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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. A. B. West, Milton, Wis. Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
 Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
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SEVENTH DAY BAPTIST MEMORIAL BOARD
President—H. M. Maxon, Plainfield, N. J.
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Gifts for the establishment and support of Sunday Schools are solicited.
Prompt payment of all obligations requested.

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(Constitutional, 1896)
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President—Prof. A. B. West, Milton, Wis. Recording Secretary—Rev. A. Lavelle Burdick, Janesville, Wis.
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SEVENTH DAY BAPTIST MEMORIAL BOARD
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Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.
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 The regular meetings of the Board are held the second Wednesday in January, April, July and October.

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President—Rev. W. C. Whitford, Alfred, N. Y.
Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.
 Corresponding Secretary—Rev. Alva L. Davis, New York, N. Y.
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President—Mrs. A. B. West, Milton Junction, Wis.
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THE SEVENTIETH CENTURY ENDOWMENT MEMORIAL BOARD
President—Prof. J. Nelson Norwood, Alfred, N. Y.
For the joint benefit of Salem and Milton Colleges and Alfred University. The Seventy Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

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

The Commission of The Executive Committee in these Forward Movement days, when the Sabbath Recorder is bringing most important messages every week, the President's office 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 In this "Recorder" L. S. K.'s and Everybody! Brother Ingham's page will be found a stirring article by Rev. G. M. Cottrell, Forward Movement director for the L. S. K.'s. Just to read 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 our 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 is gaining the game. We must not only watch the forces 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 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 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 harbinger 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 message, and 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 furnish 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.

"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 campaign is passing through rough waters now, and calm courage, good cheer, level heads, and the spirit of hopefulness 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.

In Wisconsin's College Campaign 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 that many eyes are now turned toward Wisconsin.

On another page we publish a brief article by President Daland that appeared in the "Journal-Telegraph," of Milton, Wis., showing some of Milton's greatest needs. The publicity committee is 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 Threatens Sorrow Some one has written of the "Sanctuary of Sorrow," but we can not remember anything we 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 nature 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 to international affiliation 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 sure 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 enters 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. Of every home that lines 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?
enemy of all good. Good works in the homes of the community improve moral conditions.

The Y. M. C. A. An earnest appeal from the Young Men’s Christian Association for the use 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 the 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 made by Mr. H. A. Neale were: "We, the people 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."

What judge rights? What would the Master who would save even the chief of sinners, have said to such a woman as that? I am sure he would never 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 dimly, 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 out to burn, the vilest sinner may go.

The Emphasis of "Noisy Type" We are glad is Not Helpful 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, 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 in 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 of 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 to 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 denominational 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 give itself 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 co-operative 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. No one 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.

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**ALFRED UNIVERSITY**
(The President's College Opening Address, 1919)

The opening of the eighty-four 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 attention of all colleges on the same field agree to when there are screaming shells to hear, and to take new social needs. In almost every denomination and in sociological matters, the student feels who can, in this reconstruc-tion period of education, meet a need which he can see and understand.

All these varied conditions and movements to take up the cause for congratulation which every college student should feel who can, in this reconstruc-tion 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 excuse 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.

The dangers of peace seem even greater than those of war. There are the same questions which the college student may answer. 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 have been some instruments 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 oldish and restrictive courses of education and in sociological studies, the student feels who can, in this reconstruction period of education, meet a need which he can see and understand.

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If the 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 make a second study of the world to find a place among the brain 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 directing the forces of religion and social service. In almost every denomination and in every organization for human betterment there are 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 educational and religious work 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 interests of human betterment, 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 or has not been the result of making it a sitting 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 librarians to discontinue 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 unnecessarily prohibit 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 recognized outside of 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 to decide which of the fraternities 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 standards 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 who have had time, 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 make adaptations 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 organization association 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 in knowing about the current 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 autumns' meeting.

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. The resolutions were adopted.

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 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:

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. Twenty-four contributions from the trustees toward the retirement system:...
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 endowment, 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 allowance...
- Endowment for increase of salaries...
- Endowment for the President's Chair...
- Endowment for four professorships now without endowment:
  - English
  - Romance Languages
  - Chemistry
  - Biology
- Endowment for Library Fund...
- Endowment for scholarships...
- Endowment for general purposes...
- Building and equipment:
  - Heating and lighting plant...
  - Gymnasium...
  - Science Laboratory...
  - Auditorium...
  - Miscellaneous, building improvement...

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 solicitation of gifts; to utilize and cooperate 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 history 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 with the mind determined to develop and carry out the comprehensive program in all its history. With unbounded confidence in its 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, then surely we would often lie more 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 most definite manner. The company then went down into its fullness, the greater 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 Record of October 13 appears the emblem of the movement, a suggestive arrangement of the objects that are emphasized and sought in this campaign.

The 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 achieve 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:


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 share of the 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 the deep interest in the big task our denomination has set itself to accomplish. This church is now at work on its canvass, the non-resident portion being handled. 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.
the pastor who is sending out an urgent, loving appeal to each one to join 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 Wabash 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, Looftbourrow, 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 15, 1919, there were present, Grant W. Davis, chairman, J. H. Coon, F. C. Dunn, B. L. 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 comptroller of the Conference held at Battle Creek was read.

It was voted that the deficit be paid and that the letter be published in the Recorder.

The board approved the authorization of $1,000 for the 1919 fund to the secretary of the Lone Sabbath Keeper's Association, and also a bill of the Davis Printing Co. of $6.75 for letterheads and circular letters.

The treasurer was authorized to pay the following bills:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Postage</td>
<td>$72</td>
</tr>
<tr>
<td>Trip to Chicago</td>
<td>$3.38</td>
</tr>
<tr>
<td>American Sabbath Tract Society: Publishing 1,000 reports of the Committee and special committee</td>
<td>$59.59</td>
</tr>
<tr>
<td>Postage</td>
<td>$18.43</td>
</tr>
<tr>
<td>Expenses of those attending the two-day meetings, September 21, 22, of the Committee at Buffalo, N. Y., as follows:</td>
<td>$85.02</td>
</tr>
<tr>
<td>I. B. Crandall, Westerly, R. I.</td>
<td>$35.30</td>
</tr>
<tr>
<td>F. H. Hubbard, Plainfield, N. J.: Railroad fare</td>
<td>$35.90</td>
</tr>
<tr>
<td>Hotel and commissary</td>
<td>$41.83</td>
</tr>
<tr>
<td>A. B. West, Milton Junction, Wis.: Railroad fare and sleeper</td>
<td>$82.72</td>
</tr>
<tr>
<td>Room at hotel</td>
<td>$1.75</td>
</tr>
<tr>
<td>Meals</td>
<td>$2.95</td>
</tr>
<tr>
<td>Rev. H. N. Jordan, Milton, Wis.: Railroad fare and berth</td>
<td>$60.02</td>
</tr>
</tbody>
</table>

M. Wardner Davis, Salem, W. Va.: Railroad fare and berths | $32.66 |
| Meals        | $8.90        |

J. N. Norwood, Alfred, N. Y.: Railroad fare, etc. | $7.45 |
| Meals       | $1.95        |
| Hotel        | $4.25        |

Rev. William L. Burdick, Alfred, N. Y.: Railroad fare, etc. | $4.62 |
| Meals        | $1.33        |
| Hotel        | $2.00        |

Corlies F. Randolph, Newark, N. J.: Traveling expenses | $36.86 |
| Hotel and meals in Buffalo | $15.17 |

W. H. Ingham, Ft. Wayne, Ind.: Railroad fare to Buffalo | $13.45 |
| 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-day excursion to Buffalo September 21-26 | $100.00 |

A. E. Whitford, Milton, Wis.: Railroad fare and berths | $46.70 |
| Meals        | $4.55        |
| Hotel        | $1.75        |

Rev. A. L. Davis, North Loup, Neb.: Railroad fare to Buffalo, via Jackson Center, O. | $22.95 |
| Fare, Buffalo to North Loup | $8.65 |
| Berths | $9.50 |

| Meals        | $4.30        |
| Hotel        | $4.00        |
| Berth        | $2.16        |

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 we 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.


REPORT OF CONFERENCE ENTERTAINMENT COMMITTEE

To the Board of Finance,
Milton, Wis.

DEAR BRETHREN: 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.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of meals paid for</td>
<td>$3,810</td>
</tr>
<tr>
<td>Meals (breakfasts) served free</td>
<td>$34</td>
</tr>
<tr>
<td>Total meals</td>
<td>$4,756</td>
</tr>
<tr>
<td>Cash receipts for meals</td>
<td>$1,318.62</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Expenditures</td>
<td>$29.24</td>
</tr>
<tr>
<td>For bread</td>
<td>$7.20</td>
</tr>
<tr>
<td>For pies</td>
<td>$0.00</td>
</tr>
<tr>
<td>Milk and ice cream</td>
<td>$22.25</td>
</tr>
<tr>
<td>Vegetables, fruit, groceries</td>
<td>$57.30</td>
</tr>
<tr>
<td>Table paper, candles, napkins</td>
<td>$8.20</td>
</tr>
<tr>
<td>Dishes, rent and breakage</td>
<td>$94.30</td>
</tr>
<tr>
<td>Paid dish washers</td>
<td>$234.40</td>
</tr>
<tr>
<td>Paid janitor</td>
<td>$8.30</td>
</tr>
<tr>
<td>Paid cooks</td>
<td>$102.00</td>
</tr>
<tr>
<td>Paid cashier</td>
<td>$15.00</td>
</tr>
<tr>
<td>Paid matron</td>
<td>$30.00</td>
</tr>
<tr>
<td>Gasoline, truck and driver</td>
<td>$6.00</td>
</tr>
<tr>
<td>Refund on tickets</td>
<td>$9.86</td>
</tr>
<tr>
<td>Miscellaneous expenses</td>
<td>$12.00</td>
</tr>
<tr>
<td>Free breakfasts at villa</td>
<td>$15.00</td>
</tr>
<tr>
<td>Total expenditures</td>
<td>$1,356.44</td>
</tr>
<tr>
<td>Receipts</td>
<td>$1,318.62</td>
</tr>
<tr>
<td>Deficit</td>
<td>$37.82</td>
</tr>
</tbody>
</table>

W. Va.:

Table paper, ice, etc.: $4.10

Theodore V. Clark
Secretary to the Board of Finance.

Milton, Wis.


THE SABBATH RECORDER
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 retribution 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 need, which will become more and more pressing as the student body grows, is 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 a science laboratory. A suitable new library building would cost approximately $50,000. A new women's dormitory with modern equipment, containing two women's society rooms, could be built for $55,000. The college has no dormitory for men.

Later a highly desirable addition 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 too small. Such a music hall is very desirable, but in order to 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.
The Sabbath Recorder

Hammond, La., field, Rev. S. S. Powell
300
Fouke School field, Rev. F. S. Burdick
300
Grand Marsh, Wis., Rev. W. D. Tickner
190
Salemville, Pa., Rev. R. R. Throgmorton
100
West Edmeston, N. Y., field, Mrs. A. G. Crofoot
100
New Auburn, Angie Abbey
100
Chicago, N. Y., church
100
Fouke School field, Rev. P. S. Salemville, Pa., field, Rev. Mrs. Angeline
100
New Auburn, Angie Abbey
100
Cash in treasury July 1, 1919
$1,957 72

Disbursements

Corresponding Secretary, General Missionaries
$1,957 72
Churches and Missionaries
55 05
China field
676 14
Marie Jansz
37 21
Appropriation
115 99
Hungarian Mission
66 00
Treasurer's interest
31 20
Debt Fund
33 00

Balance in bank, October 1, 1919
$1,312 80

TRACT SOCIETY—TREASURER'S REPORT

October 8, 1919

F. J. Hubbard, Treasurer,
In stock

The American Sabbath Tract Society.

Dr
To balance Denominational Building Fund
$2,515 62
To reserve for "Recorders" stock
60 00
To reserve for "Recorder" stock
60 00
To reserve for "Recorder" stock
60 00
To balance on September 30, 1919
134 80

By cash received since August

Contributions, General Fund:
July
$1,466 00
August
486 61
September
166 64

By cash paid out as follows:

Treasurer's salary
10 00
Treasurer's interest
4 00
Treasurer's expenses
7 00

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, Camp. 6th, President, Sabi

The county conferences are now holding their sessions. That for Rock County was held in Janesville Monday evening, October 25, 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 there has 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.

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WOMAN'S WORK

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

HOLD FAST TO JOY

Don't be afraid, my heart, Don't be afraid! "It's 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—"But the love of God is in the leaves of brown—

Think not because the frost That God is absent, that God is at home in winter as in Summer or winter-time. "Threatening or bright.

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. Allbright.

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 ministration are so insistent that its call well-nigh drowns 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 ended 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 those 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 cooperative 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. "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 present 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 lifetime 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. E. G. Croseley 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. Crosely, Mrs. Van Horn.

Visitors: Dr. Palmborg, 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, $221.97; 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 Nursing 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 opportunity time for the Seventh Day Baptists to take a forward step. Other denominations are putting across such movements and are cooperating with one another to the end that the gospel may be preached to the 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 our mission work on four different continents better supported. We want our schools generously supported and we want our 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 when 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 greater 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

FOULKE, 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, we need to "put a skyrocket 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

Rev. 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 time 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. 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 time with no floor upon which to walk.

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.

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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, we need to "put a skyrocket 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

Rev. 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 time 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 few boys and girls of this age, it may be possible to lead them one by one 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 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 “is best To prevent other people from falling.”

Better close up the source of temptation and crime.

Better deliver from dungeon or gallows;

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 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 grow to the full. As I went with her into her garden last summer, so compact and neat, which Eugena had planted for her, and found her enjoying the new onions, 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 she could 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 witch hazel 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 in heavenly,” where we are told “there shall be no sorrow, nor 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 unfealingly 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 chariot 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.”

ESLE 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
A Faithful 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
LADDIE

God wanted a little sunbeam
To shine in a 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
Tree 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
Growing-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 the 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 shatter scraping, but it woke 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 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 at last to see you, Laddie," he said 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 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.

GEORGIA MARTIN

Georgia Martin was the daughter of Mr. and Mrs. George N. Martin and was born in Alfred, N. Y., May 21, 1909. 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 name.

"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 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 Georgie 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, 1890. 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 three years, then went back to work with his father.

"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, 1893, he married Miss Alice E. Rose, of Rock River, Wis. To them were born three children, Mamie E. (Mrs.
Power in that which it is able to reach out

husband and a leaves four grandchildren, who loved him

devoted father.

Wisconsin; for seventeen years he was engineer

waters in Whitewater; he was 
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. Would

of her family to Alfred, three years

ber of the Glad Game Girls in the Sabbath 

us always. The Glad

helped their teacher to make the girls see

class, "Our comfort"

II

We shall meet, and we shall miss him,

1907,

are ,left to mourn the loss of a most

most' of his life was spent in Wisconsin. The

She

sings, for she alone of all

pIes

Amy

lies in the fact that Amy

was always a kind

was always a kind

with beckoning hands to her heavenly

SABBATH RECORDER

Lone Sabbath Keeper's Page

WHY LONE SABBATH KEEPERS SHOULD BE MEMBERS OF THE QUIET HOUR

VERNIA FOSTER

(Conference Paper)

You know what the Quiet Hour is—just

five 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 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 at the same time spread

the Sabbath truths. I keep in daily touch

with the Divine Word.

Another problem is that of friendships.

There, too, how are we going to be affect–
ed? Are these friendships drawing us

nearer to our Master? Are we going a

stray? Shall we say, "They are better

Christians than I. Why should I be self-

ishly 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.

THE SABBATH RECORDER

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 En­

deavorers and members of the churches to

hold up that banner. Then we will be

subjected to the judgments of the Tenth Legion

because we can't help it, for it will be a part of

us.

THE GOSPEL OF MONEY

G. M. COTTERELL, 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 governments. It decks the ocean with ships, and spans the land with railroads and electric wires. It bridges rivers and tunnel 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 en lightenened 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 a perfect life of love and devotion to God and the 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 would send it to the Lord's own to him, the tithe? Will a Mr. Treasurer, that trusted him, the good Samaritan, with even the little widow's mite, have no account? That 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.
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 forerunning of the supreme powers of the whole human race.

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 preacher is a burden and a scandal. No lazy preacher 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 onnegations. 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; they are customs which are stupid and traditions which are foolish, but it is not necessary to stamp upon them all—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 them, 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 and noxious notions, he should do better to plant quietly larger and truer conceptions, giving these better ideas time to chisel 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 pulpit than these which are inconsequential. It is the minister who has 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 gets mad, 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 not longer an ambassador of the radiant and hopeful Jesus. Some men moan—"We are living in a transition age. What of that? There is no way to get through this age."

Jesus 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 ear did" is a lamentation heard again and again. Nevertheless we must 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 sobbed the timorous who are 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 e -factual, and Paul is remembered because he gloried in the privilege of fighting daily with those devotions which 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.

This is a stupendous enterprise. It calls for the putting forth of the supreme powers of the whole human race. It calls for the putting forth of the supreme powers of all the centuries. It calls for the putting forth of the supreme powers of all the centuries.

The words of eternal life. We who have faith are living in a golden age.

The Baptist School, New York.

Sabbath School. Lesson VI—Nov. 8, 1919

PETER'S GREAT CONFESSSION. Matt. 16: 13-19

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

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL.

GREAT SCHOOL.

For Nurses

Medical, Surgical, Obstetric, Children, Dietetics, Hydrotrophy and Massage. (Affiliation three months Children's Free Hospital, Detroit.)

This school offers unusual advantages to those who recognize the noble purposes of their profession and its great need at the present time, and are willing to meet its demands. Enrolling classes during the year. Apply, June, August and September 1st. For catalogs and detailed information apply to the Nurses' Training Department, Sanitarium, Battle Creek, Michigan.
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The financial side is the smallest part of our blessing. We are under the Forward Movement to become pure, sweeter tempered, more humble, loving, charitable, forgiving, helpful, more beautiful in life, more joyous in spirit, more useful and more Godlike.—Alfred Church Bulletin.

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