

The Sabbath Recorder

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

MY son, forget not my law; but let thy heart keep my commandments: for length of days, and years of life, and peace, will they add to thee. Let not kindness and truth forsake thee: bind them about thy neck; write them upon the tablet of thy heart: so shalt thou find favor and good understanding in the sight of God and man. Trust in Jehovah with all thy heart, and lean not upon thine own understanding: in all thy ways acknowledge him, and he will direct thy paths. Be not wise in thine own eyes; fear Jehovah, and depart from evil: . . . Honor Jehovah with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy vats shall overflow with new wine.—Proverbs 3: 1-7, 9, 10.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Alfred, New York, August 24-29, 1920.
President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
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 For two years—Rev. Alva L. Davis, J. Nelson Norwood, Ira B. Crandall.
 For three years—Prof. Alfred E. Whitford, F. J. Hubbard, Allen B. West.

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 Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

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(INCORPORATED, 1916)
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Secretary—Miss Miriam E. West, Milton Junction, Wis.
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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.

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PLAINFIELD, N. J., OCTOBER 27, 1919

WHOLE No. 3,895

The Commission of The Executive Committee In these Forward Movement days, when the SABBATH RECORDER is bringing most important messages every week from the Commission, or from the Commission's chosen director of the great drive, it will be of interest to all our readers to see the picture of the men who are behind the movement.

Every member of the Commission was present in the Buffalo meeting, and important steps were taken concerning which you will be informed in the Commission's Page of the SABBATH RECORDER.

Brother Ingham, whose picture we also give on next page, will be heard from in the RECORDER and in our churches as the work of the campaign goes forward. We are looking for a most loyal support of the movement and a very generous response to the appeals made in behalf of our five-year budget.

Read Cottrell's and Ingham's Articles in This "Recorder" In the Lone Sabbath Keeper's page will be found a stirring article by Rev. G. M. Cottrell, Forward Movement director for



THE CONFERENCE COMMISSION

The names of the members in this picture taken at Buffalo are as follows:

Standing, reading from left to right: Rev. Alva L. Davis, North Loup, Neb.; Allen B. West, Milton Junction, Wis.; Corliss Fitz Randolph, Newark, N. J.; Walton H. Ingham, Fort Wayne, Ind.; M. Wardner Davis, Salem, W. Va.; Ira B. Crandall, Westerly, R. I.; Rev. Henry N. Jordan, Milton, Wis.

Sitting, reading from left to right: Frank J. Hubbard, Plainfield, N. J.; Rev. Edwin Shaw, Plainfield, N. J.; Professor Alfred E. Whitford, Milton, Wis.; Rev. William L. Burdick, Alfred, N. Y.; Professor J. Nelson Norwood, Alfred, N. Y.

the L. S. K's. Just to read it starts one's pulse to a quicker beat and arouses a spirit of enthusiasm that fills the heart with hope. And when one comes to the last line he feels like saying, Praise the Lord!

This article will be as helpful to those in the home churches as to Lone Sabbath Keepers. RECORDER readers! please do not let anybody miss the reading of this appeal. Lend your paper to neighbors who do not take the RECORDER, and so help boom the good cause for victory!

When you have read Mr. Cottrell's article, turn to Mr. Ingham's wide-awake message on the Commission's page and mark carefully every sentence. You will there see that our director is marshaling his hosts for a drive over the top. Nothing but failure on the part of his captains to bring the rank and file of our churches into line can in any way check the force of our advance. And we believe there will be no such failure. When we see the enthusiasm with which some of our churches are pushing their canvass—even



WALTON H. INGHAM
Director, Forward Movement Campaign

underwriting in advance their full quota—who can doubt as to the outcome? Every word of Director Ingham's message is full of cheer. Let all our pastors attend to the matter of arousing their people, both resident and non-resident, and before we know it we will all be rejoicing over the glorious victory!

The Caleb and Joshua Spirit Will Bring Us the Victory Had all Israel possessed the faith of Caleb and Joshua in that first great forward movement, the few giants that eclipsed God in their eyes would not have hindered their going forward, and they would have been saved their thirty-eight

years of wandering in the wilderness. Had the faith that always brings victory filled the hearts of the multitude, rather than the fear that always bespeaks defeat, the history of the Israelitish people would have been very different. Faith assures us of victory. The old song, "Faith is the victory that overcomes the world," would be most appropriate even in these days of another Forward Movement.

Fear and misgivings and doubts never helped a good cause. They always forebode trouble. They are harbingers of defeat. They make us seem like grasshoppers and the enemies appear like giants. They are almost sure to place the giants before God. Fears will stop any forward movement if we allow them the right of way; but faith and loyalty have given victory over what seemed almost insurmountable difficulties, and if we are united in these, nothing can hinder us—over the top we go in our Forward Movement drive.

If every one in our churches has faith in this movement; if each one feels his responsibility in the sight of God; if in all the churches our campaign is made the subject of earnest thought and prayer; if we regard ourselves as God's stewards and see in the campaign a joyous privilege, and plan to put our very selves into this work for the glory of God and the good of men, there is no doubt about the outcome. The Caleb and Joshua spirit will certainly carry us through.

But if we belittle ourselves, underestimate our powers, and magnify the giants until fear and misgivings fill our souls, then back into the wilderness we go and there we die!

"Stop Rocking the Boat" If you have ever seen a boat full of people endangered by some uneasy person who kept rocking the boat, you are probably familiar with the boatman's admonition, "Sit down and stop rocking the boat!" It sometimes requires courage and self-poise to remain in one's place with all the others and help to keep an even boat in a rough sea. Expressions of fear, pessimistic forebodings, a spirit of unrest on the part of a few will put in jeopardy every one in the boat.

Our ship of state is passing through rough waters now, and calm courage, good cheer, level heads, and the spirit of hope-

ful optimism are greatly needed. Agitators who stir up the fears of the masses today would do well to sit down and stop rocking the boat. Every one of these makes the case more desperate, and day by day public fears become more acute under the influence of agitators.

Why not everybody begin to speak of our hopes instead of our fears. We used to think we would be very grateful if the war and carnage would cease; but now it has ceased, we forget how dreadful those days were, and some persons keep right on stirring up excitement and rocking the boat, filling every one with misgivings for the future.

Interested in Wisconsin's College Campaign

The campaign of the Wisconsin Colleges Associated is attracting considerable attention throughout the country. Messages and congratulations from leading men in other States, all showing sympathy for the schools and hopes of success for the movement, reveal the fact that many eyes are now turned toward Wisconsin.

On another page we publish a brief article by President Daland that appeared in the *Journal-Telephone*, of Milton, Wis., showing some of Milton's greatest needs. The publicity committees are furnishing the papers of Wisconsin with interesting data regarding the needs of the colleges in order to help them all by giving information as to the progress of the entire movement.

Deeper Fellowship Through Sorrow

Some one has written of the "Sanctuary of Sorrow," but we can not remember anything he wrote. Just the two words are full of meaning in these days. Millions of human beings have thronged that sanctuary during five years, and it is evident that the world-sorrow has touched and dignified the natures of many peoples, until the world realizes a new sense of brotherhood such as it has never known before. A real and deep fellowship of spirit has come through international affliction until the world can never be quite the same as in the years before the war. Indeed out of the abundance of death and suffering a more abundant spiritual life has been born, and we may well hope that these good influences will continue to move men, draw human hearts together, and enlarge human vision until the full reign of the Prince of Peace is

realized, and the good influences of the world's sanctuary of sorrow shall fill the whole earth.

If Mothers Fail What Can We Do?

A prominent editor of a great religious weekly, in writing of the importance of home life as a background for Christian civilization, expressed the opinion that the weakest point in all religious work of this day is in the home with the mother and father. He said further:

Christian work will be arrested and hobbled until once more we can arouse the home to the fear of God and the enthronement of the Almighty in its midst, to the honoring of Jesus Christ as God's Son, and to the Bible as the only guide for the life that now is and that which is to come. The closest agent in giving the gospel is the mother. If mothers fail to do their work, there is nobody else on earth that can do it.

The American people are too prone to forget that every evil stream of influences that poisons our civil, social, or political life has its origin in the homes, and they do not realize as they should that if there are to be streams of blessing with their health-giving waters to give true vigor and strength to all life, their springs must be found in our homes. Out of every home in America there flows a stream of either blessing or cursing. What is the quality of life now being sent out from *your* home? Are the mothers failing to do their God-appointed work? If so, what can our country do?

What If Religious Papers Fail?

Next to the influence of home life comes that of the religious paper. Indeed, we are not sure but the quality and character of the home life itself depends much on the religious press.

We greatly fear that many families are not using the denominational paper as much as they should. As a result the enemy is gaining ground in their homes. He makes great use of the printed page, and sends forth his sheets filled with error, and often filled with deadly poison to the heart-life. Every form of evil, every kind of error, has its printing press, and great fortunes are expended in evil propaganda.

These evil things are strewn broadcast, and your children read them. Older people read them, too, and we soon find them losing interest in religious work. Yes, the

enemy of all good floods our homes with misleading literature, and what if you shut out your own denominational paper? What if the evangelical press fails to reach your home? What if you give irreligious papers and those filled with error the right of way, and cast your own influence against the one paper that stands for the faith of your fathers? If our homes are to get the good out of the printed page which they should get, they must come to the support of their church paper and allow it to back them up in a good work they can not do alone.

We Dare Not Say "There Is No Hope" One of the most shocking pronouncements from a judicial bench we ever saw was given by a city judge to a woman brought before him for immoral conduct. He said: "If you can not lead a better life your best thing is to jump into the lake, and all your kind had better follow your example."

The poor woman, bathed in remorseful tears, said to the jailor: "I think the judge is right. The lake is the only place for me. I, and all my kind, would be better off dead. There is no hope for us."

Was that judge right? What would the Master who came to save even the chief of sinners, have said to such a woman as that? I am sure he never would have advised her to commit suicide as one past all hope. A weeping woman conscious of her degradation and dissatisfied with her lot can not be absolutely beyond hope. It would be hard to decide which was the greatest sinner, that judge or the woman! He sinned against great light; but the light of her soul burned dim, yet it was still burning. The judge would quench the "smoking flax." He would put out forever the light that burned dimly in her soul rather than fan it into a flame.

No man on earth is wise enough to say when there is no hope for a poor sinner. God only knows when to pronounce a soul hopeless. And when it is time to put out the stars—and when the last and loveliest star of all, which we call hope, must go—Jehovah himself is the only one to give the word.

God forbid that we shall ever speak words so discouraging that the ones to whom they are said shall say: "There is no hope for us!" "While the lamp holds out to burn, the vilest sinner may return."

The Y. M. C. A. Calls to Prayer An earnest appeal from the Young Men's Christian Association for a week of prayer throughout the land in behalf of the young men and boys of the United States and Canada will be found on another page of this RECORDER. This is a matter of vital importance to every church in America, and should receive careful attention.

Accompanying this call to prayer a few points were mentioned as "ground for thanksgiving," and "objects for intercession." The last Young Men's Christian Association call to prayer was issued during the war, and we were asked to pray for the success of our Army and Navy and the Allies in their fight for freedom. Now we are called to give thanks that the war is ended.

We should be thankful for the splendid Christian service the Association has been enabled to render during the conflict; for the host of friends that have stood by the Association through its ordeals and testings, wherein it has been tried as by fire; for all the open doors in North America and in many other lands, affording unheard-of opportunities for service, and for fresh evidences of the power and efficiency of the Master and the worth of his gospel. For all these things let us give thanks.

Then let us pray for such sympathetic and wise guidance as the young men need in view of the many perils that await them; for the complete success of the Religious Work Department in its plans to aid the young men; and for the great international convention soon to meet in Detroit (November 19-23) that all its steps may be wisely taken and all its plans such as can be approved by our divine Master.

Every church and Christian Association in all the land should be deeply interested in this important matter.

Reconstruction Problems And the Ministry Some seem to think that the gospel minister should take no hand in the great work of harmonizing the warring elements in civic life; that he should stand aloof from the debates by which right ethical solutions of political, economic and industrial problems are sought. But the new day is bringing in new conditions, and the war has taught us that the welfare of

humanity requires a minister of the gospel to make his influence felt in every line of work that promises better human conditions and to do what he can to make the world safe for democracy.

In Nehemiah's time the high priest and the prophets had no scruples about turning aside from their natural work, and, as carpenters, masons and blacksmiths, helping to build up the broken-down walls of their city. This was not the work of building the temple walls, but walls of the town. They did not secularize the sacred office by doing this. They thus prepared the way for more perfect and safe temple worship.

Facts Overlooked By Labor Agitators Not long ago in one of the West Virginia papers, we saw some interesting data on the labor question, from the governor of that State, which labor agitators have either "missed or concealed," and which should receive recognition by those who are clamoring for shorter hours and endless increase in wages. Governor Cornwell said:

Do you know that the average coal miner and factory worker is today getting more pay for an eight-hour day than the highest paid teachers in your State: University and normal schools, who burn the midnight oil? The conductor who sits in a Pullman car and runs the fast passenger trains on eight-hour shifts is better paid than those professors who have given and are giving their very lives to their work.

Regarding the affect of strikes upon the high cost of living the governor gave expression to this plain philosophy:

Prices can not be lowered by stopping work and lessening production. Every strike that stops a mine or mill and lessens the production of any necessity means to increase the price of all necessities to some extent, however small.

Unless men are bent on compelling others to mortgage themselves in order to give them great things for little service, a little simple reasoning should convince them that there are better ways to remedy labor troubles than to refuse to work or to let anybody else work.

What is true of West Virginia teachers is practically true in all other States. It is also true of bank clerks, thousands of stenographers, ministers, and of many others who earn their living by toil of brain or hand.

A Belated "Recorder" Is Better Than None Several RECORDER readers have spoken of their disappointment when their paper reaches them too late for their Sabbath reading. We were speaking of this the other day to one of our shop men, and he said we ought to be glad that we are not compelled to stop entirely, as have so many leading papers and magazines in New York City on account of the labor troubles.

Since then we have seen the statement that two hundred and fifty printing plants in New York have had to close their doors and expect to keep them closed until the labor troubles are settled. The shops thought they could not meet a demand for an average of fourteen dollars raise in salaries and a forty-four hour week, and so ten thousand workmen struck. Such magazines as *Collier's*, *Harper's*, *The Outlook*, *Cosmopolitan* and many others are reported to have suspended, and we may be thankful for an open shop, and that the SABBATH RECORDER has never missed an issue though it is sometimes a day or two late. It is no easy matter to keep things running on time amid such conditions as confront us now.

The Emphasis of "Noisy Type" Is Not Helpful We are glad that the practice of using heavy black-faced type and capitals for emphasis, is disappearing from the printed page. These things disfigure the page and do violence to the best rhetorical style. Something is wrong with a man's ability to use strong, clear English when he has to resort to large capitals for emphasis. True emphasis is most properly conveyed by the force of the ideas expressed and the strength of the reasoning employed. "Noisy type" is no more convincing than noisy argument"; so says the editor of one of our most correct and most expressive exchanges. We can see no good in treating the reading public as though it were a mere unthinking crowd to be yelled at or shouted down.

Federation, Co-operation, Organic Union No little misunderstanding and confusion have arisen in the minds of some regarding the import of the three terms used in this topic, as they are related to the movements of various Christian denominations. If one uses the terms Federation,

Co-operation and Union, as applied to present-day Christian movements, as though they were meaning the same thing or referring to the same undertakings, he is sure to be inaccurate in what he says or in what he writes. They refer to distinctly different movements and should not be used loosely.

By co-operation, in church and mission work, it is meant that two or three different churches on the same field agree to divide the territory which no one of them is able to fully cover, and each carefully care for its own portion, leaving the other portions for the other co-operating churches. In this case each church is given full right of way to work the section assigned it, no matter how many members of the other churches may dwell therein. Thus the Christian bodies of various shades of belief agree to work together for the salvation of souls.

Federation is another important phenomenon in church movements of our time. It means the combining of two or more weak churches into one strong, influential body without any of its members losing their identity with their own denomination to which they have hitherto given allegiance. While the members of this federated body work together in its internal activities, they still remain true to their own mother church, aiding in its support and standing true to its principles as before.

The term "organic unity" means that those churches who enter such union lose their identity entirely. In such a case the amalgamated church may take the name of some one denomination that entered it or it may take an absolutely independent name.

The Interchurch World Movement that is just now attracting much attention has nothing whatever to do with the first and last movements described above. It is not even an organization, so to speak, but is first and last only a co-operative movement. Co-operative community and world-wide programs will be formulated as the result of the survey now being made. In this work every important Protestant denomination is participating. Nothing so comprehensive and far-reaching has ever been tried. When the survey is completed every community, every nation—indeed the whole world will be mapped, all the conditions and needs will be known, and the

Christian peoples of earth will be prepared as never before to co-operate in taking the world for Christ.

ALFRED UNIVERSITY

(The President's College Opening Address, 1919)

The opening of the eighty-fourth year of Alfred University is marked by new and varied interests. For the past two years the college has opened amidst the stress of war. The call of the country rested upon the minds and hearts of all young men of college age. From the peaceful pursuits of culture, men hurried away to military training camps and on to the field of blood and battle. Most college men echoed in their hearts the words of Joyce Kilmer, who gave his life in France, and who wrote:

"It is wrong to be listening to elevated trains when there are screaming shells to hear, and to be sleeping soft in bed when there's a cot in a dugout awaiting, and the bright face of danger to dream about and see."

So, many of the boys had gone when we assembled in 1917, and more still in 1918. Last year also the Student Army Training Corps turned our campus into a military camp. Army officers and the distractions of drill and military exactions took away from our college life much that we most prize.

But, thank God, our gallant armies and those of our allies have well fulfilled their part in the stupendous task of "making the world safe for democracy." Victory has brought a cessation of hostilities and the beginnings of a pact of peace.

Nevertheless there are things which armies of brave soldiers and mountains of munitions of war can never accomplish. Cannon and bayonets are futile in the accomplishment of the tasks which involve the building up of the intellectual, spiritual and moral forces of the people.

The tasks of removing ignorance and superstition and selfishness, so that individuals or nations who were once belated or debased, may emerge from their barbarism or their baseness and put on the beautiful garments of civilization, are tasks not of war, but of peace; not of armies and navies, but of colleges and universities.

Fortunately now, to that task, the colleges of our country may once again turn their faces with a more firm assurance than

ever before of the importance, the sacredness and the urgency of the task.

The college opening of 1919 is marked by a national and international social, economic and political unrest never before so widely witnessed. The dangers of peace seem even greater than those of war. These conditions which to some degree are the reaction from the war, are a challenge to the colleges, and to college men and women to unite in a program of education which shall be adapted to present reconstruction needs; and which shall offer a steadying hand to storm-tossed humanity.

There is a transition in educational interpretations and in the evaluations of subject matter and of methods which have heretofore passed unchallenged and unquestioned. For two or three years yet, colleges are agreeing to an elasticity in requirements of entrance and in the college, which shall help all men who have been in the service to get into college and to complete a college course. The national Government is advising such elasticity, and colleges are responding with cordial acceptance of the new situation. Psychological tests are being substituted in some instances for the old standard tests. A whole new evaluation of mental power is thus being opened up. It is likely to influence college methods and subject matter as much as entrance requirements.

There is likewise a new point of view shown by making education adapt itself to individual minds and to new social needs. It is a willingness to sacrifice some of the doubtful discipline of courses, as formerly conducted and required, in order to gain the genuine interest in the subject, which the student feels who sees his subject related to life or adapted to meet a need which he can see and understand.

All these varied conditions and movements in education go to make up the cause for congratulation which every college student should feel who can, in this reconstruction period of education, share the blessings and benefits of college life.

But a new and added responsibility attaches to college men and women today because of these new and enlarged conceptions of education. Whatever may have been the excuse for listless and indifferent scholarship under a system of narrowly prescribed college studies, there is no ex-

cuse for such indifference with the wider opportunity for election and the more definite application of our studies to the current problems of life, such as are now supplied by the college curriculum. If the grind of unrelated and unenjoyed subject matter, which once passed for discipline, has been exchanged for the popular estimates of education in a theory of culture which seeks to acquire conscious power by the mastery gained in the pursuit of tasks that are stimulated by interest and relation to life, then there is no longer justification for men and women to remain in college who can not acquire interest, enthusiasm and earnestness in the pursuit of courses of study which they elect in college.

Our elective system has been developed with much care, in the hope of providing opportunity for grouping subjects about special interests and of preventing the miscellaneous scattering of interests which would preclude unity and power in culture. If a student, under these conditions, is unable to be interested in his work and to give it his earnest and loyal endeavor, it is time for him to discontinue his college membership and find a place among the hand toilers rather than the brain toilers of the world.

Another distinctive characteristic of this reconstruction period is the emphasis which is laid on the social and religious purpose and activity in education. This is an era of unprecedented activity in reorganizing and redirecting the forces of religion and social service. In almost every denomination and in every organization for human uplift, there is felt today as never before the drive spirit and the drive enthusiasm, and the greatest things ever conceived for human betterment are today being pressed upon the attention of all people. In harmony with this, larger opportunities are offered in religious education and in sociology than in former days.

Genuine student spirit will be sensitive to these new opportunities and new appeals. Recreation, amusement, pleasure will all be made subservient to the higher interests of humanity, and the true student will feel that wherever his play life or recreation hinders the development of these higher motives and tastes, they should be recast and readjusted to the values that are permanent and constructive.

Excellent opportunities are provided in college for putting these principles into practice. Your several professors in the departments in which they are experts will be constantly making suggestions to this end, and your own initiative and purposeful thought will supplement and enlarge, fulfilling these ideals.

I would like to suggest their practical application in two or three things that it seems to me would materially benefit our student life.

The old study method when the classics and mathematics were the chief content of education, has been largely exchanged for the method of laboratory and library. A public library, however, to fulfill its purpose as a place of study, must be so conducted as to make study possible. Every student and professor should have the right to use the library as a laboratory and to be free from distraction, annoyance and confusion which the thoughtlessness and indifference of other people often produce. Our library, particularly in the evening hours, has seriously suffered in the past from this thoughtlessness and indifference. The opening of the library for evening use is not for the purpose of making it a visiting place or a place for dates. Students occasionally justify themselves in talking and whispering in the library on the ground that they are studying together. Studying together, however, does not justify any two individuals in disturbing the work of a dozen or twenty others who desire a quiet, orderly place in which to work. If studying together continues to produce such annoyance and complaint, it will be necessary for the faculty to prohibit studying together and all communication except with the librarian in charge. A reasonable amount of thoughtfulness and consideration for the rights of others on the part of all who use the library, will make drastic legislation unnecessary.

Furthermore, the taking of books from the library when they have been put on the reserve shelf, or taking them without having their drawing recorded by the librarian, is an offense against justice and order, which will necessitate prohibiting such offenders from the use of the library.

Complaint has also occasionally been made that articles accidentally left in the library, such as fountain pens, private

books, etc., are picked up and carried away by people to whom they do not belong. This is nothing short of petty theft and should be punished as such, not only by the public sentiment of the student body, but by the enforcement of the law, if that becomes necessary.

There is a growing interest and development in the student clubs or fraternities of the college. Three such organizations are now housed outside the college dormitories. The administration of the college is in sympathy with this interest and development and will give all possible assistance toward bringing these organizations to their fullest and highest responsibility to the college and to the student membership.

Such organizations should rival each other in the high marks and successful student work of their members. Comparisons have been made in the past and will be made in the future, and the results will be made available to the members of these organizations so that they can know which organization is excelling in high class work and which is falling behind. Delinquent students who are members of these fraternities can be helped by their fraternity members more than by anyone else to raise their standings and to improve the character of their work.

I am glad to note a movement among these organizations for a fraternity association for the adoption of general rules which shall guide each organization in the matter of the time of pledging new members. It is unfair to your fraternities to take in freshmen immediately upon their arrival at college without having had time to determine their character and the kind of work which these men are likely to do. Is it as unfair to a man to be pledged to an organization immediately upon his arrival at college without having had opportunity to decide which of the fraternities is better adapted to his needs and which is preferable to him, providing he is so fortunate as to receive an invitation to membership when he has become well enough known to justify that invitation. An arrangement can easily be made through the fraternity association for pledging all men to all fraternities during the same period of time and for accomplishing in a dignified and scholarly way the desirable results which are here recommended. This movement will

be distinctly in the line of progress and I hope to see the day in the not distant future when these local fraternities will own their own homes and be on a thoroughly established and sound basis.

The student body will be interested to know some of the forward looking plans which are being adopted by the Board of Trustees.

For the first time in the history of Alfred, the board held its autumn meeting this year in New York City. By the invitation of a member of the board, Hon. William J. Tully, general counsel for the Metropolitan Life Insurance Company, the meeting was held in the directors' rooms of that society at 1 Madison Avenue. Probably no more handsome or elaborately equipped directors' rooms exist in the United States than those which were used, and are placed at the disposal of the Board of Trustees of Alfred University for their autumn meetings.

The largest attendance of trustees at any meeting in recent years was the result of this new arrangement which was inaugurated at the meeting October 2. Twenty-four members of the board were in attendance.

Two very important actions were taken. First, resolutions were adopted affiliating Alfred University with the Carnegie Foundation for the Advancement of Teaching, and providing for retiring allowances for the members of the teaching and executive staff. The resolutions adopted by the board are as follows:

Resolved, That the Trustees of Alfred University propose to participate in the contributory plan of old age annuities offered by the Teachers' Insurance and Annuity Association of America upon the following terms:

1. Alfred University will co-operate under the plan of contributions proposed by the Teachers' Insurance and Annuity Association of America in the purchase of an annuity policy for each member of the college teaching or executive staff, giving full time to its work and drawing salary for such service, and who elects to enter the retirement system:

2. Alfred University will contribute annually in monthly installments, during the period of employment, an amount equal to five per cent of the annual salary of each member making a like contribution to such annuity policy:

3. In order to provide for retirement on an annuity at least equal to half pay, including those members whose contributions may not be sufficient on account of advanced age to procure such an annuity at retirement, Alfred University proposes to raise and set aside a special endowment fund of \$100,000 from which

(a) Annuity contributions shall be made as above provided for, and

(b) Supplementary annuities will be provided under the following conditions, viz.:

(1) Half pay shall be held to mean one-half of the average annual pay during the last five years of service.

2. Members in the service of Alfred University, as stated above, on July 1, 1920, who enter into the annuity plan before July 1, 1921, and contribute toward the annuity as provided in Section II, shall be entitled, after at least ten years of service in Alfred University, to retirement upon at least half-pay upon attaining the ages shown in the following schedules:

| Age July 1, 1920 | Entitled to retire at (age) |
|----------------------------|-----------------------------|
| 50 years or over | 68 |
| Over 40 years and under 50 | 67 |
| Over 35 years and under 40 | 66 |
| Under 35 years | 65 |

4. Failure of any member to co-operate in the annuity plan prior to July 1, 1921, in case of present members, and prior to one year after the date of appointment to such membership in case of future members, shall be considered a relinquishment of any right to participate in the plan, and shall be considered as releasing Alfred University from all obligation in the matter of annuity.

While this program necessitates the raising of a fund of \$100,000 to provide for contributions from the trustees toward these annuities, the trustees are promised from the Carnegie Foundation a contribution of \$25,000 toward this proposed endowment fund.

Alfred has been fortunate in having upon its faculty members who have been willing to stay for many years and labor with untiring fidelity for a meager salary. It is only fair to these members and to the future of Alfred University that provision be made for an adequate maintenance when these have reached the years that make retirement necessary. The alumni and student body will hail this forward movement with sincere delight, and will help to make possible the achievement toward which many have looked forward with hope and anticipation.

The second great advanced step which marks the opening of this college year, is the inauguration of a campaign to add \$1,000,000 to the endowments and equipment of Alfred University. While it is not expected that the full amount can be realized within the present year, this year marks the beginning of a new era in Alfred's history. It is the inauguration of a real program that looks toward bigger things than we have ever before dared to undertake.

Alfred has made more or less steady progress during the 83 years of its history; but the eighty-fourth year marks an epoch in which a program is made that will double the resources of the college and enhance in every way its efficiency and its public recognition.

The resolutions adopted by the trustees at their recent meeting in New York by which this million dollar drive is inaugurated, are as follows:

Resolved, I. That the Trustees of Alfred University authorize and direct that a fund of one million dollars be raised for increasing the endowments and improving the equipment of the college at Alfred University;

II. That this fund be raised, with all possible speed, and as far as practicable, in the following amounts and for the purposes herein specified, viz.:

| | |
|---|--------------------|
| Endowment to provide retiring allowances | \$100,000 |
| Endowment for increase of salaries | 150,000 |
| Endowment for the President's Chair | 75,000 |
| Endowment for four professorships now without endowment: | |
| English | \$50,000 |
| Romance Languages | 50,000 |
| Chemistry | 50,000 |
| Biology | 50,000 |
| | 200,000 |
| Endowment for Library Fund | 50,000 |
| Endowment for fifty new scholarships | 50,000 |
| Endowment for general purposes | 50,000 |
| Building and equipment: | |
| Heating and lighting plant | \$50,000 |
| Gymnasium | 50,000 |
| Science Laboratory | 100,000 |
| Auditorium | 100,000 |
| Miscellaneous, building improvement and equipment | 25,000 |
| | \$325,000 |
| Total | \$1,000,000 |

III. That the trustees direct the Finance Committee in conjunction with the president and treasurer, to organize a general campaign for raising this fund, employing Dr. A. S. McKenzie, under present contract, as assistant to the president in promoting the campaign and in soliciting gifts; to utilize and co-operate with agencies likely to be of assistance in raising the fund, such as for example, "The Interchurch World Movement."

This Million Dollar Improvement Fund Campaign is similar to the campaigns that are being organized by most of the progressive institutions of our day. It is proposed by the raising of this fund to keep Alfred steadily pushing ahead toward the highest ideals of efficiency, scholarship and Christian manhood and womanhood.

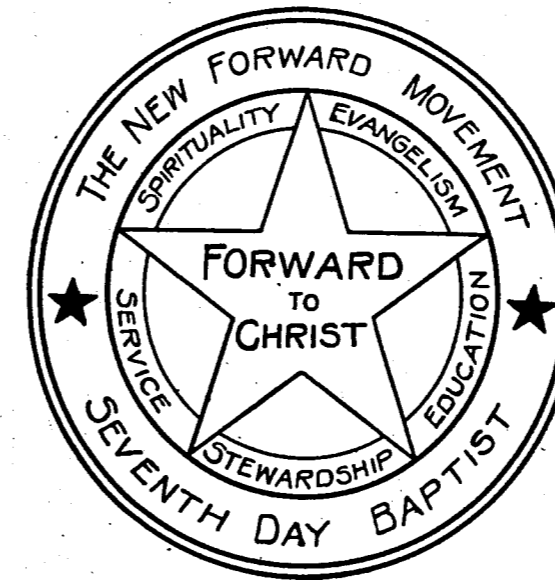
This eighty-fourth year of Alfred's his-

tory is the twenty-fifth year in the administration of its present president. It is particularly gratifying to me that the trustees and alumni are making this quarter century anniversary year the year upon which Alfred steps out into its future enlargement and growth with the most definite and comprehensive program in all its history. With unbounded confidence in the loyalty and support of the student body, of the faculty, trustees and alumni of our *Alma Mater*, we therefore step forth into the new year with the highest hopes and most confident expectations; looking for wisdom and guidance to Him who is the source of infinite wisdom, grace and power, and whose blessing has been so abundant and rich in all the history of our beloved *Alma Mater*.

PRAYING WITH RESERVATIONS

We wonder how many of us always really mean what we say in prayer. Without intentional or conscious insincerity there are apt to be many reservations in our mind, many exceptions to the rule that our prayer would seem to lay down. If God should take us at our word and give us just what we ask for, probably we would often be the most surprised people on earth. And if he should send the answer by channels distasteful to us, it is equally probable that we would often be disgusted and refuse to accept it. The story is told in the *Record of Christian Work* that when Samuel J. Mills, one of the little company of young college men with whom originated in this country the idea of the foreign missionary enterprise, told his father of his desire to be a missionary, the latter refused to give his consent, or even to consider the proposition for a moment. After much talk to little purpose father and son agreed to call together some of the most godly men they knew to pray with them and to advise them in the matter. The company came together, and the first prayer was offered by a plainly dressed, blunt, old man, in these words: "Almighty God, thou knowest that thy servant Mills consecrated this boy to thy service in his youth, and now that the boy wants to preach the gospel to the heathen, thy servant Mills is mad. Amen!" When the company got up from their knees "thy servant Mills" said, "He may go."—*The Continent*.

THE COMMISSION'S PAGE



THE NEW FORWARD MOVEMENT

EDITOR OF THE RECORDER:

It occurs to me that our people are becoming so much interested in the progress of the New Forward Movement that a report of our activities week by week through the columns of the RECORDER may be, not only of much interest, but of real helpfulness to those who are doing the work.

The plan and purpose of the movement is now being presented by our pastors and others in practically all churches, with two or three exceptions. The more the subject is revealed in its fullness, the greater becomes the concern of our people in its success, and in the conviction that this is a denominational undertaking that should receive the unqualified support of every member.

On "The Commission's Page" in the RECORDER of October 13 appears the emblem of the movement, a suggestive arrangement of the objects that are emphasized and sought in this campaign.

Secretary Shaw has the real vision of the movement and names the five big ideals to be achieved, which are as follows: "Spirituality," "Evangelism," "Service," "Education," "Stewardship."

I call particular attention to these subjects and the prominence he gives them in order to make it clearly understood that the chief object of this movement in the minds of the Commission and of the Director General is not to secure two and one-

half times the financial support that has previously been contributed to our denominational work but to attain a proportionate increase in the heart of every Seventh Day Baptist of the spirit of Jesus for service.

The denomination has been divided into geographical, or other natural divisions, in charge of regional directors, who shall have general supervision of their respective territories. These men will keep in close touch and see that the interests of the movement are emphasized in the services of each church. The literature that is now prepared will be furnished by the regional directors to their churches, which shall furnish the names of the canvassers as soon as they are chosen. Any church that feels the need of outside help in securing the deep interest of its members should report this condition to their director.

Up to the present time the list of regional directors is as follows:

Southeastern Association—Lucian D. Lowther, Salem, W. Va.

Eastern Association—Ira B. Crandall, Westerly, R. I.

Western Association—Curtis F. Randolph, Alfred, N. Y.

New Jersey, New York and Berlin—William C. Hubbard, Plainfield, N. J.

Michigan Field—Frank E. Tappan, Battle Creek, Mich.

Southern Wisconsin and Chicago—Dr. A. Lovelle Burdick, Milton, Wis.

Nebraska and Colorado—Rev. A. L. Davis, North Loup, Neb.

Kansas and the L. S. K's—Rev. G. M. Cottrell, Topeka, Kan.

In the Central Association, Minnesota, the Pacific Coast, and possibly one or two other fields, regional directors have not yet been secured.

Immediately on the return of Rev. A. L. Davis from the meeting of the Commission at Buffalo, his church at North Loup voted to underwrite their quota of its entire membership, amounting to \$4,000, and also to change the date of their fiscal year to correspond to that of the Conference budget. This voluntary action on their part attests their deep interest in the big task our denomination has set its heart to accomplish. This church is now at work on its canvass, the non-resident portion being handled by

the pastor who is sending out an urgent, loving appeal to each one to join with the home church and make the endorsement unanimous.

At a special meeting at Milton, Sunday evening, October 5th, to consider the Forward Movement proposition, representatives were present from Albion, Chicago, Milton Junction and Milton. Nearly impassable roads interfered with the attendance from Walworth and a larger representation from the other churches.

There was a full presentation of the subject by the president of Conference, Professor A. E. Whitford, and others. An informal discussion followed which showed that every one was in hearty sympathy.

Pastors Sayre, Fifield, Loofbourrow, Van Horn and Jordan have earnest workers in their churches who will give a good report of this work a little later on.

Dr. George W. Post Jr., of Chicago, was present and gave expression to sentiments along the line of his valuable address at Conference. He affirmed with emphasis and deep conviction that the big thing that we as a people need at this time is consecration—a consecration that carries with it a deep concern in our workers and a much better financial support; even if such support calls for a real sacrifice on our part. He stated that as a people we have but a very slight idea of what consecration means and what the possession of this quality would accomplish—that we were just touching the edges, and what we needed was to get in all over and all together. Then there would be more men in service assured of a reasonable support. His earnest remarks were greatly appreciated and received the hearty endorsement of many of his auditors.

Work and prayer were named as the two most important agents to inspire consecration. "Yes, work and prayer are necessary," suggested an interested person, "but don't forget to tithe."

More anon.

WALTON H. INGHAM,
Director General.

Fort Wayne, Ind.,
October 17, 1919.

"There is nothing destroys the spiritual nature so much as respectable selfishness."

PROCEEDINGS OF THE BOARD OF FINANCE

At a meeting of the Board of Finance, held October 13, 1919, there were present Grant W. Davis, chairman, J. H. Coon, F. C. Dunn, B. I. Jeffrey, Dr. A. S. Maxson, Dr. George E. Crosley and A. B. West, secretary.

By request of the Commission, it was voted to send a letter to each of the churches stating the amount requested from the church for denominational purposes.

The treasurer of Conference was directed to pay to the New Auburn, Wis., Church \$40 as special aid to the pastor's salary, that church having increased its pastor's salary the required amount.

A letter from Rev. George C. Tenney concerning the commissary department of the Conference held at Battle Creek was read.

Voted that the deficit be paid and that the letter be published in the RECORDER.

The board approved of the appropriation of \$100 for the year to the secretary of the Lone Sabbath Keeper's Association, and also a bill of the Davis Printing Co. of \$6.75 for letter heads and circular letters.

The treasurer was authorized to pay the following bills:

| | |
|--|---------|
| A. E. Whitford, president of Conference: | |
| Postage | \$ 72 |
| Telegrams, arranging for the Buffalo meeting of the Commission | 3 52 |
| Trip to Chicago | 3 38 |
| | \$ 6 62 |
| American Sabbath Tract Society: | |
| Publishing 5,000 reports of the Commission and special committee | \$69 59 |
| Postage | 16 43 |
| | \$86 02 |
| Expenses of those attending the two-day meetings, September 21, 22, of the Commission at Buffalo, N. Y., as follows: | |
| I. B. Crandall, Westerly, R. I. | \$35 30 |
| F. J. Hubbard, Plainfield, N. J.: | |
| Railroad fare | 35 93 |
| Hotel and commissary | 11 90 |
| | \$47 83 |
| A. B. West, Milton Junction, Wis.: | |
| Railroad fare and sleeper | \$44 72 |
| Room at hotel | 1 75 |
| Meals | 2 48 |
| | \$48 95 |
| Rev. H. N. Jordan, Milton, Wis.: | |
| Railroad fare and berth | \$26 02 |

| | |
|---------------|---------|
| Meals | 4 45 |
| Room at hotel | 1 75 |
| | \$32 22 |

| | |
|----------------------------------|---------|
| M. Wardner Davis, Salem, W. Va.: | |
| Railroad fare and berths | \$32 66 |
| Meals and room | 8 90 |
| | \$41 56 |

| | |
|-------------------------------|---------|
| J. N. Norwood, Alfred, N. Y.: | |
| Railroad fare, etc. | \$ 7 45 |
| Meals | 1 95 |
| Room at hotel | 1 75 |
| | \$11 15 |

| | |
|---|---------|
| Rev. William L. Burdick, Alfred, N. Y.: | |
| Railroad fare, etc. | \$ 4 62 |
| Meals | 4 33 |
| Hotel | 4 10 |
| | \$13 05 |

| | |
|-------------------------------------|---------|
| Corliss F. Randolph, Newark, N. J.: | |
| Traveling expenses | \$36 89 |
| Hotel and meals in Buffalo | 15 17 |
| | \$52 06 |

| | |
|---|----------|
| W. H. Ingham, Ft. Wayne, Ind.: | |
| Railroad fare to Buffalo | \$13 35 |
| Expenses at Buffalo | 10 70 |
| Fare to Hornell | 3 00 |
| Expenses at Hornell | 1 75 |
| Fare to Ft. Wayne | 18 55 |
| Postage, etc. | 3 10 |
| Six days' services, September 21-26, at \$10.00 | 60 00 |
| | \$110 45 |

| | |
|-------------------------------|---------|
| A. E. Whitford, Milton, Wis.: | |
| Railroad fare and berths | \$46 70 |
| Meals | 4 55 |
| Hotel | 1 75 |
| | \$53 00 |

| | |
|--|---------|
| Rev. A. L. Davis, North Loup, Neb.: | |
| Railroad fare to Buffalo, via Jackson Center, O. | \$22 85 |
| Fare, Buffalo to North Loup | 19 80 |
| Berths | 8 65 |
| Room and meals | 9 50 |
| | \$60 80 |

| | |
|-------------------------------------|---------|
| Rev. Edwin Shaw, Plainfield, N. J.: | |
| Railroad fare | \$14 92 |
| Meals | 4 30 |
| Hotel | 4 00 |
| Berth | 2 16 |
| | \$25 38 |

In the past, it has been customary for the Board of Finance to make no report of its proceedings until the end of the year when same was made to Conference and published in the Year Book. At present, the board deems it advisable to report its proceedings from time to time that the denomination may have knowledge of what

has taken place before it becomes ancient history.

The board wishes it understood that it has generally very little discretion in auditing bills. If the expenditure has been authorized by Conference there is very little the board can do except to authorize the treasurer to pay it.

The approval of a bill by the board does not signify that the members of the board personally favor the expenditure.

The board will be pleased to receive suggestions and trust that the churches will feel at liberty to consult it with reference to their financial problems.

Voted that the foregoing statement of the proceedings of the board, bills and expressions of the board be published in the RECORDER.

GRANT W. DAVIS.
Dated Milton, Wis.,
Oct. 13, 1919.

REPORT OF CONFERENCE ENTERTAINMENT COMMITTEE

To the Board of Finance,
Milton, Wis.

DEAR BROTHERS: The following schedule of receipts and expenditures in connection with the work of the Boarding Committee at our recent General Conference has, by the committee, been submitted to our local treasurer, Dr. W. B. Lewis, and by him was handed to me for transcription for your information and consideration.

| | |
|--|-------|
| Number of meals paid for | 3,601 |
| Number of meals served to help, unpaid for | 841 |
| Meals (breakfasts) served free | 324 |

| | |
|-------------------------|------------|
| Total meals | 4,765 |
| Cash receipts for meals | \$1,318 62 |

| | |
|----------------------------------|----------|
| <i>Expenditures</i> | |
| For bread | \$ 70 25 |
| For pies | 80 00 |
| Milk and ice cream | 222 25 |
| Vegetables, fruit, groceries | 379 86 |
| Table paper, ice, cakes, napkins | 82 20 |
| Dishes, rent and breakage | 94 30 |
| Paid dish washers | 234 40 |
| Paid janitor | 8 30 |
| Paid cooks | 102 00 |
| Paid cashier | 15 00 |
| Paid matron | 15 00 |
| Gasolene, truck and driver | 30 00 |
| Refund on tickets | 6 00 |
| Miscellaneous expenses | 9 86 |
| Free breakfasts at villa | 15 00 |

| | |
|--------------------|------------|
| Total expenditures | \$1,364 42 |
| Receipts | 1,318 62 |

| | |
|---------|----------|
| Deficit | \$ 45 80 |
|---------|----------|

In submitting this report the local committee suggested that your attention be directed to the following points especially: At first it appeared that there would be a balance in favor of the cafeteria, but the unexpectedly large bill for dishes and the large number of free breakfasts served those who lodged where breakfasts were not served, swept away that prospect. There were 324 breakfasts served at the cafeteria on free breakfast tickets at a cost of \$118.34. Several people were accommodated at the Villa by the people in charge, beyond those who were invited by the people in charge. These were furnished free cafeteria tickets but chose to remain and failed to settle. There were over sixty of these breakfasts beside other meals. A bill of \$15 was rendered by the caretakers of the Villa and so we have counted that into the expenses. The deficit is less than one-half of the amount the free breakfasts cost the cafeteria. About one-third, in fact.

There is one more item that should come into the cafeteria account that has already been reported separately to your committee and settled by your board, and that is \$20 paid for the gas and hot water used in the kitchen. This would increase the deficit to that amount. The use of the rooms and the lumber for the tables cost nothing, the former being donated by the Sanitarium and the latter by the Battle Creek Lumber Co.

The wages paid the dish-washers was unusually high, 40 cents per hour, but it was paid rather than place the burden upon the women of the local church, so that they might attend the meetings. For the same reason the families were not asked to donate food, a fact that raised the cost of the work. The members of the Boarding Committee received no remuneration and most of them gave unstinted service and attention to the work.

Respectfully submitted for the local committee,

GEORGE C. TENNEY.

What we need to learn is to wait for life's compensations. Suppose some efforts do come to nothing. Nature is willing to sow millions of seeds to get a few good plants, and why should not you?—Charles Fredrick Goss.

MILTON COLLEGE BADLY IN NEED OF MORE FUNDS

WILLIAM C. DALAND
President, Milton College

The most imperative need of Milton College, one of the eight institutions which are the members of the Wisconsin Colleges Associated which is acquainting the people of the State with the problems of the privately endowed college, is an addition to its present endowment sufficient to enable the college to continue its present superior position and to retain a faculty able to handle its work. If this need is not met, fatal retrenchment will become necessary. An addition of \$130,000 to its endowment would give the college \$350,000 and would meet the present pressing demand, although a total endowment of \$500,000 will later be necessary to enable the college to take advanced steps that are highly desirable.

Another need is that of buildings. The first is a central heating plant. Such a plant would cost approximately \$25,000. This would save the college money and is a present vital necessity.

The next needs, which will become more and more pressing as the student body grows, are a separate library building and a new dormitory for women. The college library has outgrown its room in the Whitford Memorial Hall, a building which contains also the scientific laboratories. A suitable new library building would cost approximately \$60,000. A new women's dormitory with modern equipment, containing two women's society rooms, could be built for \$65,000. The college has no dormitory for men.

Later a highly desirable additional building would be a music hall, containing an auditorium of moderate size, which might be used for concerts and lectures as well as for chapel services. The present chapel on the second floor of the main recitation building is much too small. Such a music hall is very desirable, because at present the music instruction is given in society room and in rooms in private houses. Such a building would require about \$75,000.—*Milton Journal-Telephone.*

I always rooted up a thistle and planted a flower where I thought a flower would grow.—*Abraham Lincoln.*

MISSIONS AND THE SABBATH

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

MISSIONARY BOARD MEETING

A regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in Westerly, R. I., Wednesday, October 15, 1919, at 9.30 a. m., President Burdick in the chair. The following members were present: Clayton A. Burdick, Edwin Shaw, Ira B. Crandall, John H. Austin, Robert L. Coon, D. Burdett Coon, Dr. Anna L. Waite, Mrs. E. B. Saunders, Mrs. Charles W. Clarke, Mrs. A. H. Langworthy, Harlan P. Hakes, Frank Hill, James A. Saunders, E. Adelbert Witter, Samuel H. Davis, Edwin Whitford, Albert S. Babcock.

Visitors: Rev. T. L. M. Spencer, Mrs. D. B. Coon, Mrs. Alan Whitford, Mrs. Dell Burdick, Mrs. Charles Witter, Mrs. Walter D. Kenyon.

Prayer was offered by Rev. D. Burdett Coon.

The reports of the Corresponding Secretary and the Treasurer were received and recorded.

Reports from all the field workers were presented by the Corresponding Secretary.

Upon recommendation of Rev. G. Velthuysen, the sum of \$100 was appropriated for the year 1920, from the Ministerial Fund, to assist Mr. Monsma, of Holland, in preparation for the ministry.

Rev. T. L. M. Spencer, of Georgetown, South America, gave an interesting talk upon conditions there, and replied to questions asked about our mission and future work in British Guiana. English is the common language spoken there; the calls upon Brother Spencer outside the city of Georgetown, which are numerous, together with evident religious interest, calls for enlargement of our facilities for meeting these demands for the gospel and Sabbath truth.

The afternoon session opened with prayer by Brother Spencer.

After full consideration, it was decided by unanimous vote to appropriate the sum of \$3,000 for a Mission Building in George-

town, British Guiana, S. A., and that all subscriptions made for such purpose should be through the Treasurer of the Missionary Society.

Frank Hill, Ira B. Crandall and Mrs. A. H. Langworthy were appointed a committee to have charge of securing a site and erecting said building.

Brother Spencer will have power of attorney to represent our interests on this mission field.

It was voted to invite Rev. M. C. Pennell to give six months' missionary and pastoral work in and around Bangor, Mich., with salary at the rate of \$800 per year.

It was voted that, at some time during the year, the President of this society be asked to visit our colleges in the interest of our work.

In accordance with a recommendation of Brother Severance that special work be done in that locality, it was voted to ask Brother C. C. Van Horn and wife to labor a while in the vicinity of the Little Prairie, Ark., church.

The following appropriations for 1920 were made:

CHINA

| | |
|---|---------|
| Rev. Jay W. Crofoot (for full time).... | \$1,300 |
| Rev. H. Eugene Davis | 1,000 |
| (If entire time is devoted to the mission the salary of Brother Davis to be \$1,300.) | |
| Miss Susie M. Burdick | 800 |
| Miss Anna M. West | 800 |
| Dr. Grace I. Crandall | 800 |
| Dr. Bessie B. Sinclair | 800 |
| Dr. Rosa W. Palmberg (at home) | 500 |
| Children's allowance | 150 |
| Girls' School | 300 |
| Incidentals | 500 |

With the appropriations for China will go allowance for difference in exchange.

HOLLAND

| | |
|--------------------------|-------|
| Rev. G. Velthuysen | \$400 |
| Holland field | 400 |

JAVA

| | |
|----------------------------------|-------|
| In aid of Miss Marie Jansz | \$200 |
|----------------------------------|-------|

BRITISH GUIANA

| | |
|--|---------|
| Rev. T. L. M. Spencer, traveling expenses, and | \$1,000 |
|--|---------|

HOME WORK

| | |
|---|---------|
| Southwest field, Rev. R. J. Severance..... | \$1,000 |
| Pacific Coast field, Rev. George W. Hills.. | 700 |
| Western Association | 500 |
| Stone Fort, Ill., field | 500 |
| Central Association | 500 |
| Middle Island, W. Va., field | 500 |
| Colorado field, Rev. L. A. Wing | 450 |
| Cartwright, Wis., field | 300 |

| | |
|---|---------|
| Hammond, La., field, Rev. S. S. Powell.. | 300 |
| Fouke School field, Rev. P. S. Burdick.... | 300 |
| Grand Marsh, Wis., field, Rev. W. D. Tickner | 150 |
| Salemville, Pa., field, Rev. R. R. Thorngate | 100 |
| West Edmeston, N. Y., field, Mrs. A. G. Crofoot | 100 |
| New Auburn, Wis., field, Mrs. Angeline Abbey | 100 |
| Hartsville, N. Y., field, Wardner T. Randolph | 100 |
| Syracuse, N. Y., church | 100 |
| Traveling and emergencies | \$1,150 |

JOINT WORK

| | |
|--|--------|
| Hungarian mission, Rev. J. J. Kovats | \$ 240 |
| Italian mission, Rev. A. Savarese | 350 |

ADMINISTRATIVE

| | |
|---|---------|
| Secretary, treasurer, office, traveling of officers, incidentals, etc. | \$2,000 |
|---|---------|

It was voted that the general missionary work be in the hands of the Evangelistic Committee.

The Evangelistic Committee consists of Ira B. Crandall, Edwin Shaw, Frank Hill, Mrs. Charles W. Clarke, D. Burdett Coon.

Joint Committee: Edwin Shaw, John H. Austin, Robert L. Coon, Albert S. Babcock.

Auditors: Frank Hill, John H. Austin.

Correspondence was considered from A. E. Main, D. D., Mrs. H. E. Davis, Rev. M. C. Pennell, Rev. L. J. Branch, and many others.

Following prayer by the President the meeting adjourned.

CLAYTON A. BURDICK,
President,
A. S. BABCOCK,
Recording Secretary.

QUARTERLY REPORT

July 1, 1919, to October 1, 1919

S. H. Davis, Treasurer,
In account with
The Seventh Day Baptist Missionary Society.

By Months

| | |
|-------------------------------------|-------------------|
| Dr. | |
| Cash in treasury July 1, 1919 | \$2,391 88 |
| Cash received in July | \$1,315 45 |
| Cash received in August | 636 15 |
| Cash received in September | 987 57 |
| | <u>2,939 17</u> |
| | <u>\$5,331 05</u> |

Cr.

| | |
|----------------------------------|-------------------|
| Expenses paid in July | \$1,367 06 |
| Expenses paid in August | 978 32 |
| Expenses paid in September | 788 61 |
| | <u>\$3,133 99</u> |
| Balance | <u>2,197 06</u> |
| | <u>\$5,331 05</u> |

By Classification

| | |
|--|------------|
| Cash Received | |
| General Fund including balance brought forward | \$3,974 58 |

| | |
|------------------------------------|-------------------|
| Home field | 5 00 |
| China field | 524 13 |
| Marie Jansz | 25 00 |
| Specials | 5 00 |
| Life Members | 75 00 |
| Income from Memorial Board | 679 83 |
| Interest on checking account | 9 51 |
| Debt Fund | 33 00 |
| | <u>\$5,331 05</u> |

Disbursements

| | |
|--|------------|
| Corresponding Secretary and general missionaries | \$1,497 72 |
| Churches and pastors | 485 89 |
| China field | 576 74 |
| Marie Jansz | 55 60 |
| Holland appropriation | 119 50 |
| Italian mission | 87 48 |
| Hungarian mission | 60 00 |
| Specials | 119 99 |
| Treasurer's expenses | 70 00 |
| Interest | 61 07 |

| | |
|--|-------------------|
| | <u>\$3,133 99</u> |
| Balance in bank, October 1, 1919 | 2,197 06 |
| | <u>\$5,331 05</u> |

COLLEGE CAMPAIGN IN WISCONSIN

The success of the campaign of the associated colleges seems assured by the progress reported at a recent meeting of the district directors in Milwaukee.

It is gratifying that Milwaukee-Downer College is now associated with the other eight colleges in the campaign. Since the conference of the tenth district in Milwaukee, October 6th, President Sabin of Milwaukee-Downer has participated with the other presidents in the work of the campaign.

The county conferences are now holding their sessions. That for Rock County was held in Janesville Monday evening, October 20th, when plans for the campaign in Rock County were initiated.

The press of Wisconsin has given to the campaign all desired publicity. In only a few portions of the State has there been opposition to the movement. The indifference that was to be expected in some quarters is gradually breaking down before the enthusiasm that is aroused when the campaign is properly conceived as a great Wisconsin movement destined to become of national significance.

Because of the marked progress of the campaign in the last week it has been decided to postpone the intensive drive for the solicitation of pledges till the week, November 12-19. Before that time every pastor in the State has been requested to support the campaign by speaking in its behalf at one of his weekly public services. For the use of the pastors' sermons, outlines

have been prepared by President Daland and sent from the campaign office to every minister in Wisconsin. The Catholic bishops have similarly instructed their clergy.

W. C. D.

TRACT SOCIETY—TREASURER'S REPORT
For Quarter ending September 30, 1919

F. J. Hubbard, Treasurer,
In account with
The American Sabbath Tract Society.

| | |
|--|--------------------|
| Dr. | |
| To balance Denominational Building Fund | \$ 312 31 |
| To reserved for Marie Jansz, Organ Fund | 60 00 |
| To reserved for Marie Jansz, contributions | 85 00 |
| To reserved for "Recorder" stock | 600 00 |
| To reserved for "Junior Quarterly," "Helping Hand" | 400 00 |
| To reserved for publication A. J. C. Bond's Sermons | 300 00 |
| To reserved for publication B. C. Davis' Sermons | 300 00 |
| To reserved for publishing house equipment | 750 00 |
| To balance cash on hand October 1, 1919 | 134 80 |
| To funds received since as follows: | |
| Contributions, General Fund: | |
| July | \$ 628 95 |
| August | 486 61 |
| September | 105 04 |
| | <u>1,220 60</u> |
| Contributions, Denominational Building Fund: | |
| July | \$ 943 00 |
| August | 1,272 62 |
| September | 300 00 |
| | <u>2,515 62</u> |
| Contributions, Marie Jansz: | |
| July | \$ 10 00 |
| August | 10 00 |
| September | 26 00 |
| | <u>46 00</u> |
| Income from Invested Funds: | |
| July | \$1,767 71 |
| August | 30 00 |
| September | 515 27 |
| | <u>2,312 98</u> |
| Collections: | |
| Western Association | \$ 17 68 |
| 1/3 Conference | 85 33 |
| | <u>103 01</u> |
| S. H. Davis, Treas.: | |
| 1/3 taxes Wardner property, Harrison St., Chicago | 33 33 |
| Curtis F. Randolph, Treas.: | |
| 1/3 taxes Wardner property, Harrison St., Chicago | 33 33 |
| Account sale Adella C. Kenyon farm City National Bank, interest on deposit | 13 27 |
| Ashaway National Bank Dividend | 1 00 |
| Publishing House Receipts: | |
| "Recorder" | \$ 385 24 |
| "Visitor" | 17 03 |
| "Helping Hand" | 29 05 |
| Tracts | 1 50 |
| Tract: Bond's Sermons | 25 00 |
| "Junior Quarterly" | 1 95 |
| | <u>459 77</u> |
| Total | <u>\$11,153 69</u> |

Cr.

| | |
|--------------------------------------|---------------|
| By cash paid out as follows: | |
| G. Velthuysen, appropriation | \$ 151 50 |
| George Seeley: | |
| Salary | \$ 75 00 |
| Postage | 30 00 |
| | <u>105 00</u> |
| J. J. Kovats, salary | 60 00 |
| Thomas W. Richardson, salary | 37 50 |
| W. D. Burdick, salary | 93 75 |
| George B. Shaw, salary | 93 75 |
| Edwin Shaw, salary | 225 00 |
| J. G. Burdick, Italian mission | 87 50 |
| Marie Jansz, contributions | 85 00 |

| | |
|--|---------------|
| Corliss F. Randolph, president: | |
| Expenses to Conference | 99 51 |
| Expenses Committee on Revision of Literature | 27 41 |
| T. L. Gardiner, editor: | |
| Expenses to Conference | \$ 37 91 |
| Expenses to association | 102 49 |
| | <u>140 40</u> |

| | |
|---|--------------|
| George B. Shaw, expenses on field | 50 00 |
| W. D. Burdick, expenses on field | 25 00 |
| Edwin Shaw, secretary, expenses | 27 93 |
| F. J. Hubbard, treasurer: | |
| Rubber stamp | \$ 1 00 |
| Account book | 29 13 |
| | <u>30 13</u> |

| | |
|--|--------------------|
| Dorothy P. Hubbard, work as secretary | 41 65 |
| Plainfield Storage Warehouse Co., storage, January to July, 1919 | 36 00 |
| A. M. Greene, typewriting treasurer's annual and quarterly reports | 3 85 |
| Plainfield Savings Bank, transferred 1/2 amount account sale Adella C. Kenyon farm | 490 89 |
| Calista A. Sears, income Estate Electra A. Potter | 138 13 |
| S. H. Davis, treasurer, 2/3 amount account sale Adella C. Kenyon farm | 981 78 |
| Bilhorn Brothers, Chicago, organ for Marie Jansz, and transportation | 108 00 |
| American Sabbath Tract Society, "Recorder" subscription, John C. Kenyon | 2 00 |
| G. H. Schneider & Co., taxes Wardner property, Harrison St., Chicago | 100 00 |
| Publishing House Expenses: | |
| "Recorder" | \$1,389 45 |
| "Recorder" stock | 406 85 |
| "Visitor" | 197 25 |
| "Helping Hand" | 279 70 |
| "Junior Quarterly" | 63 35 |
| Tract Society Reports to Conference | 58 31 |
| Tracts | 17 80 |
| Sermons, A. J. C. Bond | 250 03 |
| | <u>2,662 74</u> |
| Liberty Bonds and War Savings Stamps contributed for Denominational Building | 1,183 61 |
| | <u>\$ 7,088 03</u> |

| | |
|---|--------------------|
| Balance cash on hand October 1, 1919, Denominational Building Fund, to be invested in Liberty Bonds, including cash balance July 1 (\$312.31) | 1,644 32 |
| Amount reserved for Marie Jansz, contributions | 46 00 |
| Amount reserved for publication B. C. Davis' Sermons | 300 00 |
| Amount reserved for publishing house equipment | 750 00 |
| Balance cash on hand October 1, 1919 | 1,325 34 |
| Total | <u>\$11,153 69</u> |

E. & O. E. F. J. HUBBARD,
Treasurer.
Plainfield, N. J.,
October 2, 1919.

Examined, compared with books and vouchers and found correct.
CHARLES P. TITSWORTH,
O. B. WHITFORD,
Auditors.

Plainfield, N. J.,
October 10, 1919.

What we wish to do for our fellow-creatures we must do first for ourselves. We can give nothing save what God has already given us. We must become good before we can make them good.—Charles Kingsley.

WOMAN'S WORK

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

HOLD FAST TO JOY

Don't be afraid, my heart,
Don't be afraid!
'Tis true that winter days
Are coming fast;
Crocus and rose in turn
Have bloomed and passed;
But the love of God is in the leaves of brown—
The shining leaves, that fall so gently down
Upon the glade;
Don't be afraid, my heart,
Don't be afraid!

Tremble not so, my heart,
Tremble not so!
Think not because the frost
Is in the air
That God is absent, that
He does not care;
God is at home in winter as in spring,
And (oh, let me believe it!) everything
Is with his life aglow;
Tremble not so, my heart,
Tremble not so!

Hold fast to joy, my heart,
Hold fast to joy!
Summer or winter-time,
Threatening or bright,
God is enfolding thee;
Joy is thy right;
What, then, is wrong in all this world of ours,
Whether the leaves be brown, or gay the flowers
What can annoy?
Hold fast to joy, my heart,
Hold fast to joy!

—Mary E. Albright.

WOMAN'S SERVICE TO THE CHURCH THROUGH MISSIONS

MRS. OGDEN
(Southeastern Association paper)

Woman's service in the world is as old as humanity, and this service has been in no small degree through the church. But in this present age service may be rendered in every field by women as never before.

The appeals from suffering humanity for physical ministrations are so insistent that they call well-nigh drown the urgent needs for the higher things.

True, the good Samaritan deeds done in the name of Christ, are of great, very great virtue, but they will be repeated infinitely, until the vandals who perpetrate such crimes are endued with a new spirit. Only

by changing the mind of mankind into the mind of Christ, can the world be brought to perfect peace.

We have been brought to great sacrifice and liberality by patriotic appeals, and appeals from helpless, homeless peoples, and it now remains to complete this work by our greater sacrifice for the endowment of Christian missions. Early in the history of the efforts of Seventh Day Baptist missionaries, there were those who hoped to see the support of the missionary by a permanent fund.

The church has always willingly shared her burdens with the women, and her influence in missionary work has been held largely by women. In proof of this look over the various missionary reports and note the relative proportion of workers; the majority are women. Woman's service in the church has been mostly missionary, but from now on may become very much more effective. The open doors of opportunity, as physicians, nurses, teachers, and as diplomats were never more inviting. To hear an impassioned appeal from an Indian woman before a congressional committee in behalf of Indian mothers and children; to witness Oriental government officials giving heed to the earnest appeal of a foreign missionary woman in behalf of the down-trodden of her sisters in these lands; to learn of the appeals from other governments that women be sent to teach their women to be better mothers and teachers are all strong evidence of our opportunity to serve through the church.

The local woman's society of the church may find a field of missionary effort in a co-operative plan with our Government for Americanization of the foreigners in our land. We can accomplish much in home missions which can not be distinguished from foreign missions. As an example, the many hundred of young women from foreign countries who come to our colleges, may furnish a fruitful field of missionary effort for Christian women.

"Count Okuma of Japan expresses, in a general way, the attitude that the educated and intelligent manhood of these countries are coming to hold. He said, 'When I was a boy and tried to shut up the hens that we didn't want going over into our neighbor's gardens, I tried clipping both their wings, but I found that they flew over the

fence with both wings clipped. Later I found that by clipping one wing only they could not fly.' 'And,' he said, 'that is the reason the Japanese are not getting any farther than we are as a nation; we have one wing clipped, and that is woman's education.' He adds, too, 'The secret of Japan's future success lies in her education of women.'"

China, too, is sending into our schools their girls to be educated, and it is our opportunity to bring these under Christian influences.

To those of our number whose ministrations are mostly in their own homes this opportunity comes: to furnish all young people an atmosphere which will foster a generous attitude to those of other nationalities at our doors.

"Be a neighbor" is the slogan of the department of Americanization in the W. C. T. U. We can be a neighbor so that our young people will get a missionary spirit, and as young life touches young life, so will it tend to develop.

If we gave as much heed to the needs of a lost world, as portrayed by the reports and appeals from the foreign missionary, as we gave to the appeals of our allies (to which we gave all heed) there would be no doubt as to extension in woman's missionary work.

Read the story of the poor little sixteen-year-old black girl whose contribution at Christmas time for the cause of missions, was so great that the missionary was led to investigate lest she might have stolen the money. He found she had sold her life-time service to a planter, that she might satisfy her desire to make a worthy offering.

If we would get such a vision as this of our privilege to serve through the church we would not be satisfied merely with tithes.

May we bring all our tithes and offerings into God's storehouse, that we may claim the rich blessings promised.

MINUTES OF WOMAN'S BOARD

The Woman's Executive Board met with Mrs. G. E. Crosley on October 6, 1919.

Those present were: Mrs. West, Miss Phoebe Coon, Mrs. A. R. Crandall, Mrs. Morton, Mrs. J. H. Babcock, Mrs. H. N.

Jordan, Mrs. O. U. Whitford, Mrs. A. E. Whitford, Mrs. Crosley, Mrs. Van Horn.

Visitors: Dr. Palmberg, Mrs. A. L. Burdick, Mrs. Landphere.

Mrs. West read the Scripture from Isaiah, 60th chapter.

Miss Phoebe Coon offered prayer.

The minutes for September 8 were read.

Mrs. Whitford read the Treasurer's report for September. Total receipts, \$221.91; and disbursements, \$602.78. This report was adopted. The quarterly report also was read, showing total receipts of \$1,010.69, and disbursements of \$852.81.

Voted to adopt the report. The Treasurer read letters from Miss Rosina Bee, Mr. J. A. Hubbard, Mrs. Frank Chesebro and Mrs. M. G. Stillman.

The Corresponding Secretary reported that the Annual Letter had been sent to all the associational secretaries. A letter was read from the Committee of Reference and Counsel, asking for names of all our missionaries working in the Tropics.

Minutes of the meeting were read and approved.

Voted to adjourn to meet with Mrs. Morton on November 3, 1919.

MRS. A. B. WEST,

President,

MRS. E. D. VAN HORN,
Recording Secretary.

ROOSEVELT MAXIMS FOR YOUNG PEOPLE

First—Fit yourself for the work God has for you to do.

Second—Have all the fun that is coming to you.

Third—Go ahead, do something, and be willing to take responsibility.

Fourth—Learn by your mistakes.

THE BATTLE CREEK SANITARIUM Wants at Once

Fifty young women between eighteen and thirty-five years of age to take a six-months' course in Hydrotherapy with practical experience in the Hydrotherapy Department of the Sanitarium.

Requirements: Good character; physically able to work; at least a grammar school education.

Permanent positions guaranteed to those who prove a success.

Those interested in this course of training are requested to make application to the Battle Creek Sanitarium, c/o the Nurses' Training School Office, Battle Creek, Michigan.

OPEN LETTER TO THE PASTORS

DEAR PASTOR:

The New Forward Movement of our people is on! The Commission of the last Conference formulated the program. The report of the Commission was referred to a special committee, which, after making some slight changes and a few additions, recommended its approval by Conference. Conference with great enthusiasm put its stamp of approval on the program. The Commission of the present Conference year has selected a director to organize the movement and to see that the program is fully carried out.

This Forward Movement coming as it does at this particular time becomes a part of a greater forward movement to Christianize the whole world. It is an opportune time for the Seventh Day Baptists to take a forward step. Other denominations are putting across such movements and are co-operating with one another to the end that the gospel may be preached to the whole world. The forward spirit is in the air. We could not keep out of the movement even if we would. But we do not wish to keep out of it. We want the work in our home fields extended. We want mission work on four different continents better supported. We want our ministry better cared for. We want our schools generously supported and we want a Denominational Building.

The program contemplates the loyal support of all the interests of our denomination and an ever-widening field for each of them. It calls for a deeper consecration, a greater love for things spiritual and a more loyal obedience to the commands of God by our people. Will we rally to the call?

It is not the purpose of this letter to lay before you the New Forward Movement but rather to ask the membership of our churches to continue your benevolences to our various interests as liberally as you can while the New Forward Movement is being organized. We assure you that all your contributions since July 1st will be credited to you on the new budget.

The call will soon come for means to finance the greatest movement that the Seventh Day Baptist Denomination has ever planned. It is a movement forward in the spiritual life of our denomination, in the

work of both home and foreign missions, in the education and in the support of our pastors and leaders, in the interests of our publishing house and in the efficiency and support of our schools and colleges.

Let us be liberal then in our contributions now and be ready for a greater liberality when the New Forward Movement, with its larger budget is brought to our attention in detail.

The pastor of each church is asked to read this letter at your next church service.

Board of Finance,

ALLEN B. WEST, *Secretary.*

Dated September 15, 1919.

HOME NEWS

FOUKE, ARK.—Our Sabbath Day appointments are well attended, but the Sixth-day night prayer meetings are not very encouraging in attendance. An effort was made, after school closed and our pastor left, to have sermons read in connection with Sabbath school but this was not favored by all, so it was dropped.

We are now anxiously awaiting the arrival of Pastor Burdick, who is also to be the principal of our school.

We have arranged for three teachers for the coming year. School will begin October 20. A fine public school building was erected during the past year and the school began in September with a very competent principal. At present there are about forty pupils listed for attendance in our school.

We wonder if Professor Babcock in his report really meant to say the church here was in great danger of becoming extinct?

We were a little surprised to read that statement in the RECORDER, feeling it was hardly a fair representation of the situation; we do realize, however, that, to quote Rev. W. L. Burdick's statement at the hillside meeting at Conference, we need to "put a skylight in our old dug-out," and let God's glorious sunlight into our lives.

Although there has been no public discussion here of the "Forward Movement," our share of the budget will probably be raised. Our people here usually try to do their part in all these things.

C. C. VAN HORN.

October 15, 1919.

YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA.
Contributing Editor

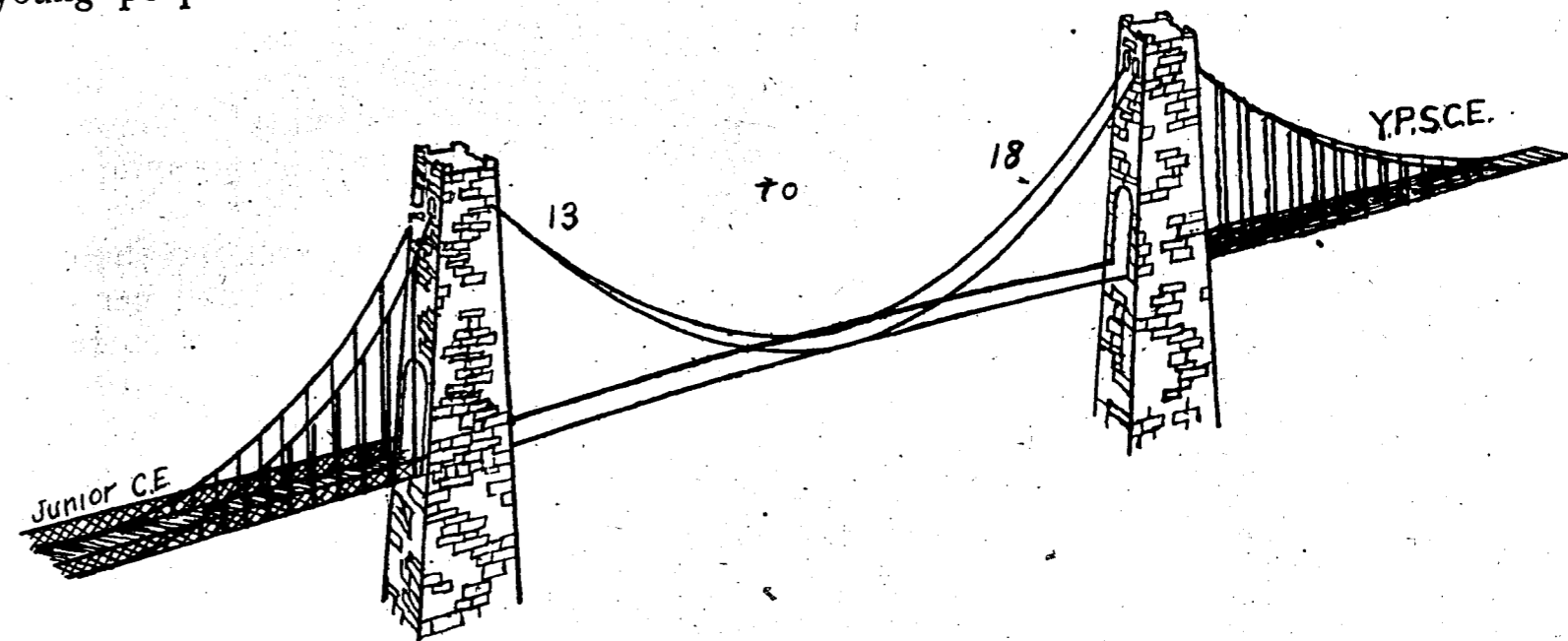
BRIDGING A STORMY CHASM

MRS. CORA R. OGDEN
(Southeastern Association)

This picture is to illustrate the entrance of young people into active church life.

The Junior work is usually well taken care of and when they have outgrown the Junior society they are left to cross the bridge to the Young People's society as best they may; at that too with no floor upon which to walk.

Statistics show that ninety per cent of the young people lost to the church are lost



between the ages of thirteen and eighteen.

Bridging this period is the work of the Intermediate Christian Endeavor. But we meet such objections as this:

The young people go to church and Sabbath school, and it is too much for them to go to Endeavor.

But they usually go somewhere or do something which takes just as much energy as to attend Christian Endeavor. They had better be in Christian Endeavor than on the street corners or in groups at questionable amusements. Loafing on the streets leads to the pool room and the dance hall, and sometimes they do not even wait until the Sabbath hours are past to go there.

Another objection is that they can not be trusted to hold meetings, or are not in earnest.

These energetic young folks are not looking for an easy task, but will respond to

a serious program. They are willing to confess Christ, ready for service for Christ, and will be loyal to Christ's church; they will enjoy fellowship with Christ's people, if they have a sympathetic and tactful leader.

Leaders should be provided and the Young People's society and the officers of church be enlisted. These should not do the work but encourage the Intermediates in an independent organization.

They will not accept religion by proxy. Where there are only a very few boys and girls of this age, it may be possible to lead them one by one over as on an unfinished bridge, but with an enthusiastic group of young people, eager to get into life's activities, they go rushing, crowding on to the bare girders only to fall headlong into temptation and sin.

Will we not build the floor on the bridge and put up the hand railings that we may save these boys and girls?

Or will it be as in the story of the dangerous cliff. So many people fell over the cliff that the crowd enthusiastically collected a large sum of money to provide an ambulance to carry them to the hospital, instead of building a fence round the top of the cliff. While many of them, no doubt, were saved, they were maimed and crippled and handicapped through life.

"Better guide well the young than reclaim them when old,

For the voice of true wisdom is calling:
To rescue the fallen is good, but 'tis best
To prevent other people from falling.

Better close up the source of temptation and crime

Than deliver from dungeon or galley;
Better put a strong fence round the top of
the cliff,

Than an ambulance down in the valley."

IN MEMORY OF NELLIE S. BACON AND ANVERNETTE A. CLARKE

(Read at Women's Aid Society of Brookfield and requested for publication)

The life of Nellie Stillman Bacon has been lived among us in Brookfield since childhood. When a little girl she came with her sister Clara, and spent some weeks with her grandmother, Mrs. Ethan Bailey Stillman, and later, after the close of the Civil War and her father's return, her parents came to reside in the old Bailey house on the corner here in town. Here she grew to maidenhood, a bright, saucy, fun-loving girl, with ready wit and grace. In early girlhood she gave her heart to Christ, and united with the church.

After some years she was united in marriage to Len Bacon and they made a home for themselves over her father's tinshop, where she conducted a millinery business. After they moved to the old red house, just below the village, came the crushing blow to her, in the loss of their daughter Edna. To this was added the suffering that comes to one from losses, misfortune and hard luck, but I think no one ever heard a murmur of complaint from her, for she always seemed to make the best of everything. Another daughter came to bless and be a comfort to them, and grew to be a very helpful daughter indeed.

Mrs. Bacon was a willing helper in our Aid society, to which she gave of her best. Her deft fingers were in demand to decorate when we held our Christmas festivities and social entertainments, and she willingly gave her help when strength permitted for these tasks.

She was a great lover of flowers, and for her they seemed to love to grow. I went with her into her garden last summer, so compact and neat, which Eugena had planted for her, and from which she was enjoying the new onions, and lettuce, for she was then on a fruit and vegetable diet, and she picked for me the first ripe strawberries I had seen.

I recall how feelingly she told us, at a society in the summer, how much she enjoyed the sunshine bag sent to her the winter previous. "Down on the flat, with the traveling so bad scarce any one could come to me there, I think you have no idea how much good it did me."

November 16th was mild and pleasant

and I walked to the gorge, and stopped on my return at her home, and sat awhile in the twilight with her. I had found a spray of witchhazel which interested her as she was not familiar with it, and she told me how she wanted to go to church that day but was not able to walk. This was my last glimpse of her, as I soon went away. During the winter I thought to see her on my return home, but she went before to a "better country that is an heavenly," where we are told "there shall be no sorrow, or crying, neither shall there be any more pain, for God shall wipe all tears from their eyes." "He that overcometh shall inherit all things."

Another name on our roll is not called today, Anvernette A. Clarke. For years she has been an associate member of our society, contributing to our funds and interested in all the work of the denomination, which she followed closely through the pages of the RECORDER and our other publications.

Some thirty or more years ago she came to reside in this town, and soon her services were in great demand as a nurse. I can testify to her ability and worth, not only from my own experience, but from having met her in other homes, where her comforting hand ministered unflinchingly to the wants of the sick, doing many little acts of helpfulness not strictly belonging to the duties of a nurse. Although in recent years she has been a semi-invalid and "shut-in" her busy fingers made many beautifully knitted and embroidered articles, as well as those of strict utility and need.

A true friend, a willing helper—her work too is finished:

"So live that when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm where each
Shall take his chamber in the silent halls of
death,

Thou go not like the quarry slave at night,
Scourged to his dungeon, but sustained and
soothed

By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him and lies down to pleasant dreams."

ESLIE L. ROGERS,
CARL B. BROWN.

"There are so many dear people in the world, it makes one fairly in love with life."

The New Forward Movement

A Clarion Call to Seventh Day Baptists!

What it means to you, to your church, to your denomination,
to your community

1. To the Individual it means

A Richer Spiritual Life
A Closer Fellowship with God
A Consciousness of Christian Stewardship

2. To the Church it means—

A Forceful Agency for Righteousness
A Leader in Civic, Social, and Religious Life
A 100% Membership for Service

3. To the Denomination it means—

A United Fellowship in the Master's Service
A Spirited Campaign for Evangelism
A Loyal Support of our Faithful Workers

4. To the Community it means—

A Gracious Recognition of the Brotherhood of Man
An Abiding Adherence to the Spirit of the Golden Rule
A Co-laborer with God to Redeem Mankind

The New Forward Movement contemplates in addition a better encouragement and support of our ministry, more workers on the home and foreign fields, funds for ministerial relief, college scholarships and seminary fellowships, living salaries for the teachers in our schools, and a fund for a denominational building,—in short, A FINANCIAL SUPPORT THAT IS WORTHY OF OUR PEOPLE.

All these achievements are possible, and are ours, if we
GET THE VISION OF SERVICE AND STEWARDSHIP
that appeals to us on every hand.

Will we use our talents to the glory of God and to the salvation of the world? Will we as a denomination give ourselves, and in the giving find our own salvation?

There should be but one answer,

WE CAN WE MUST WE WILL
With Every Church in Line—Every Member Supporting
The Clarion Call to Seventh Day Baptists
FORWARD TO CHRIST AND VICTORY

CHILDREN'S PAGE

LADDIE

God wanted a little sunbeam
To shine in his dear, great world,
So he gave it a strong little body,
Deep eyes, and hair that curled.
Have you guessed it—no?
I think I can—
Just a good little,
Dear little
Growing-up man!
That's Laddie!

God wanted a little learner
To study the lessons hard
That Life writes out in her schoolroom
And asks us to learn and guard.
Can you guess whom he sent—
To say, "I can?"
Just a good little,
Dear little
Growing-up man!
That's Laddie!

God wanted a little soldier
To stand up tall and fight,
Till the puzzles come straight, and somehow
The wrong gives way to the right.
Can you guess who fought
And never ran?
Just a good little,
Dear little
Growing-up man!
That's Laddie!

And some day when father and mother
Are tired and sit down to rest,
They'll know who's ready to help them
And give to the world his best.
Can you guess who it is?
I know I can.
That same little,
Big little
Grown-up man!
That's Laddie!

—Selected.

THE DEBT

It had been a wonderful season for nuts. The trees had so outdone themselves that it was clear no nut-eating creature need go hungry that winter. Nevertheless, just for sheer fun, boys and squirrels continued to hunt until there was scarcely a nut left on tree or ground.

Even then Chester Brown was not content. He went out one last time with his big sack, determined to fill it somehow and add it to his store in the feed room.

After he had searched in vain for a long time, he scrambled up to a rocky ledge not far from a big hickory-nut tree. To his

great surprise he stumbled on a hollow that extended back under the ledge, as big as a small-sized cave. It was half full of dry leaves.

"Ha, here's a find!" said Chester to himself.

He scooped up the leaves in great handfuls and threw them away. At the last handful he chuckled aloud: the whole bottom of the hollow was lined with big ripe nuts!

Chester knew it was Johnny Squirrel's whole winter supply that he had found, but the sun was nearly down and he was very hungry; so he set to work at once to transfer the stock from the hollow to his sack. There were just enough to fill the sack.

As he rose to his feet he heard a shrill chattering not far away. Looking up, he saw Johnny Squirrel perched on a branch of the hickory-nut tree, protesting shrilly. Chester hesitated. How would it feel to have a huge creature come and take his stock of nuts, he wondered. That would be hard to stand, he knew; in fact, he doubted whether he would stand it. But the next minute he had flung the sack over his shoulder and was off.

That night he dreamed that Johnny Squirrel was chattering at his window. It was only a shutter scraping, but it waked Chester wide, and he lay for some time thinking about the matter of the nuts. The next morning he did not have the heart, somehow, to pour the nuts on the feed-room floor with the rest of his supply. And all day he thought about the angry little squirrel face that had peered down at him from the limb of the tree.

The second night it snowed silently for hours, and by morning there was a deep snow on the ground. At breakfast Chester looked up from his oatmeal and cream.

"Father, will this snow hurt things?" he asked.

"Oh, no," was his reply. "It's good for the wheat, and—"

"I mean animals."

"The animals will stay in the barn."

"But wild things, like—birds," stammered Chester, looking hard at his spoon.

"The birds have all gone South by now."

"But the—squirrels." At last the right word was out.

His father laughed. "Bless you, boy, we don't have to worry about squirrels! If the

GEORGIA MARTIN

Georgia Martin was the daughter of Mr. and Mrs. George N. Martin and was born in Alfred, N. Y., May 21, 1908. Besides her parents she leaves to mourn her early death three brothers, Harold, Howard and Nelson, one sister, Lillian, and many admiring friends. The following tribute written by her Sabbath-school teacher expresses that which is in the mind, not alone of her family and her Sabbath-school class, but of all who knew her:

"Georgia was the pet and sunshine of the Glad Game Girls. Never did we see her without her winning smile and eager affection.

"Though living so far out of town, Georgia always made it possible to enter into all our class activities and to do her part and more, for her heart was ever running over with generosity and enthusiasm. She was a true little Christian and she has for months been looking forward to next spring when she should be baptized. Often her teacher has talked with her about it and always her face would shine with the joy of anticipation and perhaps count up the months yet to wait.

"Our Georgia is with her Jesus whom she had learned to love. And to him, and him only could we spare her."

THOMAS VARS ROGERS

Mr. Rogers had lived in Alfred only a few months, but he was respected by all who knew him. His father was half-brother of Rev. B. F. Rogers, who was a most highly respected citizen of Alfred. The following sketch was written by one very close to Mr. Rogers:

"Thomas Vars Rogers, son of Elder James C. and Clarinda Miller Rogers, was born in Illinois, June 11, 1859. In his early boyhood he worked with his father in his father's feed mill at Albion, Wis., where his father was pastor. At nineteen years of age he went to Westerly, R. I., to learn the machinist's trade. He served there two years and nine months. During this time he was baptized and joined the Seventh Day Baptist Church at Westerly. He was called back to Milton Junction to care for his father who was sick.

"January 1, 1883, he married Miss Alice E. Rose, of Rock River, Wis. To them were born three children, Mamie E. (Mrs.

squirrels didn't have foresight enough to lay in a good supply of this year's huge nut crop, they have no one but themselves to blame."

Chester shoved away his oatmeal. "I have something important to do," he murmured, as he left the table.

Ploughing his way through the snow to the barn, Chester loaded himself with an armful of straw, a shovel, and the sack of nuts, and then set off for the hickory woods. When he reached the rocky ledge he knew, by the tiny tracks in the snow, that a visitor had been there before him. Evidently Johnny Squirrel, hoping against hope, had come back again and again to see if a single nut had been left.

Chester's heart smote him. "He must be nearly starved," was his thought.

The mouth of the little cave was choked with snow, but when Chester had shoveled it away, he found the hollow was dry as a bone. He poured the nuts quickly into the hole and covered them deep with the straw he had brought.

"Whoop!" he said, as he straightened up. "I'm glad that's done!"

Just as he turned to go he heard a slight stir behind him. Whirling around, he saw Johnny Squirrel perched on a limb, watching him. This time the little squirrel was silent, but his black eyes were keen with interest, and he looked as if he could hardly wait for a chance to rush down and see what had happened.

"They're all back, old fellow!" Chester called. "Every single one of them! If you don't believe me, come and count 'em yourself."

As he hurried back through the deep snow he heard Johnny Squirrel chattering loudly; but this time his chatter had a friendly sound.—*Catha Wells, in Youth's Companion.*

IN MEMORIAM

[The following testimonials regarding the four persons who lost their lives in the shocking motorcycle accident between Alfred and Hornell on October 4, is taken from the *Alfred Sun*.—EDITOR.]

The sad accident of the 4th inst., with its appalling bereavement, was recorded in the papers of last week. It is fitting that a few words be now penned in memory of those whose lives went out in that accident.

N. W. Vincent, of Alfred), Walter Vars, and Gladys A., of Milwaukee, Wis., all of whom are left to mourn the loss of a most devoted father. He was always a kind husband and a pleasant companion. He leaves four grandchildren, who loved him dearly, Jennie, Warda and Beth Vincent and Floyd Rogers, and one sister, Mrs. W. H. Greenman, of Milton Junction, Wis.

"The most of his life was spent in Wisconsin; for seventeen years he was engineer of the water works in Whitewater; he was electrician in the local plant in Muscoda six years, and held the same position in Boscobel eight years. The last few months his home had been with his older daughter, Mrs. N. W. Vincent, and family in Alfred.

"He has been a happy influence and source of gladness to all whom he knew. He died loving the Lord, his Savior, and is now safe in the Everlasting arms. He would not wish us to be sad for him, but

We shall meet, and we shall miss him,
There will be one vacant chair,
We shall linger to caress him
While we breathe our evening prayer.

AMY VINCENT

Amy, the oldest child of Mr. and Mrs. N. W. Vincent, was born in Leonardsville, N. Y., March 6, 1907, and until the removal of her family to Alfred, three years since, her home had been in Leonardsville. She was baptized and joined the Seventh Day Baptist Church of Leonardsville at the early age of seven years. After coming to Alfred her membership was transferred to the church in Alfred. She was a member of the Glad Game Girls in the Sabbath school, as was Georgia Martin, and the following tribute was written by her Sabbath-school teacher:

"Amy, the life and leader of the Glad Game Girls, though not with us, will be of us always. The Glad Game Girls will never forget our bright Amy and we are glad that she is with her Master whom she has served so faithfully for several years.

"A year and more ago when five of the Glad Game Girls decided to give their hearts and lives to Jesus, it was Amy who helped their teacher to make the girls see the joys and blessings, for she alone of all the class, was a professing Christian.

"Our comfort lies in the fact that Amy will be with us in spirit to help and inspire

us here and yet be waiting to welcome us with beckoning hands to her heavenly home."

AVERY VINCENT

Avery, the only son of Mr. and Mrs. N. W. Vincent, was the youngest of the four whose lives went out in the accident. The following sketch was written by the one who knew him best:

"David Avery Vincent was born at Leonardsville, N. Y., July 31, 1910. He has been a great comfort and joy in his home to the dear ones whom he loved. His life, though short, is an inspiration for the Master's cause. At four years of age he wanted to be baptized, but we found he did not fully understand. At seven he was baptized here at Alfred where his home has been for the past three years. He loved his school, his teachers, the Sabbath school and the church. He was always wishing for his little friends' welfare and company; making many plans for the future. He was a good Christian boy, bringing sunshine and gladness to others. His home is with his Savior and we, who are left, should rejoice that he was spared any suffering in this sad accident. He loved his Grandpa Rogers more than words can tell.

"A little friend in Leonardsville said, 'Amy and Avery lived together, and they died together, and now they are at home with their Father together, with the dear ones who have crossed the River.'

"The Lord needed them more than we. By their lives we should try harder to do the Lord's will; make his business the business of our lives."

Funeral services, conducted by Pastor Burdick, assisted by Rev. T. D. Holmes, were held for Georgia Wednesday afternoon, October 8th, and the funeral for Mr. Rogers and his grandchildren, Amy and Avery, were held at the home the following afternoon, Pastor Burdick and Elder I. L. Cottrell officiating. All four were buried in Alfred Rural Cemetery.

WANTED

The undersigned will pay a liberal price for as complete a file as possible of the *Seventh Day Baptist Pulpit*, both the old and new series. He desires these magazines especially for his mother, who greatly enjoys reading the sermons. W. A. Hansen, Olds, Iowa 10-27-tf

Lone Sabbath Keeper's Page

WHY LONE SABBATH KEEPERS SHOULD BE MEMBERS OF THE QUIET HOUR

VERNA FOSTER
(Conference Paper)

You know what the Quiet Hour is—just fifteen minutes set apart each day for Bible reading, prayer and quiet meditation. "Alone with God, the world forbidden, alone with him and in him hidden."

Nearly all of us feel that we should work in some church when we are not at the home church. There is a danger though, depending upon the attitude we assume. Are we going to say, "I won't have the right influence if I tell them I am a Seventh Day Baptist, so I will work here quietly and then keep Sabbath Day when I am among our people"? Or will we just go in and take a back seat, receiving and not giving? Lone Sabbath Keepers are not parasites, they are propellers. No matter where we are we can radiate the right influence, and at the same time spread the Sabbath truth if we keep in daily touch with the Divine Word.

Another problem is that of friendships. There, too, how are we going to be affected? Are these friendships drawing us nearer to our Master or are we going astray? Shall we say, "They are better Christians than I. Why should I be selfishly religious in keeping a different day? What does it really matter just so we keep a seventh of the time?" Lone Sabbath Keepers, what are we going to put first—the love of God, or the love of man? We are not in a position to judge others' motives, but we can look into our hearts and honestly ask ourselves these questions.

It isn't advisable to be too strict, so that Sabbath Day is a burden to our neighbors and ourselves. Nor is it wise to be too so-called broad, and associate worship with all the odds and ends of work we haven't time to do on any other day of the week. Lone Sabbath Keepers are watched, and if our religion doesn't mean any more to us than to the casual observer we have lost our opportunity to influence others toward the Sabbath.

In closing I wish to call your attention to the tribute given Carroll West by a comrade of his in the trenches. He said, "Carroll, as far as I know, carried it out every day to the end of his life. Even in the front lines he spent a few minutes daily with his God and his Testament." Carroll West gave his life to make the Christian religion a real religion to the boys, and it is up to us Lone Sabbath Keepers, Christian Endeavorers and members of the churches to hold up that banner. Then we will be Quiet Hour Comrades and members of the Tenth Legion because we can't help it, for it will be a part of us.

THE GOSPEL OF MONEY

G. M. COTTRELL, L. S. K.

By "The Gospel" we generally understand the good message of salvation, the doctrines and redemption of the Christ; but I am here using it in a limited sense of "good news."

And indeed it can be regarded in a large way as a part of the divine gospel message, since in so many instances it is a necessary part of the means of getting this message to men.

So in "money" I find abundant reasons for considering it a part of the good news.

"Crystallized Spirituality" was a term applied to the year's work of our Commission, as brought out at the General Conference; and "money" is a crystallized product. It may be a spiritual crystal. It is surely many other kinds of a crystal. It is crystallized brain force, condensed muscle and sweat, and the product of a thousand different kinds of effort, labor, endeavor, undertakings of human genius, the wit and wisdom of man.

As a condensed result, it represents power in that which it is able to reach out and accomplish. It is that in our civilization which "makes the wheels go 'round." It builds houses, schools and colleges; it organizes and supports government. It decks the ocean with ships, and spans the land with railroads and electric wires. It bridges rivers and tunnels mountains. It delves into the earth for iron and coal, silver and gold. It prints newspapers and books, it carries on trade between men and nations. Indeed, without its efficient help,

little progress in the material world could be hoped for.

It is also a minister to every physical, social and spiritual need of man. It supplies the oil for the good Samaritan, with which to dress the wounds of his unfortunate brother, robbed and left by the wayside. It builds hospitals for the orphans, the blind and diseased, the maimed and mentally unsound.

It sends missionaries abroad to carry the good news of salvation from sin to unenlightened and heathen people. It teaches them saner and better ways of living. It translates into foreign tongues the Book of books, the whole gospel story, and the entire revelation of God to man.

It builds churches in our home lands, and supports ministers, who devote their lives to train the people in spiritual things, to build up in them harmonious and well developed characters, leading them from sin to a perfect life of love and devotion to God and the good of their fellow-men.

And all of this and much more is some of the good news that money brings to us. What a power for good! Who would not have it? Having it, who would not use it in this sanctified way? And having it, must we not give an account of our stewardship in its use, as much as the minister who carries the real gospel message of salvation?

You can not preach? No! But God has entrusted you with another gospel—the good news of money. Shall it carry good news to your fellows? How about the Samaritan at your door? How about the support of that preacher, so he can continue to preach the gospel and not leave it in order to support his family? How about the heathen, and the missionaries that represent you in home or foreign lands? Are you preaching the gospel through them with your money? Are you turning over even the Lord's own to him, the tithe? Will a man rob God? How that question rang in our ears and hearts, as we slowly marched out of the Tabernacle, following one of George Shaw's meetings, and he kept repeating, Will a man rob God? Yet ye have robbed me. Bring ye all of the tithes into the store-house and try me, saith God. Let us try this out. Have you? Then let's all begin it.

I rejoiced to see the treasurers' reports

in next to the last RECORDER. (The last has not reached me yet.) Five hundred dollars, one hundred dollars, fifty dollars, right along. Those figures interested me. Even the little widow, \$100! Don't know how she did it. But there it was "\$100," when you would think it ought to be just the widow's mite. *A new day has dawned.* Great things are before us. I believe we are going to surprise ourselves. Wonderful possibilities are waiting us this year, and next, and next; and if we keep our ear to the ground we may hear the Lord's chariots as we never have before.

I shall pity any that let them go by and fail to get aboard. Brother, sister, don't let it be you. This is the year of our redemption, and our salvation draweth nigh.

General Ingham has asked me to help stir up the L. S. K's, and also act as regional director for Kansas. I will do what I can. You all understand I think by this time, that we have over \$400,000 to raise in the next five years, and over \$80,000 this year, which will require a little over ten dollars a piece from everybody for the general work, besides the local work of the churches. The L. S. K's are expected to raise at least \$10,000. Always sign L. S. K. to your name in connection with your contribution. The church to which you belong will also get credit toward their quota, for what you give. You can send this through your own church treasurer; or, if you should send it to the Conference treasurer, Rev. W. C. Whitford, Alfred, N. Y., please state to him the church to which you belong.

I believe I am ready to make my pledge for the year and will send my contribution to the Conference treasurer, W. C. Whitford, and as I am a member of the Hammond, La., Church, I suppose that church should be credited therewith, and I think, Mr. Treasurer, that will take them over the top, and you may credit them as first to reach the goal, if no other church has reported for the honor. This is not intended to relieve them of bearing their individual part in this work, which I trust they will each do.

I subscribe and will mail at once to the treasurer, \$500.

Topeka, Kan.,

October 19, 1919.

A WEEK OF PRAYER FOR YOUNG MEN— NOVEMBER 9-16

TO THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF NORTH AMERICA:

On the authority of the last International Convention, we call upon all Young Men's Christian Associations throughout North America, as well as upon the churches, to observe the period, November 9 to 16, inclusive, as a Week of Prayer for Young Men. We issue this call with a profound sense of the supreme need at the present time of intercession on behalf of the young men and boys of the two great sister Anglo-Saxon nations—the United States and Canada.

In the years of the war the American and Canadian young men, by their patriotic response to the call of country and civilization, by their discipline and heroism and by their devotion even unto death, won the undying gratitude of their countrymen and helped to establish the liberties of the world. The great struggle revealed the boundless, yet comparatively latent capacities for adventure, for co-operation, for sacrificial effort and for constructive achievement wrapped up in the lives of these millions of Anglo-Saxon youth. With the ending of the war have come to them greatly increased pressure and strain and multiplied temptations and perils. The new world and the new day which they have done so much to usher in make a tremendous demand upon them for unselfish service.

With lively gratitude to God for what our young men have already achieved, with sincere solicitude because of the grave and subtle dangers which imperil them, and with a vivid realization of the unique influence which they are to exert in the coming day, Christians everywhere should give themselves to prayer on their behalf. For thirty years and more they will be the chief factor in determining the destiny of the United States and Canada.

The leaders of the churches and of the associations will know best how to give necessary currency to this call and to ensure the wisest as well as the widest possible observance of the Week of Prayer. Let more use than ever be made of public prayer in the pulpits and in church prayer services, of daily intercession meetings of

leaders and other groups within the associations, and of the religious press.

This year we combine with the call for the Week of Prayer for Young Men the special request for prayer for the coming International Convention, to be held at Detroit, November 19 to 23, a gathering which, if completely dominated by the power of Almighty God, will be the most notable and potential assembly in all the long series of forty International Conventions.

On behalf of the International Committee of Young Men's Christian Associations,

ALFRED E. MARLING,
Chairman,
JOHN R. MOTT,
General Secretary.

847 Madison Avenue,
New York City,
October 10, 1919.

SEMIANNUAL MEETING OF MINNESOTA AND NORTHERN WISCONSIN CHURCHES

Dodge Center, Minn., November 7-9, 1919

PROGRAM

Friday

- 7.30 p. m. Introductory sermon, delegate from from Iowa. Alternate, Rev. H. L. Cottrell.
Organization of ordaining council and examination of candidate.

Sabbath Day

- 10.30 a. m. Ordination services.
12.15 p. m. Sabbath school.
3.30 p. m. Essay, Miss Anna Wells.
Address, Sabbath-school Work, E. M. Holston, field secretary Sabbath School Board.
Sermon, Rev. W. D. Tickner.

Evening after the Sabbath

- 8.00 p. m. Essay, An L. S. K.
Sermon, Pastor Charles Thorngate.

Sunday

- 10.00 a. m. Business.
Essay, Miss Melva Thorngate.
Young People and the Forward Movement, E. M. Holston.
Sermon, Rev. H. L. Cottrell.
3.00 p. m. Essay, Esther Loofboro.
Forward Movement Conference, conducted by Mrs. Abbie B. Van Horn.
Sermon, Mrs. Angeline Abbey
8.00 p. m. Essay, Mrs. Myron Green.
Sermon.
Adjournment.

"Behind the dim unknown standeth God within the shadow keeping watch above his own."

GOOD COUNSEL FOR YOUNG MINISTERS

CHARLES EDWARD JEFFERSON,

Pastor Broadway Tabernacle, New York City

You have been called to a great work, do not come down. Sanballat and Tobiah and Geshem and all their crowd will do their utmost to persuade you to do something else than the thing you are ordained to do. Nehemiah gave the correct answer long ago: "Why should the work cease, whilst I leave it, and come down to you?" They sent to Nehemiah four times after that sort, and each time he answered them after the same manner. Their successors will send forty times to you, and every time you must be firm as Nehemiah. Preaching is a stupendous enterprise. It calls for the forthputting of the supreme powers of the whole man. The man who uses only a fraction of himself can never succeed in the pulpit. He must employ all his talents, and make diligent use of all his hours. There is no eight-hour day for a preacher who wishes to become a man of power. He must be an indefatigable worker. A lazy man in the pulpit is a scourge and scandal. No lazy man is ever called to the ministry by God. When a sluggard is found in the pulpit it is the duty of laymen to drive him out.

Do not waste time on negations. There are many things believed in the parish which are not so, but it is not the duty of the young minister to point them out before the end of the first month. There are customs which are stupid and traditions which are foolish, but it is not necessary to stamp upon all of them—at least not in the first week. The world is horribly out of order, and every parish is in a lamentable condition, and a young preacher, if sensitive and conscientious, is almost sure to make war at once upon all the things which he thinks are wrong, and to smite them hip and thigh. But the world can not be made over in a minute, and the young preacher should not be in too great a hurry. Instead of blowing a bugle and going forth with waving banners against what he thinks are old fogy notions, he would do better to plant quietly larger and truer conceptions, giving these better ideas time to choke out the ideas that are narrow and false. It is possible for a minister to whack so many errors and superstitions in the first year of

his ministry, that in the second year he is obliged to move on.

Do not squander energy or time on the things which are non-essential. If a minister has a love for the petty, he can never rise high as an interpreter of the Gospel. When life is so short, why waste time upon trifles? The only themes fit for pulpit discussion are the themes which are vitally related to life. It was the pettiness of the religious teachers of his day, which made the heart of Jesus sick. There is nothing which more surely quenches the life of the soul than devotion to things which are inconsequential. It is the minister who keeps his congregation close to the central doctrines of Jesus who never crosses the dead line, and who, at the end of twenty years, has an eye which is still undimmed and an influence which is unabated.

Do not stay under the juniper tree more than one night. Every man gets there now and then, but no sensible man is willing to abide there. The life of a preacher is full of discouragements. He has sorrows and disappointments without number. Many times he can not see any fruits of his labors, and like Elijah he wishes he was dead. When a man falls into this mood, what he needs is a sound sleep, and a good breakfast, and a trip to Horeb for a prolonged season of communion with God. No minister is of value who is habitually in the dumps. The preacher who whines is lost. The servants of Christ must blow constantly the trumpets of courage and hope, and when they are not strong enough to blow these, their usefulness is at an end. It is always a bad sign when a preacher becomes lachrymose or cynical or sour. He is no longer an ambassador of the radiant and hopeful Jesus. Some men moan—"We are living in a transition age." What of it? Thank God and take courage! Shakespeare lived in a transition age, and he wrote Othello and Hamlet and Lear. "We are living in a corrupt time"—so sighed many a doleful brother. Rejoice, again I say, rejoice. Martin Luther lived in one of the corruptest of all ages, and that gave him a chance to lift the world to a new level. "Our generation is worldly minded and sordid" is a lamentation heard again and again. Nevertheless be exceedingly glad and leap with joy. John Wesley lived in a

coarse and materialistic age, and by his fidelity created a soul under the ribs of death. "We are living in a cruel and skeptical age"—thus sobs the timorous who is afraid of the world's teeth. "Be of good cheer," for John Bunyan lived in just such an age, and came off more than conqueror. "People no longer go to church, the pulpit has lost its power, the day of the preacher is ended"—so we are told by the pessimists and croakers, but the door is great and effectual, and Paul is remembered because he gloried in the privilege of fighting daily with beats in Ephesus. This is a glorious day for the preacher—no greater day has ever dawned. Never has the opportunity been vaster, never has the call come with such a piercing and compelling appeal. The Christian church is not decadent. It is only beginning to manifest its power. It is as yet but a youth, and it doth not yet appear what it is going to be. We only know that Christ loved the church and gave himself for it, and that it is to become more and more a glorious church, without spot or wrinkle or any such thing. Blessed is the man who in the greatest of the centuries and in the mightiest of all nations has the privilege of standing in the pulpit an ordained ambassador of the Son of God!

Finally, do not be afraid. Fear is one of the deadliest enemies which the preacher has to meet. It is significant that when Jesus sent out the twelve, his supreme note of warning was against fear. "Do not be afraid," he said again and again, as he moved steadily and boldly toward the cross. Do not be afraid of the world. Of course it will bark and snap and bite. Go on, and speak your message. Do not be afraid of your parish. Do not whittle down your message to suit the whims of the men who sit in the center aisle. Do not change a syllable to appease the wrath of the most influential sinner in the town. No minister who is a coward can ever have the respect of honest men. Do not be afraid of the Goliaths who from time to time will cross your path, bellowing in a loud voice and making a display of their strength. Only believe.

After all, a minister is made by his faith. If he has faith in himself, he will throw himself with abandon into his work. If he has faith in the human heart, he will

speak to it at high levels, and dare to expect a glorious response. If he has faith in God as revealed in Christ, he will not fail to stand straight and strong for justice and mercy in every situation and under all circumstances, nor will he hesitate to ally himself with noble causes, even though it is certain that in his own lifetime those causes, are certain to go down in defeat. Jesus was not afraid of defeat. Herod and Pilate overcame him. But Jesus rose again. —*The Baptist World.*

Sabbath School. Lesson VI—Nov. 8, 1919

PETER'S GREAT CONFESSION. Matt. 16: 13-24

Golden Text.—"Simon Peter answered and said, Thou art the Christ, the Son of the living God." Matt. 16: 16.

DAILY READINGS

- Nov. 2—Matt. 16: 13-24. Peter's great confession
 Nov. 3—Mark 8: 31-38. Denying self
 Nov. 4—John 6: 63-69. The words of eternal life
 Nov. 5—John 4: 46-53. A father who trusted in Jesus
 Nov. 6—Luke 24: 25-27, 44-47. The Messiahship of Jesus
 Nov. 7—Isa. 11: 1-10. The coming kingdom
 Nov. 8—Isa. 53: 1-12. The suffering servant of God

(For Lesson Notes, see *Helping Hand*)

The rather ignoble pursuit of twisting the lion's tail seems to appeal to the minds of some of our statesmen and orators as a worthy pursuit. As a matter of fact, it is a most ignoble one, particularly in the light of the achievements of Great Britain in valiantly struggling for the liberty of the world, and in view of the comradeship in arms between that country and our own in the war which she worked so nobly to win in the interests of humanity and our common civilization.—*The Jewish Exponent.*

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SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.
FRANK J. HUBBARD, Treasurer,
Plainfield, N. J.

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 106 West Corning Ave., Syracuse. Miss Edith Cross, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Geo. B. Shaw, Pastor, 65 Elliott Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Church holds regular services at 10 o'clock Sabbath morning. Sabbath school, 11 a. m. Junior Endeavor, 3 p. m. Christian Endeavor, 4 p. m. Cottage prayer meeting Friday evening, 7.30. Church building, corner of Fifth street and Park avenue.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services, and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

"Let no opportunity pass to say a kind word, do some kind deed, or at least, smile upon those you meet. Do this not affectedly, but sincerely, as unto the Lord."

THE SABBATH RECORDER

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