocated more strongly than the dissemination of Christian literature, that is, good books. The desire for something to read. The shelves are bare, or they are bare, or they are bare. Miss Butler, vice-chairman of Christian Literature on Mission Fields, said hotels and motels should be equipped by their boards for they provide a constant and changing source of interest.

It is necessary to provide people in different countries who can make good translations of magazines and books. It is a sign of progress that our denomination is already doing work of this kind in securing the services of David Sung. The Chinese Church is sharing the expense of his salary. As an important as literature in foreign countries is the right kind for children in America. Attractive stories of children in other lands, or children in our own, is just what the young people need, which will create a feeling of comradeship, of similarity of feelings, aspirations, and which will show too plainly create a feeling of isolation.

Many practical phases of religious extension are being actively and increasingly efficiently carried on—all of which were represented in reports. An important influence in the work that has come back from his trip around the world convinced the furnishing of Christian literature ought to be one of the major tasks of the missionary enterprise.
schools of missions, and one whose field is wide—Home Base Cultivation—are both playing a big part.

One committee in which everyone may and should have participation is the World’s Day of Prayer. This institution is not new but through the combined efforts of the Federation of Foreign Missions and the Home Mission Board it is ever reaching out and touching new groups. On March seventh, women from countries all over the world will unite hearts and voices in prayer for personal soul care and for extension of evangelism. In referring to the Day of Prayer, one missionary in a distant land said on the day she never felt lonely. The suggested program for use this year was compiled by women from three different countries—Korea, Philippines, and the United States.

More effective work, better methods, clear and more definite thinking, best equipped missionaries that colleges and churches can produce—all these are necessary for meeting the requirement and standard of successful missionary enterprises of today, but only are they successful when rising from a foundation spirit of prayer and consecration.

With the swiftness that eliminates all doubt, missions will come into their own. And missions will come into their own. More effective work, better methods, clear teaching, clear mission teaching, Teachings for the meeting of success. Through it the boys not only have been for some time absent from church but have been for some time absent from church. The young people who have been for some time absent from church have been welcome attendees of late. The morning congregation has numbered up to four hundred forty, numerous. The interest in the series of the present day has been better than average, not to say the average for winter nights. The pastor is now preaching a series of sermons in the morning service on “Christian Life.” Two sermons have been preached thus far: “The Joyous Life” and “The Joyous Life.” Remaining sermons in the series are: The Life of Power, and The Adventure of Faith.

The interest in attendance at the ves­ser service on Sabbath night continue to be good. The young people who have the re­sponsibility for planning these services have consistently handled the program in a credi­table way. The services led by individuals and groups are invariably helpful and beauti­ful. A fine worshipful meeting was led by the juniors last Sabbath.

The Senior Christian Endeavor held an interesting standard social at the home of A. D. Stephan on the evening of January 30 as a part of their observance of Christian Endeavor week.

The two circles of the ladies’ society held a joint meeting at the home of Mrs. Henry Ring Thursday, February 6. A pot luck dinner was served at noon and in the afternoon the monthly meeting of the mission­ary society was held.

A good motion picture show was given to the community free by the co-operating church schools of Nortonville on February 12. “Pilgrim’s Progress,” and two reels of “The Rich Young Ruler” were shown. Good musical numbers preceded the pictures.

Pastor Ogden organized the younger boys of the community into a Pioneer club recently. Their organization gives prom­ise of success. Through it the boys not elig­ible for scouting will have an opportunity to develop their character and usefulness.

The Senior Christian Endeavor society held an original and very interesting Valen-
Bible religion—that is what we stand for. Aren't we losing out vitally, somewhere?

I believe that the South is the greatest open field for Seventh Day Baptists today; and I believe that our hope is in our young people; so if these things are true, you see, young people of the South, where it puts you. Receptivity rests with the pastors and general missionaries, but the hope for the future is in the young people. You can win the South for Christ and his Sabbath, if you will put yourselves into it to the full.

And then I see those loyal groups of young people at Athens and Fouke; and others no less loyal, but whom I don't know so well personally; and I believe that hope can be fulfilled.

Nashville, Tenn., February 24, 1930.

WHAT BARRIERS KEEP PEOPLE AWAY FROM CHRIST?

Christendom Endeavor Topic for Sabbath Day, March 22, 1930

DAILY READINGS

Sunday—Indifference (Matt. 25: 1-13)
Monday—Love of carousing (Luke 15: 11-32)
Tuesday—Love of money (Luke 18: 1-14)
Wednesday—Prejudice (Rom. 9: 1-5)
Thursday—Ignorance (Mark 5: 1-17)
Friday—Presumption (John 10: 1-4)
Saturday—How?—What barriers keep people away from Christ? (Mark 10: 17-22; Luke 14: 16-20)

BARRIERS

RUTH V. HUNTING

There are some people in the world who enjoy doing the right just for the sake of the thrill it gives them. But such people are in the minority. Many would have the object of doing the Christian thing if it were convenient for them, but they are too lazy and indifferent to care. It is very easy to stand out against the crowd and do what they know is right. Instead of thinking and acting for themselves, they must do just what it is the style to do. Let us hope that some day the most fashionable people will be those who are doing God's work, not those who are doing such laziness. Again there are those—and most of us fall into this category at one time or another—who are too preoccupied in,

THE SABBATH RECORDER

REV. CLIFFORD A. BREESE
P. O. BOX 72, BERRA, W. VA.
Contributing Editor

YOUNG PEOPLE'S WORK

FAINT, Flickering LIGHTS

A MESSAGE FOR THE S. D. B. YOUNG PEOPLE OF THE SOUTH

As I lay one day on my hospital cot here at Nashville (where I have just spent four weeks with scarlet fever), I had a vision. I was thinking of my situation as one lone Sabbath day church in the city, when I seemed to stand here at Nashville, the apex of the whole South, with the land spread before me—and it lay in darkness. In darkness as to the truth of God's Sabbath as we hold it—but, no, not all dark; for just before me here, in Alabama, gleams a bright light—small, it is true, but steady and sure. And out beyond there it flickers another faint one. Yes, I look closer and I can even see nearly the still smoldering coals of another—where two brave martyrs not long ago gave light to those who held in faith. But here around my feet Kentucky and Tennessee are dark, and Mississippi on the one hand and Georgia on the other, all with no single witness for this truth. But out near the coast I see a faint glimmer; it has been for ages a hotbed of light, but refuses to die; there is still a gleam in North Carolina. And down in Florida a bright fire burns on the beach.

We will look to the west to see if it is more hopeful. Down near the gulf is a steady little gleam; we look back for the old watch tower and yet the first fire is still bright; and down by the Mississippi and up in the Ozarks, Arkansas has its other witness, its own glowing bright. Over in Oklahoma, a faint little glow; and down across Texas past the ashes of old burnt-out fires, far out on Uncle Sam's frontiers in Texas, one beacon still bears bright. Brave little Edinburg!

But that is all—ten little beacon-lights in all the great South. The South is the backbone today of the nation's rural life, and the bulwark of its old-time, Bible religion. Old-time, Bible

imperfect in original
but less important, things to take time off to further the kingdom. In this day of fast living we need a sense of values which will necessitate our taking time for spiritual things.

Another barrier which keeps people away from Christ is ignorance of what it means to be a Christian. We have often heard people say that if certain church members are examples of Christians, they have no desire to be one. This is an attitude bespeaks ignorance and prejudice, and is usually a sign of indifference to Christ and the Church. If such people would take the trouble to look into the principles of Jesus, they would see that those were not good representatives of our religion.

Selfishness is very closely tied up with those barriers already mentioned. In the case of the rich young man (Mark 10: 17-22), love of money was the form of selfishness. From becoming a disciple of Christ, Worldly ambition also comes under this classification. Cowardice is another kind of selfishness. In the coward thinks only of himself and not of the great cause which he could help further if he had a sacrificial spirit.

The most effective way of combating the effect of these barriers is first to guard against them in our own lives. If others see that we are Christians, they will be much more inclined toward becoming good ones themselves. Silent influence can not be measured, but it is very great. When we have purified our own lives, we can begin to help others to follow Jesus.

Appropriate Hymns for the Meeting

"Just As I Am, Thine Own to Be,"
"Jesus Calls Us O'er the Tumult,"
"What a Friend We Have in Jesus,"

Questions for Discussion

1. What barrier is keeping you from a full acceptance of Christ?
2. Are you ever afraid to do something which your conscience tells you you should do?
3. Why is the Christian life more satisfying and joyful than the selfish life?
4. What did Christ teach about the cost of discipleship?
5. How can we overcome our barriers?
6. Why are laziness and procrastination sin?
Hymn — "Just as I Am, Thine Own to Be."

The leader of the meeting then takes the chair and the meeting proceeds as usual. Our plans for the meeting may come first and the meeting closed with the installation service.

MEETING OF YOUNG PEOPLE'S BOARD

A special meeting of the Young People's Board was called at the home of Dr. B. F. Johanson at 8 p.m. Members present: A. Russell Maxson, Mrs. Gladys Burdick, Miss Luella Snay, Miss Ruth Kenyon, Miss Jane Adams, Mrs. B. F. Johanson, Mrs. Gladys Burdick.

Meeting was called to order by the president, A. Russell Maxson, who led in devotionals.

After considerable discussion concerning reorganization and future plans of the Young People's Board, it was voted that the report of the chairman of the plans committee be accepted as a report of progress. Voted that the board accept the resignation of the chairman of the plans committee and have someone fill the vacancy.

Report of the corresponding secretary was read and placed on file.

REPORT OF THE CORRESPONDING SECRETARY

Number of bulletins sent out — 350.

Copies of the topic cards and the bulletins of the superintendent of religious education have also been sent for every member of each Seniors and Intermediate Christian Endeavor Union.

Number of letters written — 14.

Number of letters sent out — 350.

Semi-annual reports have been received from the following societies: Intermediate Christian Endeavorers:

- Alfred Station, Battle Creek
- Milton Junction
- North Loup
- Nortonville
- Senior
  - North Loup
  - Ashaway
  - Little Genesee
  - Salem

Reports were read from Miss Marjorie Burdick concerning her work with the Wisconsin field.

Considerable discussion concerning another month's work for Marjorie Burdick was brought up.

The regular board meeting will be deferred until the call from the chair.

Meeting was adjourned.

Respectfully submitted,

Gladys Hemminger

Recording Secretary.

Battle Creek, Mich.,

January 30, 1930.

STATEMENT ONWARD MOVEMENT TREASURY — FEBRUARY, 1930

Receipts

February 7, 1929.

- People's...
- Piscataway...
- Plainfield...
- Portville...
- Richburg...
- Ritchie...
- Riverside...
- Roanoke...
- Rockville...

- Total...

250.00
1985.00
821.11
637.78
363.00
297.50
250.00
191.00
150.00
$2,000.00
$1,985.00

Slander is a poison which extinguishes charity, both in the slanderer, and in the persons who listen to it.
CHILDREN'S PAGE

MRS. WALTER L. GRIEVE, ANDOVER, N. Y.
Contributing Editor

“ON MY HONOR”
Juniour Christian Endeavor Topic for Sabbath, Feb. 22, 1930

MRS. HERBERT L. POLAN

Use the Bible verse which is the Scripture lesson as a large motto in the front of your room. Announce a week or two weeks before that an award will be given to the junior bringing to this prayer meeting the longest list of copied Bible verses having in them the word true, truth, lie, falsely, falsehood, or words of the same meaning.

Leader may ask all the Boy Scouts to “be prepared” to recite their oath in concert. Also Girl Scouts or girls’ club group. If a temperance pledge has been signed by juniors, let all signers stand and repeat that pledge. Then active members may all repeat the Christian Endeavor pledge and Quiet Hour Comrades and Tenth Legionnaires may renew theirs.

Talk Topics:
The Vow-makers of the Bible.
The Crusader’s Vow.
The Christian Crusader’s Vow.

As a fitting close the superintendent—or better, an intermediate or Christian Endeavor group may re-enact the play of “Pilow the Gleam,” explain them—telling about the writing of the poem—and then may sing it as its final number. At the close of the song let the one singing lift up the Christian flag and become leader of a line of juniors marching around the building while the accompanist plays softly the music to “Follow the Gleam” (using variations).

OUR GROVE
MARY A. STILLMAN

Just a little way down the road from Willowcroft is a grove of white pine trees. They are straight and tall and must be much more than one hundred years old. Old Mr. Chase, who lived here before we did, was told when a young man by his physicians that he would not live long. He bought this place on account of the grove; and his outdoor work in the breath of the pines restored his health so that he lived to be ninety-six.

When we were on the top of Mount Cho­corua we could identify our house by the pine grove near it. It is a beautiful place in summer. The grove is carpeted with a thick carpet of pine needles, and in some places where the light comes through there are beds of soft hair-cap moss.

When we have children visiting us we have frequent picnic suppers in the grove. It is so easy! We take our large two-wheeled cart and load it with baskets of food and thermos bottles of lemonade, and some one draws it over to our destination. Then we gather around the table which serves as a table, and eat our fill. When the last crumb is gone we remove the baskets and bottles, and the children fill the cart with dry cones to burn in the fireplace on cool evenings.

My sister and I have always wanted to sleep on those soft beds of moss, so one night we tried it. We did not tell our neighbors of our intention, for fear they would try to dissuade us; but really there was nothing to fear. New Hampshire arrests tramps as vagrants, so we never see any, and there were no cows or snakes.

At dusk we took our blankets and sofa pillows to the grove, and selected the softest bed we could find. We laid down a rubber blanket, then our woolen blankets with another rubber blanket on top. We were dressed in middies and bloomers which we found so comfortable, so we never see any, and there were no cows or snakes.

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Oh, how bright the stars were that night! They twinkled in our eyes so much we could hardly go to sleep. But we did, and the next thing we knew it was morning. Not even a mosquito had disturbed us. And how refreshed we were by sleeping in the open near the pines. There is nothing like it. If you have never done it, try it yourself!

THE OAK AND THE WOODBINE

An oak tree grew on a wooded hill,
And very sad was he,
To note the maples by his side
In colors fair to see.

Each fall they gleamed in colors bright
Of yellow and of red,
While dull brown was to the autumn light
The oak tree raised its head.

“Oh,” signed the oak tree in its grief,
“I wish I too, were bright.
As brilliant as a maple leaf,
So that I, too, might glow.”

So slight was its response,
That quite failed to see
The woodbine growing up its trunk,
Nor bade its praise.

“Don’t feel so sad, dear oak,” it said,
“I’ll help you willingly.
Just wait until the day ahead,
Have you not noticed me?”

Soon round and round the bright leaves flew,
In gleaming ripples they flew,
And bare the maple branches grew,
Amid the autumn show.

At last they were all out of sight;
But still oak leaves of brown
Hung to the twigs with all their might,
And hardly one came down.

“Well,” said the oak, “my plain, brown dress
Lasts very well indeed.
I’m thankful for its faithfulness
In these cold days of need.
“I’m sorry that I grumbled so
At maples’ colorful show; I’ll try to much more grateful grow That my leaves stay on tight.

(Continued next week.)

OPPORTUNITY

One of the most beautiful and productive sections of our country is the state of Iowa, where there are two Seventh Day Baptist churches. There are families that should be delighted to be located on a fertile, productive farm, with a Seventh Day Baptist church and a good school in the community.

A letter from a resident of Welton, who is interested in the church and community, but who has no real estate to sell, says:

“There are several things that make a person wonder. There are thousands of acres of wonderful land, taken over by the banks to satisfy the loans, which are for sale. Many farms that were taken up by Seventh Day Baptists in the pioneer days are on the market. It would have brought $350 per acre in the high time can be bought today for $125 to $150. This land is that which produce from fifty to one hundred bushels of corn per acre, and clover that by rotation of crops will maintain the fertility.

There is an immediate prospect that can pay its running expenses and a good rate of interest on the investment.

Here is an opportunity to invest in something worth while, and make yourself and work yourself, or to put a good energetic Seventh Day Baptist family where they can make something for themselves and their children. This land will not be worth less, and evidently is on the verge of rising in value. The writer says, “The church at Welton would surely welcome more of like faith in the community.

Locate in a community where you can save the family to the Sabbath and to God, and help to build up your already established Seventh Day Baptist church.

Address your inquiry to Mr. O. W. Babcock, Des Moines, I. A. You will have a prompt response.

A FRIEND HAS GONE

A friend has gone, but oft I hear
His kindly voice again—
That voice that made the day less drear,
And eased the hour of pain.

A kindly, strong, unselfish friend,
A charming, true friend,
Who followed to the very end,
The Thee of God.

His burning love of humankind,
Like that of Christ, the Son,
He followed where the best heart led,
Until his work was done.

No thought of self e’er entered in,
When came the Master’s call.
To save some erring soul from sin,
And lift the darkening pall.

And many men who knew him best,
Are stronger men today,
With clearer minds, and souls at rest.
Because he passed their way.

A friend has gone, but aye the light
That burned in his soul,
Will be to us a beacon, bright,
To lead us to the goal.

And in temptation’s trying hour.
When clouds are dark above.
We feel his strength and power,
And hear his voice of love.

(Continued from—Page 309.)

THE SABBATH RECORDER

311

We have received a letter from a resident of Welton, who is interested in the church and community, but who has no real estate to sell, says:

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Who followed to the very end,
The Thee of God.

His burning love of humankind,
Like that of Christ, the Son,
He followed where the best heart led,
Until his work was done.

No thought of self e’er entered in,
When came the Master’s call.
To save some erring soul from sin,
And lift the darkening pall.

And many men who knew him best,
Are stronger men today,
With clearer minds, and souls at rest.
Because he passed their way.

A friend has gone, but aye the light
That burned in his soul,
Will be to us a beacon, bright,
To lead us to the goal.

And in temptation’s trying hour.
When clouds are dark above.
We feel his strength and power,
And hear his voice of love.

(Continued from—Page 309.)
According to the International Critical Commentary (Burton), “The sense of the imperative (Walk) denoting action in progress is appropriately used of that which the Galatians were already doing.” Paul tries to show the Galatians that the pressure of the law is not essential in the governing of their actions. He urges people to continue to govern their actions by the inward impulse of the Spirit, and he earnestly assures them that in so doing they will not yield to the power within them that would do evil.

The type of life the Apostle commends to the Galatians is accomplished by “faith working through love.”

Ian Maclaren, in his beautiful story of Scottish life, “Beside the Bonnie Brier Bush,” causes the scholar, George Howe, to tell an experience of his childhood with a revitalist of that day. The “revival man” who “had been preaching on hell,” illustrated his sermon by burning a roll of paper. “Think,” said he, “. . . of your whole body on fire, never to go out. That is hell, and that is where any ladie will go who does not repent and believe.” The young listener was so frightened that he could not sleep that night. “I was only a wee laddie, and I did what we all do in trouble, I cried for my mother.” The mother came and by the power of love dispelled the fear and revealed to him the love of God. “The boy saw the true nature of God in the patient and forgiving love of his mother which he had experienced every day of his life, and of his wife which came to him as a flicker and I cuddled down into my bed and fell asleep in his love as in my mother’s arms.”

It was the mother’s “faith working through love.”

Paul describes this kind of life in Galatians 5:22 as “the fruits of the Spirit are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.” The Apostle commends this kind of behavior to the Galatians, and the Spirit is described as working through the Galatians to accomplish this. The Galatians are called to live in the Spirit and not in the flesh.

The contrast between the “flesh” and the “Spirit” as set forth in the text is clearly evident. Yes, there is more than a contrast; there is a conflict, a struggle. Paul, in the seventh chapter of Romans, recognizes this struggle and points out the way of escape. Verses 9-25, “I cannot be good as I want to be, and I do wrong against my wishes. Well, if I act against my wishes, it is not I who do the deed, but sin that dwells in me.” (Thus, left to myself, I serve the law of God with my mind, but with my flesh I serve the law of sin.) Miserable indeed that I am! Who will rescue me from this body of death? God will! Thanks be to him through Jesus Christ our Lord!”

The desire of the “flesh” makes slaves of mortal men, while the passion of the “Spirit” leads to freedom.

“The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary to the one to the other: so that ye cannot do the things that ye would.”

THE POWER OF CHOICE

Let us say with the Apostle Paul, “God will rescue us. Thanks be to him through Jesus Christ our Lord.” That he has given us the “Power of Choice”, that if we exercise...
this wonderful power toward the "harvest of the Spirit we call life eternal!"

What a boundless opportunity it is to choose for oneself! Much, if not all, of our present selection depends upon our former choices. The selection of our present acts is not a result of what we are for the moment, or the hour, or the day, but a result of what we have been up to the time of these acts. The choice of a life work, of our companions and associates, between good and evil, of whom we will serve—are these essential and vital.

May each and every one of us strive toward the "harvest of the Spirit." Let our walk be in the Spirit, and pray "will" to escape the "struggle" and find, by our Power of Choice, a greater freedom in God, through Jesus Christ.

"The choice of a life work, of our companions and associates, and of the flesh: and these are contrary the one to the other: so that ye can not do the things that ye would."

AMERICAN SABBATH TRACT SOCIETY MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist Building, Plainfield, N.J., on Sunday, February the twelfth, 1930, at two o'clock p.m., Pres. President Corliss F. Randolph in the chair.


Visitors present: Mrs. Alvah J. C. Bond, Miss Dorothy Hubbard, Mrs. La Verne C. Bassett, Mrs. Irving A. Hunting, Director of Religious Education, Rev. Erlo E. Sutton.

Prayer was offered by Rev. Alvah J. C. Bond.

Assistant corresponding secretary reported as follows:

Letters:
Letters received in the office this month total twenty-eight, and in addition, twenty-five lists of letters from the churches, have been received. The number of letters written was seventeen plus four mimeographed letters, copies of which tallied 250.

Calendars:
Calendars were returned from the churches where we did not sell, and were sent out again to churches that we were not able to supply before. There were orders that were not completely filled, but the number of calendars ordered at all had at least a few sent. The amount collected so far on the calendars is $154.35.

Sermons:
The sermon department of the Recorder keeps on hand three sermons on hand each week. We will have a series of sermons by one man during the month in December. Two other series, though with the same speakers, are being planned for two of the next six months. Meanwhile our supply of single sermons keeps up, or if they get low, a request sent out to a number of our ministers brings immediate response.

Inquiries:
Nothing has been said for some time about inquiries that come to the office. These come on the average of two or three a month, and are answered with a letter and our literature, and a price list. If there happens to be a church near the person inquiring, the pastor is notified. So far since the first of the year, we have had four such letters: one from Washington, one from Montana, another from Saskatchewan, Canada, and the fourth from Florida.

Respectfully,

BERNICE A. BREWER

Report adopted.

Leader in Sabbath Promotion, Rev. Alvah J. C. Bond, reported informally his visit to the Milton, Wis., Church, conferences with college students, and plans for a Teen-Age Conference to be held at North Loop, Neb. The report of Treasurer Ethel L. Titsworth was presented for the committee for further consideration.

The Advisory Committee presented recommendations relative to advertising in the Recorder.

Further, without recommendation, the Advisory Committee reported the need of a typewriter in the office of the assistant corresponding secretary.

Voted that the matter be referred to the Supervisory Committee and the recording secretary with power.

The committee on Distribution of Literature reported as follows:

The committee would recommend that a tract room be provided in the church in use in the churches to be supplied by the Battle Creek Church Extension Department.

The response of pastors and church officials in the campaign for wider acquaintance and distribution of our literature has been unusually fine. Already the following churches have indicated their interest and cooperation in the campaign:

Alfred Station, N. Y.
Verona, N. Y.
Waterford, Conn.
New Market, N. J.
Plainfield, N. J.
Nortonville, Kan.
Adams Center, N. Y.
Dodge Center, Minn.
Mariborough, N. Y.
Little Prairie, Ark.
Riverside, Calif.

The committee is very much pleased with this progress and accepts with enthusiasm the magnificent campaign in the churches.

The report, sent in order number 243, besides 210 "Fundamental Features" sent to Baptist ministers—a total of 453.

JESSE G. BURDICK, Chairman.

GLEANINGS FROM INTERESTING LETTERS

Mr. Philip Andrews, son of Darwin and Mary Wheeler Andrews, of Boulder, Colo., has for some years been surveying in South America for the Standard Oil Company, making a large amount of travel along the Unare river, in Venezuela. His aunt in Boulder sends two or three letters written to her by her nephews that some of them might be interesting to his friends if published in the Recorder. Venezuela stands second in the oil producing countries of the world.

Gleaning points from these letters, I find Mr. Andrews with two workmen paddling many miles down the river on a log dugout containing all of his provisions and equipment for surveying. It is a long tedious journey in which they must live on such food as can be found, and on such provi- dences, who are poor and have but little to sell.

The disturbed area lies just south of them but it is quiet where they are, with the exception of a lot of horsemen who are running wild over the country.

Free letter as written September 15, we select the following items:

DEAR MOTHER:

There were nine of your letters waiting for me when I returned from nine weeks' work in Anzoategui, and I was very glad to have them. I wrote to you a few weeks ago of my work on the Unare, but am almost sure that you did not receive them. If you do receive them you will pardon the repetition. There is supposed to be a mail out sometime next week if all goes well.

I seemed to eat from a table again, seen friends, and to play a few records. This last trip has been very interesting though a bit "tough" and occasionally rude. The trip back required a week and I got stuck in every river along the way. I had to wait on the banks of one river two days and after waiting for two days and another delayed a day and a half. The car was down in many different places, and among other things, I forgot my equipment, books, maps, etc., got wet. A block and tackle that I carry with me failed to save the day, however.

During the past nine weeks I have slept every night in a hammock, except once when I slept on the ground. I mapped 185 kilometers of Rio Unare, and from Zanja to the sea, and hardly had shoes on for over a month. One alligator (na- tive slipperers) was lost when I shot two others and jumped into the river after them, so had to spend a week before I was able to go again, as small towns do not carry my size.

One of the chiguiris lasted the three of us for
five days, and we were mighty glad to have it as food was rather scarce part of the time. The chirigui (or chiguiri) is like a small tapir and is about the size of a large hog when full grown.

The trip was more or less eventful although I'm not anxious to do it again in mud and water. The canoe was a sixteen foot dugout, and cost me $4 after using it more than a month. It carried all equipment, a cook, a man to sail at the rear paddle and a boy in front. We were going good in one place when we hit a submerged log and sent the boy in front headlong into the river. By good fortune the boat did not capsize, by a small margin, was highly relieved as the boat carried about $1,000 worth of equipment. In the lower part of the river there was a lot of alligators and some of them very large. Sometimes they would come close to investigate the canoe, and once, it appeared to me they were coming up to where I was standing. Only the eyes and snout would appear out of the water, and they often look like merely a floating log. I built a fire on the bank, by the way, and we swam calmly up the river.

The usual mishap of losing camp happened again, as it does about every two months. We had two peons working with me and two more in camp. They put it off the trail and one and one-half leagues instead of ten, so the three of us passed without seeing it. They saw us pass by but some process of reason smiled on them that they were not very grand, or more or less of a myth, but had experience with them once or twice. I really thought that my equipment was gone. I used the canoe and we lacked only about eight kilometers to reach the sea, the river came up to our knees. We used the canoe and we lacked only about eight kilometers to reach the sea, the river came up to our knees. We built a fire and lay down in the trail to sleep, as it was getting a bit dry as I had not had water since three p.m. I knew it was hopeless, and I was getting a little worried. I got up at four-thirty to look for water and the camp. We killed a five-foot rattler in the trail on the night before, but it happened to be just a frog. We got up at four-thirty to look for water and the camp. We killed a five-foot rattler in the trail on the night before, but it happened to be just a frog. We got up at four-thirty to look for water and the camp. We killed a five-foot rattler in the trail on the night before, but it happened to be just a frog. We got up at four-thirty to look for water and the camp. We killed a five-foot rattler in the trail on the night before, but it happened to be just a frog. We got up at four-thirty to look for water and the camp. We killed a five-foot rattler in the trail on the night before, but it happened to be just a frog. We got up at four-thirty to look for water and the camp. We killed a five-foot rattler in the trail on the night before, but it happened to be just a frog. We got up at four-thirty to look for water and the camp. We killed a five-foot rattler in the trail on the night before, but it happened to be just a frog. We got up at four-thirty to look for water and the camp. We killed a five-foot rattler in the trail on the night before, but it happened to be just a frog. We got up at four-thirty to look for water and the camp. We killed a five-foot rattler in the trail on the night before, but it happened to be just a frog. We got up at four-thirty to look for water and the camp. We killed a five-foot rattler in the trail on the night before, but it happened to be just a frog.

The usual mishap of losing camp happened again, as it does about every two months of field service in the ministry or in the field of religious education. The school has been represented as follows: At Rochester at the installation of the New York State Sunday School Convention; at Plainfield at the dedication of the new Denominational Building; and at Gettysburg, at the annual business meeting. He is to move to the Ashaway, or First Hopkinson Church, in Rhode Island.

In about two years ago that Pastor Odgen presented his resignation, after serving the church for the two years that he attended the Divinity School and then for a year as full-time pastor. To some, the resignation of a pastor from the Waterford Church comes as a blow and presents a problem to the church. This opportunity—Waterford's opportunity.

Waterford can not pay a higher salary to its pastor at the present time, and the salary now paid is not a living wage. It is enough, however, to attract a young man who wishes to further his education and at the same time get some practical experience. Waterford, nearest to Yale of our denominational church, has a training ground for young Seventh Day Baptist ministers. This is Waterford's opportunity to serve our denomination.

The church regrets to lose Pastor Hill and his family, but it realizes that there is a bigger and better field for their labors in Ashawa.

As to the future, there seems to be but one course; that we continue to serve our denomination, our young ministers, and our community, by calling another man. Who will it be?—Morton Swaney, The Waterford Review.

"Your bank account will indicate how fast you are going better than your speedometer."
BIBLICAL CRITICISM

XI

HIGHER CRITICISM—ITS ORIGIN AND HISTORY

British-American Critics

The third stage in the development of higher criticism is the British-American. So we shall next turn our attention to the English-writing higher critics. Since these writers were contemporaries, their own day shall make little attempt to discuss the criticisms of this period. Nor can we more than mention their names, as the leading critics in the movement, both in England and America. To attempt more than this is beyond the limits of this discussion.

English Critics

Probably the most learned and influential were: Dr. Samuel Davidson, Prof. T. K. Cheyne, Dr. S. R. Driver, Dr. Robertson Smith, Dr. George Adam Smith, and Canon Henson. Of course, many others could be added.

In 1862, Doctor Davidson published his Introduction to the Old Testament. Thus, through Doctor Davidson, we have the supplemen-

tary hypothesis of De Wette, Bleek, Knoble, and Stahelin passed over into England, though with strange incongruity he borrowed freely from Baur.

Dr. Robertson Smith, a Scotchman, in a series of books published late in the nineteenth century, boldly recast the teachings of the German critics. For proof of this, consult his books, such as The Pentateuch, Prophets of Israel, and the Old Testament in the Jewish Church.

Of these earlier English critics, I can take space but to mention one more, Dr. S. R. Driver, sometime Regius Professor of Hebrew at Oxford. In his book, Introduction to the Literature of the Old Testament, and especially in his Book of Genesis, Driver has worked out with great skill and detail, the theories of the continental critics. Let any one wade through a section of Genesis, as worked out by Doctor Driver, and then ask himself frankly, whether such a complex combination of authorities and opinions does not seem to be purely subjective as to be of little value, or even probable or reliable. Another has said: "The hand of Driver, but the voice is the voice of Kuenen and Wellhausen."

The above listed men belong among England's leading Biblical critics theologists, and though they are dead they still speak, holding the central place in the higher critical movement. But they represent little that is new, or even original. Their theology is a product of German thought, going back even to Hobbes and Spinoza.

American Critics

The American higher critics are so numerous and their literature so abundant, we can mention but a few leading critics in the school of higher criticism. We will take Dr. C. A. Briggs, sometime Professor of Theology at Union Theological Seminary, as an example. He is a voluminous writer. He published his Biblical Study in 1883, his Messianic Prophecy in 1886; and a little later his Higher Exegetical. All his writings reveal him as an earnest advocate of the German theories. In his Hexateuch he confesses that he was guided in his studies chiefly by Ewald.

Among the many American critics who are responsible for propagating liberal higher criticism in America are Henry Preserved Smith, of Amherst; W. N. Clarke, of Colgate; Frank K. Sanders, Charles F. Kent, and George B. Stevens, of Yale; George B. Pyle; George B. Smith; and Ernest D. Burton, of Union. Of Chicago; Wm. Adams Brown, Arthur C. McGiffert, of Union. Many later writers could be added.

English Critics—School of Compromise

The English-writing critics, both in England and America, were said, at first, to represent a school of compromise. That is, on the one hand, they accepted the major premises of the continental critics (French-Dutch-German), concerning the origin of the Old Testament, its authorship, and authenticity. While, on the other hand, they refused to go all the way with the German rationalists in denying all together the inspiration of the Old Testament. They coined a new phrase under which they could cloak their denials. So instead of declaring their belief in the Scriptures as inspired, they said, "The Scriptures contain a revelation of God."

See how that looks! The Scriptures might be full of myths, legends, folk-lore and Oriental exaggeration; they might be wrong in their history, in their reputed authorship, etc. (all of which the critics affirm); but yet out of this confusion of fact, fancy, fiction, fables, fragments, and falsehoods could be found a revelation from God, if the material be rightly sifted. Just how one can hold to the type of higher criticism as espoused by the English writers, which certainly forms the groundwork of English and American criticism—just how one can hold to this view of criticism, and retain his faith in the Bible as the Word of God, or even (as these critics affirm) as "containing" a revelation from God, is beyond me. It would seem that with the German ideas as to revelation the Bible is, they could also find a revelation from God were they studying the Hindu's Bible—the Bhagavat-gita—or the Koran of the Mohammedans, or the Classics of Confucius.

The Views of the Continental Critics

In view of what we have just said in reference to the beliefs of the continental critics, we may then proceed to the compromised views as represented by the English-writing critics, it might be well to place before us, in review, something of the religious views of those critics most influential in the movement. We think we may safely say that practically all the continental critics, those who may be regarded as "liberal," "higher," or "critical," have held in common the following views.

They denied the validity of Biblical prophecy. The general feeling was that the prophecies of the Old Testament had been accustomed to regard as prophecy, and that the evangelical Christians today consider prophetic, these critics denied. They explained all statements which had been considered as prophetic as being conjectures, or fiction, or impostures, or coincidences. They held the written records of miracles. They not only denied the validity of miracles, but of any miraculous narrative. Miracles were accounted for on the basis of the time and age in which the people lived. Miracles were myths and legends which had accumulated up with the years, and around these heroes. They were the product of the human mind, accounted for by the Oriental tendency to embellish stories by "leg­ endary exaggeration of events that are entirely explicable from natural causes."

3. They denied the validity, or reality, of revelation. That is, they denied revelation in the sense in which it has been universally held by the Christian Church. They were deists, avowed unbelievers in the supernatural, on the ground of human reasoning. Their hypotheses were constructed upon the assumption that the real is the same as the apparent; and yet out of this confusion of fact, fancy, fiction, fables, fragments, and falsehoods could be found a revelation from God. Theirs was a natural religion in which a supernatural revelation had no place.

This is a chilling indictment, but recall some of the findings which we have been presenting in these articles for the past three months.

Celsus rejected the supernatural, and affirmed that any philosophy which recognized the supernatural claims of Jesus must be rejected.

Spinoza repudiated absolutely a supernatural revelation. And Spinoza was one of their greatest.

If the Bible is the father of the documentary theory, repudiated the miraculous and supernatural.

Both Thomas Hobbes and Thomas Chubb were outspoken antagonists of not only the necessity, but the possibility, of a personal revelation. Likewise they repudiated the fact of prophecy and miracles. They called the "father of higher criticism," and who was the first man to use the term, discarded the miraculous, and declared that the "element in the Bible was only an Oriental exaggeration."

Yoke and Leopold George were Hegelian rationalists who considered the first four books of the Bible as entirely mythical. DeWette, one of the advocates of the supplementary hypothesis, did not believe in revelation.
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THEODORE L. GARDINER, D. D., Editor
L. H. NORTH, Business Manager

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S. D. B. GRADED LESSONS


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Kuenen was a free-thinker and an agnostic. Professor Sanday says that he wrote in the interests of an almost avowed naturalism.

Wellhausen regarded the religion of Israel as a naturalistic evolution from heathendom, a sort of an emanation from an imperfectly monothestic, semi-pagan idolatry. The religion of Israel was simply a human religion.

BELIEVE IT OR NOT

A writer for Collier's magazine, Mr. William Shepard, said to the American Christian Association in Cincinnati, last spring, that 'he is a sort of an emanation from an imperfectly monothestic, semi-pagan idolatry. The religion of Israel was simply a human religion.

[Data published by the W. C. T. U.]