PLEDGE CARDS

Churches that make an annual financial canvass (and that includes the majority of our churches) can get their pledge cards from the American Sabbath Tract Society. A duplex card has been designed and a quantity printed and may be had at a nominal cost.

DUPLEX PLEDGE CARD

I, the undersigned, agree to pay to the Treasurer of the ________________
Seventh Day Baptist Church, the sums indicated below, as my pledges to the local and general work of the Church for the Conference Year ________________

FOR OURSELVES

Per Week Per Month Per Year

FOR OTHERS

Per Week Per Month Per Year

This pledge is payable weekly through the envelopes, or if paid otherwise, is payable in advance.

Signed______________________________

Address______________________________

40 cents per One Hundred, Postpaid

American Sabbath Tract Society

Plainfield, New Jersey
Christ is Winning Out

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

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

Standing at the cross of Christ and looking backward we see the cross darkness of Babylon, Nineveh, and Egypt, with its misery and loving for the suffering and unfortunate. Looking forward from the cross, the Christ light illumines all the way: softening and changing human life; filling the world with beneficent forces of beauty and beautyifying the home-life; exalting the worth of woman; moving millions to feed the hungry, clothe the naked and shelter the homeless; inspiring men to build asylums and hospitals and all kinds of philanthropic institutions; prompting thousands upon thousands to sacrificial service for the public health and the bettering of human life. There is today a rising tide of public conscience, which, if we believe, will, in God's time and way, bring in the glad day of peace on earth and good will among men.

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

Thank God for Better Days

Some way we thank Our Fathers knew how to sympathize with all the pessimistic talk about the present times being the worst the world has ever known. Some people seem to get a grim satisfaction in the thought that the world is going to the bad, with no hope of its ever being any better.

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

Some one has said: "There is nothing like a dose of last century for pessimistic delirium--unless it be a dose of some earlier century. As to present day conditions, we must not forget that the forces for evil are always made more apparent and are magnified in public print; while the forces of good are less visible because of virtue, and the beneficent forces of Christianity sound no trumpet, but often accomplish the work of their mission unnoticed and unadvertised.

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

Thank God that the days have gone by when a Christian nation punished counterfeiters by chopping off both ears, branding both cheeks and compelling them to stand in the pillories for offenses of a disgraceful exhibition. Thank God
that our times do not tolerate the whipping of forgers, and the burning of their hands with red-hot irons; nor the flogging of women and sending them into slavery for receiving stolen goods.

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

The days when Christian sentiment in America to fight the liquor traffic, or human slavery, were worse than the present. Indeed, the study of Christian progress will reveal deepening human depravity as we look back century by century until the Dark Ages. Each century has been better than the preceding. And one comes back from such a study cured of his pessimistic views of the present times. He is glad to be living in the present rather than in the past.

The hopeful signs are abundant. Never was there a time when the united influence of the churches was so effectual for good as today. Never a day when so many Christian business men were putting in the best efforts of their lives for the saving of souls and the uplifting of humanity.

There was never a time when so many young men were loyal to the church as there are today. Preaching is more practical than it used to be, and concerns itself more about the life that now is; about business morals, about family life and patriotic duties. The principles of Christianity are being applied to more new fields of thought and conduct than formerly, and many, very many things indicate that the old world is slowly molding and that former times were worse than the present.

That Is About All" In an article entitled Is He Truthful? "Milton Junction Meetings," on page 11 of the Lake Union Herald, an Adventist paper, we find some characteristic Adventist statements regarding the Seventh Day Baptists, such as we would not expect to find in the official organ of any other denomination. Most Christian people do have some regard for the truth whenever they see fit to mention in public print people of the Seventh Day Baptist denomination.

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

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

These statements show that some people of the denomination to whom the Lake Union Herald belongs are still up to their old tricks as notorious prosectyers. The study of Christian progress will reveal deepening shadows of sin and cruelty and human depravity as we look back century by century until the Dark Ages. Each century has been better than the preceding. And one comes back from such a study cured of his pessimistic views of the present times. He is glad to be living in the present rather than in the past.

Good Chance for a Sabbath-keeping Christian Physician. We gladly call attention to the following urgent call for a good physician. There ought to be someone who would be glad to respond. We will gladly aid any who may inquire through the Recorder. Alfred needs, and needs now, a skillful and first-rate physician, who, also, is a Sabbath-keeping Christian. His case is detailed in the last number of the Lake Union Herald. It seems to be one of the cases that are often mentioned in church meetings. The family has been saved from a great disaster by the help of a good physician.

Suppose the seed we sow in the Master's ground is trodden under foot, so it yields no fruit. This experiment and suffer unnecessary evil consequences before they are ready to admit that violation of God's law brings about its own evil consequences.

FAITH OF OUR FATHERS ESSENTIAL TODAY

DR. GEORGE W. FORST (Conference paper, August 22, 1922)

It is the purpose of this paper to:

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

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

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

(1) The lack of respect for Sabbath:

- Meaning lack of respect for the Sabbath, and for any Sabbath at all. This point has been so strongly emphasized and oft repeated that it scarcely necessary to elucidate it further.

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

- At this day we have learned that laws are one thing, but that statutes, dicta, theories and such belong in an entirely different category. Many things have contributed to the idea that temporal or civil laws are only for those too weak or ignorant to circumvent them, that the strong neither need nor recognize them. Right now there are those who laugh to scorn anyone so lacking in friends, money, or personal ability as to serve out the penalties of civil law.

(b) What can we do to overcome these problems?

(1) Teach the importance of the Sabbath. Everyone who has known the Sabbath will not forget it.

(2) Let us remember that the old customs were not necessarily a blessing.

(3) The lack of respect for Sabbath:

- The days of the Reformation, when interest in the Sabbath was so strong as to place it above all other considerations. The old world was better than the present.

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

- A popular high sounding phrase is, "I am the master of my own destiny." Many others have achieved eminence in our time and possess a higher degree of influence.

(5) The lack of respect for law, order and morality:

- The days of the Reformation, when interest in the Sabbath was so strong as to place it above all other considerations.

(6) The lack of respect for any authority which imposes any restraint upon individual personal activity.

- A popular high sounding phrase is, "I am the master of my own destiny." Many others have achieved eminence in our time and possess a higher degree of influence.

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

(3) Lack of respect for precepts and precedents:

- From the days of antiquity we have had handed down to us a mass of precept and precedent much of which is worthy of exemplification. These have been developed from the sum total of human experience both good and evil, and represent the result of much study and careful consideration. Some of it is religious and Biblical while some is not. Some of it is true and some is false in its conclusions. A considerable measure of "this distrust in all probability results from the proven false-ness of the old teaching for which a be-gins to learn that the old customs were some of them faulty and it becomes wise to place both on the lower level rather than on the higher one.

Honesty, virtue, justice, mercy and brotherly love have the same value as they have always had but we lose sight of these virtues in asserting our supposed rights, and our idolatrous worship of personality also.

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

- A popular high sounding phrase is, "I am the master of my own destiny." Many others have achieved eminence in our time and possess a higher degree of influence.

- The days of the Reformation, when interest in the Sabbath was so strong as to place it above all other considerations.

- The lack of respect for Sabbath:

- The days of the Reformation, when interest in the Sabbath was so strong as to place it above all other considerations.

- The lack of respect for any authority which imposes any restraint upon individual personal activity.

- A popular high sounding phrase is, "I am the master of my own destiny." Many others have achieved eminence in our time and possess a higher degree of influence.
dead nor does their prosperity immediately disappear but does any Christian doubt that "the wages of sin is death"?

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

(1) In the past centuries of the Christian era there have been enumerated and fostered those beliefs which we have neither Scriptural justification nor rational support. Our Puritan forefathers left Europe in their desire for religious liberty, but when established here became as intolerant as any European tyrant could ever be. They burned "witches" at the stake and persecuted those who proscribed beliefs which were to them unorthodox.

Some even have gone so far as to believe that taking pleasure in the love for one's own child is wicked.

The spirit of this age is in entire opposition to this view, and in many cases there is compelling reason why it should be so. The thought is not to suffer from chronic indigestion necessarily, nor does he assume the mummify doleful discouraging meir of a hypochondriac. We now know that the enjoyment of beauty and of wholesome pleasure is both Scriptural and enjoyment of beauty and of wholesome pleasures and beauties and of wholesome thoughts and truths.

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

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

Of the various items of scientific accomplishment, each affords to some one a point of argument for or against some Biblical teaching or traditional view of such teaching. Many individuals become so charmed by the feats of science and their recital that they narrow their perspective until it comprehends neither Christianity nor any religions at all. Particularly in the social sciences is this the case, for many lose sight of personal Christianity in the interest of their social work until they believe what is taught and advanced by the recent utterances of a very keen-minded friend of mine, a man of prominence, who is a conscientious socialist and ardent collectivist in thought and action. He said that the millennium could be only the mass accomplishment of the collectivist ideals which society is now working out and that this would constitute the heaven to which the Christian church aspires. Such a point of view was shocking from so bright a mind but further investigation gives ample justification to the idea that this thought is widespread in many circles.

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

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

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

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

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

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

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

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

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

In order to accomplish this, however, one must read with an open mind and be ever ready and elert to receive more light, rather than to defend one's own creed, dogmas or preconceived ideas. In this spirit one may gain more and more truth constantly and we need ever more and more of this sort of constructive study. If we pursued with an earnest zeal the light is sure to come.

In such study we must not be too much averse to taking figurative language as such, for after all the spiritual can only be expressed in words of the material and it is upon the understanding of this that we may clear up many of the Scriptural passages that now puzzle us.

Let us consider a few examples.

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

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

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

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

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

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

Bolshevism is one of the best examples there is of collectivism. Trades unions, associations of manufacturers or professional men, societies for social uplift, many poli-
tional organizations, and the wonderful manu-
facturing groups and organizations are also
examples. But none of these are Christian-
ity although it is true that many of them
have done an infinite amount of good.
We must get back to the fundamental fact
that Christianity is primarily an individual
matter, and that we must not collectively accept Christ
and his teachings until we all do so in an
individual way. Neither can we profess him as
a humble sinner earnestly sought and re-
ceived that grace which is to be had for
the asking. In the present day God is pic-
tured as being so kind that he will de-
stroy no one, so loving that it will not
matter to him what we do: he gave his
Son for our ransom that we might be let
destroy those who will not willingly conform to his will
and purge the stains from those sinners who
earnestly wish to follow him. In order to
establish his kingdom he must destroy those
persons and things that are not in harmony
with him.
Forgiving—yes infinitely, merciful—without
measure; but that which is so wicked
that love and forgiveness and mercy will not
win it to Christ must be destroyed.

**Where?**

I am your Ghost—
You've been my host
Since time for you began.
When comes a day,
I sit away
And leave what once was man.
Tell where I go
For weal or woe?
There's only One who can.
—George T. Stil.

**The Year Book**

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

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

**Corliss F. Randolph,**
Chairman of a Committee on Engrossing the Minutes of the General Con-
ference.

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

**Michigan Seventh Day Baptist An-
nual Meeting**

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

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

The officers elected were: Rev. Robert
B. St. Clair, Detroit, president; Rev. O. S.
Mills, Battle Creek, Mich., first vice presi-
dent; Adelbert Branch, White Cloud, Mich.,
second vice president; Daniel Boss, Muske-
gon, Mich., third vice president; Mrs. Mae
Bishop, 283 Ferris Avenue, Highland
Park, Detroit, Mich., secretary and treas-
urer.

M. B.

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

**The New Forward Movement**

AND

**SABBATH STUDY AND PROMOTION**

**AHY Agency, N. J., Director**

**207 West Sixth Street, Plainfield, N. J.**

**What Next?**

The New Forward Movement which
was launched at Battle Creek Conference in August, 1919, was dated back to begin
July 1 of that year, and was to continue live
years. Many churches acting in har-
mom with the vote of Conference on the
date of beginning made their pledges and
paid their quota beginning July 1, 1919. Other churches, instead of making their
pledges retroactive, began the year Janu-
ary 1, 1920. Certain of the latter
churches have raised and paid into the
treasury sufficient funds during the three-
and-a-half years to cover their full quota
for the four years ending June 30, 1923. We
call to mind at this moment the
churches at Westerly, R. I., and at River-
side, Cal., as churches having done this.
It has been well understood all the
while, therefore, that the New Forward
Movement period will close June 30, 1924.

In order that there might be no confu-
sion in regard to the matter the Confer-
ence upon the recommendation of the Com-
mission confirmed that date at its
recent session.

**New Forward Movement, there-
fore, includes the period from July 1,
1919, to June 30, 1924.**

**Then what?**

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

To formulate a budget to present to the
next Conference is the most im-
portant labor to be performed by the Com-
mission during the present year. The
boards have been asked to give early
consideration to the subject, and to have
their proposed budgets in the hands of the
Commission for its December meet-
ning if possible. But Conference will not
convene until nearly two months after the year has begun.

**What then?**

How is the work of the denomination to be financed during the period
between the close of the present Forward Move-
ment and the time of the formal adop-
tion by Conference of a future program and budget?

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

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

**What now?**

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

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

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

build a Boys' School and a Girls' School in China; a chapel in Georgetown, British Guiana, South America; payment of debts that our board has accumulated over a period of years, while carrying on work and meeting the demands of needy workers and fields, and the payment of a superior and more commodious not well equipped publishing house. In addition to this there will of course be the regular running expenses of the year.

This is a great challenge to Seventh Day Baptists and a great opportunity, an opportunity to give of ourselves, according to our ability, annually, for bringing matters of denominational interest to the attention of the entire membership of the church. This privilege right duly Pulse a long way toward preparing the minds of the members of the church for the canvass.

We have reason to believe that many pastors follow this practice very faithfully, and not doing work objects.

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

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

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

**WELTON PASTOR'S ANNUAL LETTER**

October 2, 1923

"Be thou prepared, and prepare thyself. And all thy company that are assembled unto thee, and be thou a guard unto them." Ezek. 3: 8.

The Seventh Day Baptist Denomination is in the last year of the greatest program that we have undertaken. While we have not been able to meet, year by year, our expectation, financially, as we have been pleased with the gifts that we have brought to his altar. There are before us for the last year of our progress, the New Forward Movement. The completion of funds in hand sufficient to

THE SABBATH RECORDER

paster is developing a meeting for children and young people along Christian Endeavor lines. Mrs. Edna Lewis and Mrs. Celestia Woodworth, with the cooperation of city superintendents, are improving the children's department of the Sabbath School. Miss Ruth Clarke is showing herself to be a capable secretary for the Junior Society of Christian Endeavor. The Intermediate Society of Christian Endeavor is undertaking the "Friends for Christ" two-year program. We wish parents would appreciate this work, for it is the church offering children and young people and encourage better attendance.

The Union Industrial Society is to be congratulated upon the work of recapturing and reparing the church and doing some interior painting. The Intermediate Girls' classes plan the room above the vestry.

The pastor and family appreciate the three weeks' vacation in August, which special thanks to the Intermediate Society of Christian Endeavor for conducting the Sabbath morning service Aug. 11 and also for the gift of $50.00 to spend on the vacation.

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

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

Yours in Christian fellowship.

WM. M. SIMPSON, Pastor.

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

NOTICE OF SEMIANNUAL MEETING

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

J. N. NORWOOD, President.

MRS. W. M. SIMPSON, Secretary.
EVANGELISM: ITS MESSAGE

REV. ALVA L. DAVIS

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

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

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

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

1. Evangelism is a message of hope for the King, the rule of the incarnation.

I am neither a theologian nor a scientist. Yet, I am something of both. And I yield place to no one in a keen, sincere desire to be rational. I am glad to study and investigate, to sit and weigh and try. And while I stand on the earth I am not going to confine my eyes so closely to the sticks, the stones and the mud at my feet that I shall be blinded to the illimitable blue beyond me. Never shall I allow myself to be so engrossed in the facts of the matter that I shall rob my life of the greater, finer, more glorious facts of music, poetry, art and religion.

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

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

2. Evangelism is a message of redemption.

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

Profundely thankful should we be for the never-lightening Christ given us by the Fatherhood of God, for the glorious conceptions of the kingdom of heaven, for the solace of the Sermon on the Mount; but let us remember that at the heart of evangelism is placed the Cross of Christ. It is the focal point of the eternal love culminated on Calvary. The four Gospels teach that Christ died; the rest of the New Testament that he died for our sins.

I know that by some the Cross is obscured; that to many it seems to have little significance; and that from many pulpits the Ascension has been practically banished. In other pulpits, where it is named, reference to it is so shadowy and meager, they afford little hope or consolation for the sinner, the weary, the unconfessed sinner. Neither the blessing of God nor the attention of men follow such utterances.

Doctor Cadman has well said: "The minister of the Gospel, who halts at the Cross and stumbling over this offense, may be an ethical or social instructor, but a herald of God and an ambassador of Christ he can not be. The reconciliation, which is the essence of the Incarnation and of the evangel, is not found in his efforts."

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

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

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

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

But Jesus' words fail not. He said the temple would be destroyed—and it was. He said he would be crucified—and he was. He said he would rise from the dead—and he did. He said he would send the Holy Ghost—and he came, and the church was baptized with power. He said: "I will come again." I know of nothing in science, Scripture or common sense which leads me to doubt that promise. The kingdom of God is coming. It is on the way—a gradual process. And the King, the ruler over that kingdom, is coming—and that is to be sudden. "Of the day or hour knoweth no man."

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

The second coming of Christ has been the great consumption on which Christians have stayed their souls through the centuries. It is the hope of the climax of our Christian creed. It is the sublime motive for evangelistic and missionary endeavor. Wherever and whenever this belief in the Lord's personal return is not a part of the stock in trade of the Church, of the Gospel, of the Christian Church, there is no faith, no hope, no life, no power.

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

4. Again, Evangelism is a message of repentance.

John began his work by calling men to repentance. "Repent ye, for the kingdom of heaven is at hand." Jesus came calling men to repentance. "Repent ye, and believe the gospel." As the twelve disciples went forth we are told: "They went out and preached that men should repent." Peter at Jerusalem declared that men should repent and be baptized. Paul said: "Now he commandeth men everywhere to repent." The Risen Lord
Mr. P. S. D., Cedar Rapids, Ia., passing through this city last night, en route on an automobile trip, matched to see if his gas tank was empty. It was not. Age forty-seven. Cedar Rapids papers please copy.—Chicago Tribune.

THE IDEALS OF MILTON COLLEGE

PRESIDENT ALFRED E. WHITFORD

(Conference Address)

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

During the entire time from the beginning of the school at Milton until the present time, the names of three men stand out prominently as the executives of the institution. They are Ambrose C. Spicer, who served as principal seven years from 1851 to 1858, William C. Whitford, who was principal and then president forty-four years from 1858 to 1902, and William C. Daland, the much beloved president for nineteen years from 1902 to 1921. During William C. Whitford's term the college came into being from a desire of local Christian people of all denominations to maintain a school where Christian ideals are upheld and where students are led while pursuing their studies to prepare themselves seriously for the winning of the world. The Christian college is an important arm of the church in broadening the intellectual life of mankind and in preparing them for leadership in the great Christian program. Let us examine more closely the ideals of the Christian college of liberal arts.

The business of a college is to offer a liberal education. What is the meaning of a liberal education? The word liberal originally meant the broadening of one's acquaintances; later, the advancement of one's education in physical science, languages and the literature of former civilizations as well as the modern world. All are given to day dreaming and seeing visions. Many are seeking God as the reasonable explanation of the mysteries of life. They are engaged in the serious business of formulating a theory of life.

In order adequately to satisfy this desire in men, a broad course of study in history, philosophy, language and the literature of former civilizations as well as the modern world is essential. The occupants of seats in the present time, in the exact facts of the twentieth century, in the present state of science, in the philosophy of the time, in the logical ideas of modern science, in the methods and results of modern science is (Continued on page 540)
Dr. Titsworth was born in Westerly, R.I., September 23, 1854. ALFRED E. TITSWORTH, Maryland. As President Titsworth, he began his duties on the 4th of October, 1923, receiving his appointment from Dean Kenyon. He has since then been noted for the excellence of his teaching and the charm of his personality. Both faculty and students are enthusiastic in supporting the acting dean and welcoming him to his new position.—Fiat Lux.

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

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

**EXECUTIVE BOARD MEETING**

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


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

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

**Revenue**

| 1. **Balance on hand July 1st** | $ 96.99 |
| 2. **Interest** | 734.20 |
| 3. **Collections at Conference** | 47.01 |
| 4. **Forward Movement funds** | 671.64 |
| 5. **Twentieth Century Endowment** | 8.00 |
| 6. **Rent from Merton Burdick farm** | 90.21 |

**Total** ........................................... $1,658.42

**Disbursements**

| 7. **Alfred University** | $ 487.46 |
| 8. **Milton College** | 206.09 |
| 9. **Sales College** | 208.07 |
| 10. **Theological Seminary** | 441.37 |
| 11. **Treasurer’s salary** | 25.00 |
| 12. **Transfer to Principal** | 2.14 |
| 13. **Sundry items** | 33.98 |
| 14. **Balance on hand Sept. 30th** | 243.71 |

**Total** ........................................... $1,658.42

**Receipts**

| 15. **Balance July 1st** | $ 248.59 |
| 16. **Certificate of Public Loan & Trust Co. 1,000.00** | 21.14 |
| 17. **Transfer from Revenue** | 2.14 |

**Total** ........................................... $1,250.73

**Present Endowment** .................................. $22,278.15

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

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

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

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

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

E. F. SAVJNDES,
Recording Secretary.

Perhaps there are worries which are necessary. If so, they are few. If the wolf of hunger is howling at the door, worrying about him will not keep him out. If position is unsteady and employment precarious, worrying will neither secure the tenure of the old place nor make a new engagement easier. If disaster is expected to overtake you, or relation, or friend, worrying will never ward it off. If the heavens are expected to fall, worrying about the anticipated tumble will not prop things up. If that is purely伦敦 or relief, or relaxation in the way of mental and spiritual dyspepsia, they declare themselves the privilege of walking the King’s highway of joy, which is provided for the trusting souls who cheerfully wait on the Lord and believe his promises.

**Christian Work**

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

MR. GEORGE E. CHOBLEY, MILTON, WIS., Contributing Editor

AN OLD BOOK SHOP

Memory Looks Up From Each Counter and Dreams Dwell in Dusted Corners

MARGARET E. SÄNGSTER

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

Dusty are most of the shops. And dim. Lighted scantily with a single electric light bulh, hanging from a written cord. And yet in the window and only a flicker of light creeping in through the door that opens upon the street. By that flicker of light may be seen tables, many of them, upon which books have been tossed, usually, in a haphazard manner. History and novels, poetry and science, cook books and technical books, primers and books that dwell upon the ultra-modern lines of thought. All sorts of volumes, jumbled together. Waiting wastefully for the tender fingers of some booklover to touch lightly, here and there. To lift a book with gentle care. As one would touch the arm of a very old person—or as one would lift a wee baby.

For here, in these book stores, can be seen real booklovers. Not the sort of people who hurry into a department store to purchase something that will make easy summer reading. Or a book for a gift—a thing may be bought with little thought. In these book shops one can see folk, often, who go without food that they may own some loved volume. Or young scholars, burning with the eager flame of desire to learn. Or school children, who hunt for textbooks. And—occasionally—some well dressed individual who searches for a book that is out of print, and inaccessible.

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

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

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

There, on that highest shelf, is a book of sermons. Written by a pastor that we knew, and lovingly written by a splendid man who has been called Home. And next to it is a thin little book, privately printed, by some deluded author who hoped to make many dollars out of it—and did, for a time, instead. It stands beside a worn treatise upon the care and feeding of children—with a special chapter upon childish ailments—whooping cough and malaria, and bronchitis, and measles.

Just such a book our mother used to refer to when we complained of feeling tired and not wanting our nice supper. We can see her, sitting by the window with the book in her softly dimpled hands.

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

Men of science,— who would they be without their books? And how can the man or woman who loves reading be satisfied with the books that come into the world-day by day? How is it that the woman who loves books—what if the gold seems tarnished? And what though the print, inside of the book, is small and faint? It is like the book of yesterday's song to her heart? Yes, the question answers itself—before we have had time to wonder.

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

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

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

WORKERS' EXCHANGE

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

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

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

We have as in former years co-operated with the Y. W. C. A. having representatives on the Publicity and Program Committees. The Sabbath Recorder has an honored place on their reading table and seems very welcome. Two members of our society also represented the church in the City Charitable Union.

Last November we entertained the Worker's Council of the City Sabbath School Union and have held several socials and receptions.

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

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

MARY V. EVANS, Press Committee.

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

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

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

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

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

Beginner's memory passages.

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

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

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

Standard hymns.

Ten Commandment number cards.

Memory prayer.

Junior S. D. B. rally song.

Practical passages in the Old and New Testaments.

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

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

Then, don't forget to get the boys and girls interested in missions and missionary work through mission study classes and missionary giving. The foreign mission topic for this year is "Japan" and the home subject "Training America Through Her Boys and Girls." Splendid books of information and stories, leaflets, pictures, cut-outs, etc., can be obtained for the work.

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

Elsieh Kenyon,

Junior C. E. Superintendent.

MINUTES OF YOUNG PEOPLE'S BOARD MEETING

Battle Creek, Mich.,

Sept. 24, 1923.

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

The president called the meeting to order.

Rev. E. M. Holston offered prayer.

Members present: Dr. B. F. Johanson.


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

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

Voted that the President appoint a committee of one to consider this matter. Mr. E. H. Clarke was appointed as such a committee.

The corresponding secretary reported further correspondence received as follows:

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

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

Mrs. Bertrice Baxter presented some new ideas in Christian Endeavor Committee work which are being used in California.

The Secretary was authorized to investigate these suggestions further.

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

The president appointed the following Committees:

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


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

Voted that the President appoint a Junior Intermediate Committee.

Mrs. Frances Babcock and Miss Marjorie Wills were appointed.

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

This motion was adopted.

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

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

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

Rev. E. M. Holston reported some interesting and encouraging facts about his trip to Welfon, Denver, and Boulder. In this connection he reported a new Inter-
mediate Society organized at Albion, Wisconsin.
Rev. R. B. St. Clair was present at this meeting and gave a report of the live and growing Christian endeavor Society in Detroit.
Reading and correction of the minutes. Adjournment.
Respectfully submitted,
Miss Marjorie Willis, Recording Secretary.

WHY I BELIEVE THE BIBLE
LESTER G. OSBORNE
Conference Paper—Young People's Hour

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

The Gideons, in their period of activity, have placed 500,000 Bibles in the hotels of the country. If these were stacked up, they would make a pile ten feet square and ten feet high, with an end, would reach over three hundred years old. The authors of these books, thirty-five to forty in number, come from all walks of life. Kings, priests, generals, doctors, lawyers, fishermen, students, even tax collectors had a hand in composing this library. John was a humble fisherman, David a hated publican, Matthew a hated publican, and Jesus a carpenter. And yet, the fact of these sixty-six books being written over a period of sixteen hundred years by thirty-five to forty authors, there is one theme running through all. We see Jesus Christ in every one. There are three hundred and nine quotations from the Old Testament in the New. Truly

THE SABBATH RECORDER

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

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

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

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

Jeremiah writing about 630 B.C. told the people that if they did not keep the Sabbath holy, Jerusalem would be destroyed. Reading in the thirty-sixth chapter of Second Chronicles we find that about 587 B.C., over forty years later, Jerusalem was destroyed. Did we fail to hit one of the most important events in the life of Christ are prophesied in the Old Testament? These are 122 prophecies of definite events in Christ's life in seventeen Old Testament books. And all the books are run through with the idea of salvation. In Genesis we find the promise that the world was to be blessed in Abraham's seed. Isaiah told that Christ would be born of a virgin, and Hoes added that it would be in Bethlehem. Isaiah gave several names by which Christ was afterwards called. Zechariah told how Christ would enter Jerusalem riding on the unbroken colt of an ass, and that he would be sold for thirty pieces of silver. And we find all these prophecies of the crucifixion in the Old Testament. The Psalms tell us of the plotting of kings and rulers against him. We read in the Old Testament of the torture and reviling of the soldiers casting lots for his garments, of his hands being pierced, of the taunts of the people. We read of the cry uttered when he was hanging there on the cross with the sins of the world, with your sins and my sins, bearing on him so that God had to turn away his face for a time. All these things hundreds of years before they happened.

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

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

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

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

We are inclined to be worried over the attacks being made on the Bible by a group of so-called scientists at the present time. We are much concerned by all the new sects and "isms" that are springing up. A little story told by J. Halsey applies here. 

He tells of walking around an old church in Cudham, Kent. Noticing a portion of the roof decayed and propped up with timbers he investigated it closer. He found that it was not part of the original building but a modern addition that was decayed. He says, "We needn't fear for the ancient fabric of the Christian faith. If new-fangled doctrines will fall to the ground while the old world egg is pretty, endurable forever.

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

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

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

A young man furiously darted along the waterfront in San Francisco. His clothes were in rags. He hadn't a cent in his pocket. He hadn't eaten for two days except what he had begged. He was on his way to kill one who had wronged him and sent him to San Quentin for five years. Then he was going to drop off one of the wharves and go out with the tide. Something drew him to the lights of one of the reading rooms such as the Y. M. C. A. has for the sea-faring men. He entered the room for a moment's light and warmth before he went on. He sank into a chair and picked up the first book his hand fell on. He opened it and began to read. Soon he had forgotten all else save the book. After an hour of reading he went to the man in charge and asked him if he might have the book. He told the man his story, and how he had seen the truth and was truly a changed man. He went from the place the next morning clean from a bath and shave, a present of clothes on, a good warm breakfast in his stomach, and a letter to the foreman of a shop, with the promise of a steady job. All his old life had fallen away from him. He was a "new creature." What he had read to change him so was the first hundred pages of Wells' "Outline of History," telling in wonderfully picturesque language the rise of man from the lower orders. It was not! The book was the Bible, with its great message of salvation to "whosoever will." How many men, and women too, have you heard say that reading a book on mathematics, history, literature, or biography saved them from sin? Not one! On the other hand thousands attribute their salvation from sin to a mere chance reading of the Bible. A man-made book? Can any book written by man take away a poor drunkard's taste for liquor? Can any book written by man bring a girl back from a life of shame, change a drunkard into a gentleman, or put a burglar to earth as an honest living? No! The Bible stands this test. It can change men's and women's lives in an instant. Of a surety "holy men of God spake as they were moved by the Holy Ghost."
la.' So he picked you up and batted the ball with you. And, oh, dear, he broke some of your legs. And you, you poor, you didn't cry out."

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

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

GOLDENROD

Tell me sunny goldenrod
Growing everywhere.
Did fairies come from fairyland
To fill each day with deeds of love?

Or laughing goldenrod,
Are you clad in sunshine
Caught from summer's brightest day,
And I will try, like you.

Did the baby stars some night
do a somersault,
To give again
Your nodding head to crown?

Caught from summer's brightest day,
And every way,
To give again
Their gold to crown.

"Miss Alice, observing that her little class was ready, said very softly, "Every little head bowed, every little heart folded, and every little eye shut tight."

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

THE MODERN HIAWATHA

(Try reading this out loud)

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

The Visit of the Wise Men

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

"God," Esther replied.

THE STORY

Before Baby Jesus came to live with Mary and Joseph an angel had told Mary that God was going to give them a baby and that He would grow up to be the greatest man that ever lived and that He would be a king. So when Jesus came to Bethlehem..."
Mary and Joseph took the baby Jesus and went into a far country to live. They stayed in this strange country until King Herod died and then they went back to their own home.

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

"Do love Jesus, children?"
"Yes, we do."
"Then let's sing our Love Song about Him."

Jesus loves me, this I know,
Work in ink tells me so,
Little ones to Him belong,
They are weak, but He is strong.
Yes, Jesus loves me,
Yes, Jesus loves me,
The Bible tells me so.

BUSY WORK

Miss Alice took from her Surprise Basket, slips of paper about 5x7, with the pages, "Jesus the Baby King," written as large and plain as possible. Then she asked the children to lay their folded handkerchiefs on the table and place their papers on top. Giving each child a large pin, (bank pins are best, she told them to prick carefully and very neatly the outline of the letters.

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

R. M. C.

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

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

"I am—" began Tommy.
"I am, not I is," corrected the teacher, promptly.

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

THE IDEALS OF MILTON COLLEGE
(Continued from Page 525)

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

A third aim of a Christian college is a practical one. It is to prepare the student for his life-work. His vocation or his profession together with his duties of citizenship and the everyday problems of the common people. On the contrary the studies of the college course are a very practical preparation for any vocation; not that they can be substituted for the technical studies necessary for a professional career. These are necessary, too, but the cultural studies are fundamentally essential if one is to become a high grade man in his profession. This is equally true in all vocations. Who are the physicists who attain distinction among those who have earned their B. A's before entering a medical college. Who are the men that become the most successful engineers? Always those whose general education is broad and extensive. To be a good physician is as well informed in general matters as those in any other profession. I well remember the case of a young man who entered the college of engineering of the University of Wisconsin as a chemical engineer, having talked with the dean the young man regretted deeply that his high school preparation had been strictly classical. He had had the full course in Latin and Greek with the corresponding minimums of science preparation. The dean
told me afterwards that the young man could count himself lucky to have such a professor as the pro­fessor and the mental discipline to fit him to take leadership in his chosen profession. The young man finished the engineering school with high honors and is now an eminent man in his profession. I think Dr. James, the former president, because he had the outlook and had the same idea when he said: "I would bet my money on a graduate of a college of liberal arts and sciences who has spent two or four years of that time in a medical school and failed to get his degree without this liberal outlook. I would also bet my money on a graduate of a college of liberal arts and sciences in general, I have had in mind at all times the ideals of Milton College. The spirit of our college is to serve and clothe the entire body of students with the liberal outlook, the thorough mental discipline and the careful preparation for life's tasks. Our graduates who enter the professions show a high average of successful achievements. Our school is located in a town of wholesome morals. Our faculty is composed of men and women, most of whom are in the prime of life, who have proved themselves successful teachers and loyal exponents of the high ideals of the institution. There is a spirit of earnestness in all lines of student activity. There is a growing religious life among the students as evidenced by the energetic programs of the Y. W. C. A. and Y. M. C. A. Several young men among our students have recently committed themselves to the gospel ministry. In these days when young people are crowding college halls in large numbers, many colleges have student bodies of more than one thousand persons, a number equal to the attendance at the universities twenty years ago. Such colleges necessarily lose some of the advantages of the smaller institutions. A movement is already on foot definitely to limit the attendance in certain colleges. Ripon College, regarded by many as the model of the liberal arts college, recently decided to place the limit of her attendance at 450 students. Milton College has always striven to furnish a place where all students may receive instruction given by mature teachers, the number of whose personal contacts are possible between teachers and students. Therefore we do not aspire to be a large college, but rather an efficient small college where strong work is done. The present equipment of the institution in buildings, the number of laboratories, and the number of our teaching force will not permit us to accommodate many more students than we now have. We propose to intensify our efforts in making the training which we provide more valuable for the limited number of students whom we can accommodate. While the scholastic and moral atmosphere at Milton is wholesome and the ideals of the institution are high, we do not wish our friends to imagine that we are conforming to a reform school. We greatly desire a body of well prepared students whose aims and purposes are serious and earnest, and who have habits of self control. For these reasons as we approach the limit of our capacity, we shall strive to serve not only Milton College but the whole community and the entire nation. It has been suggested already that Milton College was first organized to meet the educational needs of the young folks of the local community. Gradually, however, through the fact that the college was located near a growing Seventh Day Baptist church, our institution has come more and more to be able to satisfy the desires of the Seventh Day Baptist young people in the West for a broad education under wholesome influences and in a denominational atmosphere created by a large Seventh Day Baptist church, by a faculty, the majority of whom are Sabbath-keepers, and by a student body whose ideals and practices are helpful to our young people rather than discouraging. It is no light thing, my friends, you who are contemplating sending your young folks to Milton College. They are becoming or becoming Sabbath-keeping citizens. You of the churches can help us materially in this, our ambition, by sending your children to us because you will not only reap a benefit for yourselves, but you will contribute more than you gain. And the benefit you receive will increase in geometrical ratio as you contribute in this way.

Milton has had in recent years very conservative financial management. In spite of a much higher salary scale and increased expense of operation, the institution has met all bills for the last three years and has reduced the accumulated indebtedness from $10,000 to about $4,000. This has been possible only by our share of the Forward Movement funds and the Thanksgiving offering made by the churches of the Northwestern Association. For several years it has been plain that soon the college must make a supreme effort to increase very materially its endowment funds. We must soon qualify as a standard college or lose our excelling in educational circles in Wisconsin and adjoining States. In order to do this we must have an endowment of $500,000 or an increase of about $250,000 over our present capital sum. This has led the trustees to adopt a program of raising $500,000 in five years, $300,000 for endowment which is most important and must come first, and $200,000 for new buildings and equipment. Your help and cooperation is solicited in this stupendous undertaking, and we hope that the church will now undertake to furnish a place where strong work is done. "We are again hopeful and believe this year will accomplish much for our Master. Because of so many changes since the election of officers last June, it was necessary to hold another election this fall. The officers, and committee chairmen, are as follows: President, Dr. James; secretary, Arthur Curtis of Two Rivers; treasurer, W. H. Ballenger; social, Ethel Babcock; president, Gleason Curtis; secretary, Arthur Curtis; treasurer, W. H. Ballenger; chorister, press reporter, Bernice Brewer. Chairmen of committees: Missionary, Clara Hurley; social, Maleta Osborn; prayer meeting, Ethlyn Davis; lookout, Ella Ford; hospital, Clara Hurley; Royce Pierce. Superintendents: Hospital, Mr. E. S. Ballenger; Junior, Mrs. R. C. Brewer.

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

The social chairman has hinted that many more of these good times will follow this one, at intervals of every two weeks. We hope to make this year the best in the history of the society.

The Christian college is the manufacture which takes the finest raw material the Church can furnish, multiplies its value a hundredfold and returns it to the Church as something more of the same kind. It creates the most powerful and character forming influences of a group of seventy-five Seventh Day Baptist young people such as you find in Milton College. Milton College aspires therefore to be the college of the churches of the West, to serve the interests of our common cause in the training of our young people for the largest service possible as Sabbath-keeping citizens. You of the churches can help us materially in this, our ambition, by sending your children to us because you will not only reap a benefit for yourselves, but you will contribute more than you gain. And the benefit you receive will increase in geometrical ratio as you contribute in this way.

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DEATHS

GREEN.—Mrs. Susan Maxson Green was born near Richburg, N. Y., June 6, 1840, and died at her home near Farina, Ill., August 5, 1923; aged 83 years and 2 months. She was the daughter of Nathan and Sylvia Maxson, who came to Farina in 1866 and settled on a farm north of town.

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

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

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

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

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

Advertising rates furnished on request.

Sabbath School, Lesson V.—November 3, 1923


Golden Text.—"I will set no base thing before mine eyes." Psal. 101: 7.

DAILY READINGS


Nov. 2.—Dan. 5: 4-15. 3. Temperance and Political Preference.


(RECORD FOR LESSON, see Helping Hand.)

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