Pledge Cards and Collection Envelopes

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. The duplex envelope used in many churches may be secured at this office also. A price has been fixed for these which will cover the cost of printing and mailing. Card and envelope are reproduced below with price affixed for each, in quantities.

DUPLEX PLEDGE CARD

I, the undersigned, agree to pay to the Treasurer of the ...............
S
th 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
Ministerial Support and Current Expenses of the Church,

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FOR OTHERS
Denominational Budget or Apportioned Benevolences.

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

Signed:................................................................................................................................

Address................................................................................................................................

40 cents per One Hundred, Postpaid

SEVENTH DAY BAPTIST CHURCH

Name................................................................................................................................

Address................................................................................................................................

CHURCH EXPENSES | DENOMINATIONAL BUDGET
For.......... ending....... 192 | For.......... ending....... 192
$.............. | $..............

$1.00 per Five Hundred, Postpaid

American Sabbath Tract Society

Plainfield, New Jersey

Vol. 95, No. 5

July 30, 1923

The Sabbath Recorder

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THE SEVENTH DAY BAPTIST GENERAL
CONFERENCE
Next Session will be held at the Seventh Day Baptist Church at North Lovi, Neb., Aug. 22-27, 1923.
President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stullman, Battle Creek, Mich.
Secretary-William E. Hubbard, Battle Creek, Mich.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Gifts or bequests for denominational purposes are invited, and will be gladly administered for the best interests of the societies in accordance with the wishes of the donors.
The Memorial Board acts as the Financial Agent of the Denomination.
Write the Treasurer, for information as to ways in which the Board can be served.

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Recording Secretary—Frank J. Hubbard, Plainfield, N. J.
Secretary—William L. Burdick, Chairman.

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President—Prof. Alfred E. Whitfield, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—L. A. Babcock, Milton, Wis.
Field Secretary—E. M. Holston, Milton, Wis.
Sabbath School Board held at Milton, Wis., on the first First Day of each month, at 2 p.m.

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Recording Secretary—Arthur L. Titchnor, Battle Creek, Mich.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
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President—Carlton F. Randolph, Newark, N. J.
Field Secretaries—Mrs. L. W. Whitfield, Ashaway, R. I.; B. H. Davis, Westerly, R. I.
The regular meetings of the Board of Managers are held on the third Wednesdays in January, April, July and October.

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President—Rev. W. C. Whitfield, Alfred, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.
The regular meetings of the Board are held on the second Thursday of January, April, July and October.

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President—Mrs. A. E. West, Milton Junction, Wis.
Recording Secretary—Mrs. Edgar D. Van Horn, Milton Junction, Wis.
Executive Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. A. E. Whitfield, Milton, Wis.
Editor of Women's Work—SABBBTH RECORDER—Mrs. George E. Crider, Milton, Wis.

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Eastern—Marjorie A. Burdick, Dunellen, N. J.
Central—Mrs. C. Belcher, Battle Creek, Mich.
Western—Vida Randolph, Alfred, N. Y.
Northwestern—Dorothy W. Whitfield, Milton, Wis.
Southwestern—Mrs. Isabella Allen, North Loup, Neb.
Southern—Margaret Stillman, Hammond, La.
Pacific Coast—Muriel Allen, Santa Monica, Calif.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

General Field Secretary—G. M. Cotrell, Topeka, Kan.
Missouri Field Secretary—Agnesine Abbey, 1003 Jef Ave., St. Louis, Mo.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Prof. E. Titchnor, Alfred, N. Y.
Secretary—Mrs. E. A. Babcock, Milton, Wis.
Vice-Chairman—Mrs. A. E. Whitfield, Milton, Wis.
Editor of "Women's Work"—SABBBTH RECORDER—Mrs. George E. Crider, Milton, Wis.

THE SEVENTEENTH CENTURY ENDOWMENT CONFERENCE

President—Alfred, N. Y.
For the joint benefit of Salem and Milton Colleges and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

THE SABBATH RECORDER

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

Vol. 95, No. 5
Plainfield, N. J., July 30, 1923
Whole No. 4,091

We, Too, Have an "Army of the Dawn" Among the many encouraging things of these passing years, we notice the splendid company of young people to be found in enthusiastic service at all our associations and Conference. The great Baptist denomination forwards its young people as, "The Army of the Dawn." In the Baptist army, this is compared with the army of vigorous enthusiastic Americans that went to the aid of the worn and desperate forces of Europe, in the World War. By them the day was saved and hopes for the future of Europe were revived.

The army of the dawn, with us, stands for a better day to come. It is composed of the loyal young people now emphasizing the thought of stewardship, who are increasingly pressing to the front in our denominational life as a strong re-enforcement for the veterans who have hitherto held the battle line, and whose comrades have fallen until help is desperately needed.

We, too, may see this army of the dawn may be so loyal and true,—may so revive and keep alive the Sabbath conscience, which the world seems to be losing—that the dawning day may find Seventh Day Baptists in a forward movement far in advance of knowing us.

The church of tomorrow exists in embryo in the young people of today. The sooner our young people realize that their society is indeed an important part of the church, the sooner is the day that is coming.

If our army of the dawn gets a soul-surgeon for the welfare of the church, we need not have fears for the kingdom of God in the new day.

Let Me Feel His Presence Much of our Bible was written out of doors during the tent life of Israel. Its scenes were cast in field or forest, among the hills and by running streams, along the shores of the sea, and in the midst of fields under the shadows of mountains; in places where shepherds tended their flocks, where husbandsmen sowed their seed, and where vine dressers cared for their vineyards.

Many a message from God to men was made clear by the myriad voices of the heavens and the earths. And we, today, love to listen to these soothing, restful voices in God's out-of-doors, speaking to us as clearly and as helpfully as they spoke to prophet and Psalmist of old.

So, too, may the army of God in the heavens, and commune with him who "sitteth upon the circle of the earth . . . who stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in."

The Mighty One who "covereth himself with light as a garment; who layeth the beams of his chambers in the waters; who walketh upon the wings of the wind, and who laid the foundations of the earth, that it should not be moved in the ages of ages," is at work in his Books of books as the one who "shall feed his flock like a shepherd and gather the lambs with his arms and carry them in his bosom."

Why should not men study well the pages of Nature and treasure the lessons God has stowed away in rocks and mountains and sky? Did he not mean for his children to search for earth's story in this way, and to keep eyes and ears open for the lessons he has spread out before them?

As for me, let me go out from pent-up, heated towns,—out into God's open country; out among the farms and through the forests—and there I will feel the freshness of the morning as the sun brings healing to body and mind. There let me walk the earth hand in hand with God, breathe deeply of his life-giving air, feel the kiss of his soothing breezes when they are sweet with the perfume of clover blossoms and the smell of new-mown hay; and once again let me enjoy the "sense of freedom that is born of the soul."

On a cold morning I would listen to the music of forest leaves stirred by winds that bend the branches; and again, walking by the brook-side with rod in hand, would I love the laughter of waters rippling over rocks. As the day fades into night, I would with...
eyes that see even farther than in days of old, learn more from the distant hills, and understand better the messages of the stars as one by one they peep through the heavenly dome.

It seems to me that there would come a childlike joy from everything in sight, could men learn better how to find God's messages of peace and strength, and of rest for the mind which he has scattered over land and sea in his wonderful out-of-doors.

Since the words above were written, these four stanzas: "Call of the North Woods," by M. W. Stacey, have come to hand; and they are expressive of my own feelings in these scorching summer days, that I am sure others will appreciate them.

I'm hungering in the city for the smell of rain-in the city for the smell of rain—
For the wood things whisper magic, and old things—
Where the wood things whisper magic, and old things—
For the night wind's murmur comfort to the soul of me.

It's there my heart goes straying, to the inland seas.
Where the wood things whisper magic, and old things—
That's where I'll vision all the folly, all the noise and strife and clamor,
For the valleys where the birchbark smoke goes, where the wood things whisper magic, and old things—
In the land of lost delight.

Where I'll vision all the folly, all the noise and strife and clamor,
In the great, green, silent places where the quiet sets one free.
Where I'll vision all the folly, all the noise and strife and clamor,
And the pure wind of the northland washes clean the soul of me.

Is He Playing
The Game Straight?

"By their fruits ye shall know them," said our Lord and Master when he was here in the flesh. He applied the Golden Rule in a practical way. In his picture of the judgment day, instead of making the decision turn upon some certain form of creed, or upon the wording of beliefs and forms of prayer, the whole matter was determined by what he had done to his fellow-men. The active fruits of a man's life are the best evidences of the genuineness of his faith.

Some man may state his beliefs in different terms on the three things: 1. God I love and trust, 2. I desire to serve, and 3. I am striving toward perfection.

We Will All Be Losers
If the Forward Movement Fails

The all important question at our coming General Conference will have to do with our New Forward Movement. The five years will soon be gone, and new plans must be made. Shall the movement be continued, or modified, or allowed to go by default? Clean headed, far- visioned men and women will be needed to formulate wise, practical plans for our near future.

Failure in the Forward Movement would mean failure in some measure for every cause we love. Every field will suffer, and, I fear, every church will suffer loss. Failure in the Forward Movement will mean an inevitable set-back in our churches that will be very hard to overcome. What could bring greater courage and prosperity to the local churches than the successful realization of our hopes for the great cause at large? The movement has tended to make the denomination a unit, and defeat of the whole means defeat of its parts.

Every board, every church, every school, every home will lose if the movement loses out.

The Passing of
Alonzo T. Jones

The Passing of Alonzo T. Jones, who was called: "The apostle of religious liberty," the Sabbath cause loses one of its strongest and most uncompro mising advocates.

He was recognized as the strongest opponent of the famous Sunday Rest Bill with whom congressional committees and legislative bodies ever had to contend.

He was a "non-denominational, non-sectional" free lance for religious liberty; the editor of magazines and books upholding the Bible Sabbath, and at the time of his death in May, he was connected with the American Sentinel of Religious Liberty in Washington, D. C.

His funeral address was delivered by Rev. George E. Fifield, of Battle Creek, Mich. Many tributes to his memory appear in the Sentinel of July, 1923.

Two Conference Notices
Elsewhere in this issue will be found two notices from committees at North Loup regarding General Conference matters. One is from the Entertainment Committee, and the other is from the chairman of the general committee, Mr. E. E. D. Rock. The fact that a little repetition occurs in them will only emphasize the matter.

Please take careful notice of everything that comes from North Loup in these pre-Conference weeks—especially so with requests from the committees. And, most important of all, be sure to respond to these requests. Much depends upon your cooperation.

Milton College Number

The friends of Milton College both East and West will welcome the Milton College number and read its contents with interest. As in the case of the Alfred number it may be necessary to omit some things from the department; but we are trying to get in everything that seems very essential to the current interests regarding Conference and Forward Movement matters.

Some good things will lose nothing by a little delay.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. —Revelation.
COMMENCEMENT WEEK AT MILTON COLLEGE

Milton College held its fifty-sixth annual commencement from June eighth to June fourteenth under auspicious circumstances. The weather was very propitious throughout the entire week. A goodly number of old students and friends came from away to attend the exercises, especially the Shakespearean play and the graduating and the alumni exercises.

The following account of the various exercises is in part condensed from the reports published in the Milton College Review.

ANNUAL SERMON
On Friday evening, June 8, the Christian Associations met in the Seventh Day Baptist church for the last joint meeting of the year. There was an unusually large attendance, and those in charge were well pleased by the interest shown. Gladys Hulett led the song service. Beulah Coon, vice-president of the Y. W. C. A., and Carroll Hill, president of the Y. M. C. A., had charge of the devotionalists. After the Scripture reading by Beulah Y. W. C. A., and her selection was very much enjoyed by the audience.

A very interesting debate followed, the subject being "Resolved, that it would be an advantage to advertise Milton College as a matrimonal bureau." The affirmative was upheld by C. L. Hill and Kennedy, the negative by Messrs. Samuelson and Sutton. Clever and humorous arguments were brought up by both sides. A string quartet of fretted instruments was composed of M. D. Davis, Van Horn, Ewing and Keesey. The music wafted from the piano. The recital was opened by a few recitations of the evening. He sang, "Thank God for a Garden," in a very pleasing manner.

Space will not permit the printing of a detailed account of the program but below it can be found as it was given.

The last two numbers were given by the two graduates of the School of Music this year, Katherine E. Maxson and Arlyne B. Stockman, who are graduating in pianoforte.

At the close of the program, President W. B. Beiford spoke of the work of the School of Music, and presented to Katherine E. Maxson and Arlyne B. Stockman diplomas of graduation.

PROGRAM
The Spark—(Piano)—Rive-King; Willard F. Shadel.
In Happy Youth—(Piano)—Rohde; The Dancing Lesson—Dutton; Robert B. Rogers.
Au bord d'un Ruisseau—(Violin Duet)—Boisdeffre; Dorothy E. Larkin, Mrs. Place.
My Heart at Thy Sweet Voice—From Samson and Delilah—Saint-Saëns; Gladys Hulett.
The Witches' Dance—(Violin)—Wachs; Leo L. Ellis.
Cradle Song—(Violin)—Brahms-Kramer; Catherine G. Parsons.
Serenade—(Piano)—Jeffery; Esther C. Mayer.
Capricante—(Piano)—Wachs; Leo L. Ellis.
Crade Song—(Violin)—Brahms-Kramer; Catherine G. Parsons.
Resolution—(Piano)—Jeffery; Esther C. Mayer.
Thank God for a Garden—(Song)—Del Riego; William Burdick.
The Waltz—(Piano)—Wachs; Ruth E. Paul.
Witches Dance, op. 17, no. 2—(Piano)—MacDowell; Wanda Ousted.
The Wreck of the Jule Plante—O'Hara; Richard Sheard.
The Sheet Music—(Violin)—Dellerot; Lilian B. Babcock.
THE SCHOOL OF MUSIC RECITAL
Monday night, June 11, marked the close of another year for the School of Music of Milton College, when it held its annual recital in the college auditorium.

A one act farce by Booth Tarkington, directed by Miss Zea Zinn was cleverly presented. Those who took part were: Mrs. Curtis, Hattie Stuart; Launcelot Briggs, Ted Fetherston; Mrs. Briggs, Helen Garbutt; Jessie Briggs, Doris Hamilton; Rupert Smith, O. Keesey; Mr. Ingeby, S. Kenyon; owner of the mysterious voice, L. Hulett.

THE SATURDAY RECORDER
COMMENCEMENT EXERCISES

Commencement day was a beautiful June day. The formal graduating exercises were held in the gymnasium at 10 o'clock in the forenoon on Thursday. The procession was formed on the sidewalk near the library building, and consisted of the college choir, the trustees, Rev. George B. Shaw, of Salem, W. Va., and the speaker of the morning, Dr. Silas Evans, president of Ripon College. As the procession passed to the platform the chorus and audience sang the college processional hymn, "O God, Our Help in Ages Past." The invocation was offered by Rev. George B. Shaw. The chorus music of the program was unusual and beautiful. It is in choral style and was sung without accompaniment. The selections were arranged by F. Melius Christiansen of St. Olaf's College, and were rendered after the manner of the music sung by the celebrated St. Olaf's Choir.

President Evans of Ripon College with his own happy manner,—a combination of humor and force, then delivered his message, "Say Yes." There is in these days so much doubt, so much destruction, such a free use of destructive criticism, and all this makes for loss of energy, loss of happiness. A small tool and a small brain can tear a building to pieces. What is needed to wreck things? A little effort; a little malice will do it. But to build the building, to lay stone on stone, beam with beam,—what skill, patience, intelligence, will is needed to do? "This is the build, to construct, to create,—this is man's true function. Let us be builders, not destroyers; let us be affirmative, not negative; let us say "yes," not "no."

In the practical realm this principle is not less applicable in the spiritual sphere. Who is big enough to assert a negative? "God does not exist," the narrow mind says. What have you done, sir, but to assert what you could not prove and to shut the door on progress? Better far assume that God is in his heaven, better far be courageous and rise to the plane of constructive action,—"do great things for God; expect great things from God."

At this point in the program Dr. A. L. Burdick, president of the Board of Trustees, made the following statement:

"On behalf of the Board of Trustees of Milton College I desire to make a brief but formal announcement. "Ever since the death of our beloved leader, the late President Daland, the administrative work of the college has been carried on under the direction of an acting president, and while the affairs of the school have prospered in this way, there came a time when the trustees became convinced that the best interests of the college could no longer be served by this arrangement, but demanded that it should give place to some more stable form of management. Accordingly General meeting of the trustees held in February, 1923, the problem of selecting a permanent president of the college was taken up, and by a vote of the trustees, which was made unanimous, Prof. Alfred Edward Whitford, who had for last two years been called to the presidency of Milton College. "After careful and prayerful consideration, suitable and beautiful. It was clear and to it becomes my pleasant privilege to announce publicly that at the beginning of next college year Prof. Whitford becomes the actual president of the college. In the name of the trustees who have taken this action, I call upon you,—the members of the faculty, and upon you,—the alumni association, and upon you,—the students of the college, and upon you,—the members of the class of 1891. In conferring the honorary degree of doctor of laws, you have placed in my hands a trust which I cannot prove and to shut the door on Rolland M. Sayre. It shall be my constant aim to it becomes my pleasant privilege to announce publicly that at the beginning of next college year Prof. Whitford becomes the actual president of the college. In the name of the trustees who have taken this action, I call upon you,—the members of the faculty, and upon you,—the alumni association, and upon you,—the students of the college, and upon you,—the members of the class of 1891. In conferring the honorary degree of doctor of laws, you have placed in my hands a trust which I cannot prove and to shut the door on Rolland M. Sayre. It shall be my constant aim to

President Whitford responded as follows:

"My friends, I am deeply sensible of the honor and responsibilities which this great office has put upon me. I have accepted it in good faith, firmly believing in the permanent future of Milton College. It shall be my constant aim to uphold the high standard of instruction maintained by the late President Daland and to do my utmost to secure adequate endowment, buildings and equipment to meet the growing needs of our institution. May I ask for your loyal support and cooperation?"

President Whitford read the annual statement which was given in full on another page.

The gold medal, now known as the Reginald M. Sayre Athletic Medal, was awarded to Otto O. Dillner, '25. This is given to the male athlete of Milton College who has maintained during the year the highest qualities of good sportsmanship in athletics and consistent scholarship in his studies.

The degree of bachelor of arts was conferred on eleven young people. Following is the list of their names and their respective theses:

Albert Henry Babcock
Thesis—The Determination of Carbon in Coal
Jessie Sarah Burnett
Thesis—The Immortality of Latin Literature
Howard Fox
Thesis—Chemistry and Sanitation
Amie Catherine Greene
Thesis—The Life of John Milton as Revealed in His Poetry
Gerald Deane Hargis
Thesis—A Religion for Present Day Problems
Leo La Lamplugh
Thesis—The Fauna of Storrs' Lake
Arthur Maxson Mills
Thesis—A Study of American Life and Character as Depicted in the Fiction of Realism
Elma Corinne Mills
Thesis—A Study of the Heroines of Thomas Hardy
Albert Gerald Sayre
Thesis—A Contour Survey of the Main Portion of Milton College
Leona Iola Sayre
Thesis—An Eugenical Study of the Graduates of Milton College
Raymond H. Sholtz
Thesis—A study in the Preparation of Furfuraldehyde

The honorary degree of doctor of divinity was conferred on Rev. George B. Shaw. The degree, President Whitford said:

"George Bly Shaw, honored friend, for thirty years minister of the gospel, successful pastor of churches east and west, always a wise guide
and sympathetic counselor of young people, preserved through divine ordinance and power are only exceeded by your modesty and absolute integrity, courageous leader, touched with the spirit of emancipation, and devoted to the truth, exemplar of the Christian virtues,—in recognition of your achievements and of the services which you have rendered and will still continue to render to humanity, and by virtue of the power vested in me by the Board of Trustees, I hereby confer upon you the highest degree of glory.

The benediction was pronounced by Rev. Dr. Edwin Shaw.

CLASS HONORS

The names of students who received the highest grades in their respective classes during the last school year, and who were present to receive the commendation exercises. Usually the first and second honor is announced for each college class. The first honor in the three lower classes carries it a scholarship for the next year.


PRESIDENT'S ANNUAL STATEMENT

These commencement exercises mark the end of another school year. For years it has been customary for the president of the college at this point in the program to present a summary of the year's work. The past year has been one of growth. While we have not succeeded in breaking any of the records of previous years either in scholarship or in student activities, nevertheless the year is marked by growth in every activity of the college.

The enrollment has been the largest in the college department in the history of the institution. Years ago when we had a large number of students taking work in the preparatory department, the total enrollment was larger. But now when excellent high schools in nearly every community are doing excellent work, it is no longer necessary nor desirable for us to maintain classes for students preparing for college. Our efforts are directed strictly to the maintenance of a college of liberal arts and of a School of Music which in many respects is an integral part of the college proper. The last three years have shown a steady increase in number of students enrolled in the four college classes. Three years ago we had just 100 students and during the present year 144 students have been enrolled, an increase of 44 per cent in three years. Our freshman class during the year numbered 58 students. The prospects are bright for a new class as large next fall.

The usual standard of excellence in all the departments of the work done this year has been maintained. Dr. Edwin Shaw who came back to us last fall as professor of philosophy and religious education after an absence from the institution of fourteen years, is putting all the enthusiasm and experience of his life into the building up of the department of religious education. In this way we hope that Milton College, which is confessedly a Christian college, may better fulfill its mission in training young people for Christian leadership.

The scope of the work done by the department of physics has been enlarged under the direction of Mr. Carroll F. Oakley who took up active charge of that work last fall. Through the management of Mr. Oakley and by an increase in his class, the class of 1922, an excellent motion picture machine has been added to our equipment. This machine has been used frequently by the department of biology, physics and athletics.

The increased enrollment in classes in biology this past year necessitated considerable addition to the equipment. The biology department has been ably conducted by Miss Ruth Stillman under the general supervision of Professor Hall who is just completing the course of his doctor's degree at the University of Wisconsin.

In oratory and debating, our students have made a creditable record this year. For the first time in years we had a representative, Mr. Richard Sheard, in the annual contest of the Wisconsin Oratorical League. We engaged in intercollegiate debating and in the spring of last year we proposed to put forth greater efforts next year into this important activity.

In all departments of music the usual high standard has been maintained. Those of you who were privileged to listen to the excellent program of the School of Music last Monday night had ample evidence of this statement. The fact is we have a strong corps of teachers of music in piano, violin, voice and organ. These people under the able direction of Miss Alberta Crandall, the principal of the School of Music, are contributing much to the steady growth of Milton College.

The work of the department of athletics has been continued as begun last year under the financial management of the Alumni Board. The coach, Mr. George W. Stringer, has conducted the work in an able manner. While the past year was not unusually successful in the matter of games won and lost, nevertheless the name of Milton has gained a place among other schools both within and without the State. Of more importance, however, has been the increased spirit of loyalty and co-operation among the students, as evidenced not only in athletics but in other student activities as well, particularly during the semester just past. Financially, the year has been a trying one for the department. The larger program has meant larger expenditures and to provide for greater gate receipts, the plan was successfully undertaken last fall of playing the home games in Janesville. Adverse weather conditions during the year, and especially at the time of the annual high school basketball tournament, reduced the probable receipts several hundred dollars. With a small balance in the treasury at the close of the basketball season, the student body approved of a program of spring athletic activities which included a short baseball schedule, one track meet and no intercollegiate tennis. The students also conducted a series of four motion picture shows that netted the department a good profit. The year closed with the total expenditures for athletics of approximately twenty-six hundred dollars and the receipts slightly less.

I am glad to call attention to the growing interest in and widening influence of the State Student Student Body. The officers acting as president of the Y. M. C. A. and the Y. W. C. A. They have been increasingly active during the past year and their influence is felt in producing among a large number of students a deeper purpose and a more serious response to the calls for Christian service. At the State Student Conference held in LaCrosse last November, Mr. Otto Ditter, who was then president of the Y. M. C. A. of the Conference for the coming year. Mr. Carroll Hill, the new president of our Y. M. C. A., is a member of the State Council which directs the Christian work among the students of the State.

The two publications of the student body, the Milton College Review and the Fides, deserve the earnest support of all loyal friends of the college. The editor of the Review, Mr. Howard Davis, has done much to make the paper of real worth in the minds of those of you who were privileged to listen to the Handel's Messiah last December, of the fine quality of work done by the Symphony orchestra, of the successful season in their history—all of these under the leadership of Professor Stringer—and the successful work of the Treble Clef under the direction of Miss G. C. Crandall.

The work of the department of athletics has been continued as begun last year under the financial management of the Alumni Board. The coach, Mr. George W. Stringer, has conducted the work in an able manner. While the past year was not unusually successful in the matter of games won and lost, nevertheless the name of Milton has gained a place among other schools both within and without the State. Of more importance, however, has been the increased spirit of loyalty and co-operation among the students, as evidenced not only in athletics but in other student activities as well, particularly during the semester just past. Financially, the year has been a trying one for the department. The larger program has meant larger expenditures and to provide for greater gate receipts, the plan was successfully undertaken last fall of playing the home games in Janesville. Adverse weather conditions during the year, and especially at the time of the annual high school basketball tournament, reduced the probable receipts several hundred dollars. With a small balance in the treasury at the close of the basketball season, the student body approved of a program of spring athletic activities which included a short baseball schedule, one track meet and no intercollegiate tennis. The students also conducted a series of four motion picture shows that netted the department a good profit. The year closed with the total expendi-
Not only will he fill a place as a most valuable comrade in building up the institution when larger fields return to his alma mater and have a part in building up the institution when larger and more lucrative fields are open to him. Not only will he fill a place as a most valuable teacher, but as a true friend and comrade to his students.

Dr. Johanson has taken the courses in Education have been carried on by Professor Daland and Principal Buell of the Union High School. I wish at this time to extend the thanks of the college to Mr. Buell for his fine spirit of helpfulness and for the strong courses in education which he has given to our seniors, and to the faculty and Board of Education of Union High School for their co-operation in providing part of the funds for students in education. The opportunities which our graduates have in this respect are unusual for a small college and are in part responsible for the successful record which our graduates have made in high school teaching. In accordance with the announcement made one year ago, Supt. J. F. Whitford, of Orchard Park, N. Y., will take up his work next September as professor of psychology and Education. By his training and wide experience as a teacher and school administrator he is well prepared to offer our students excellent courses in pedagogy, both theoretical and practical.

We regret that Miss Zee Zinn, who has been for three years a very efficient instructor in English, is leaving us. Her years at Milton College have been very satisfactory. The work in English and the progress of the class in English show the high standards of requirements set up by her. We greatly desire a body of 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 want to select those students entering Milton College who will contribute something wholesome and constructive to our student life.

The financial condition of the college is very satisfactory. The sum of $200,000, just preceding the present year the institution closed its books without a deficit in its income and expense account. In fact during those years the accumulated indebtedness was reduced from $10,000 to about $6,000. It is probable that with an extra effort in securing the payment of pledges on our Sustaining Fund before July 1, we shall close this present year with a surplus of $10,000. The college is in the face of a rapidly growing budget due to necessary increases in salaries and higher cost of supplies.

Since this report made one year ago more than $7,500 have been added to our endowment funds. This sum has come principally through bequests and our share in the funds of the Wisconsin Colleges Associated. Our endowments at the present time are about $264,000.

For several years it has been an obvious fact that very soon the college must make a supreme effort to increase very materially its endowment funds. These surpluses in the income and expense account for three years have been possible only because donations for the expenses of the college have been a large number of them. Out of a total expense in 1921-1922 of $33,000, over $9,000 came from gifts of churches and individuals for current expenses. The bills have been paid, but this is not a safe way to insure the permanence of an educational institution. The demands of modern education and the minimum requirements set up by standardizing agencies make it necessary for us to have an income from invested funds of $25,000 a year. This represents a principal sum of $500,000.

In attempting to meet this situation the Alumni Association at its mid-winter meeting discussed enthusiastically plans for raising funds for endowment and buildings. A committee was appointed to study ways and means. At a subsequent meeting the Board of Trustees unanimously approved the plan and appointed the committee as their committee. After careful consideration the committee presented a report to the trustees at their meeting last evening. The recommendations of the committee were adopted unanimously by the board and are in substance as follows:

"Owing to the growing needs and opportunities of the college, it is necessary that a large increase in endowment funds and buildings shall be obtained. The importance of the endowment, the high standard of educational work which is done here, and the fact that the college has been able to raise funds in the past are significant in this connection. It is therefore recommended that the sum of $500,000 be raised, and that it be used for endowment for raising funds for endowment and buildings. It is further recommended that the committee be appointed to superintend the raising of this sum of money and to fill this requirement and that it be divided as follows:

(a) The sum of $100,000 for permanent endowment.

(b) The sum of $300,000 for permanent endowment.

(c) The sum of $200,000 for buildings, improvements and new equipment.

It is recommended that the above named sum be raised by a campaign within a period of five years. Owing to the fact that endowment is the greatest need of the college it is further recommended that this item be given pre-eminence throughout the campaign."
Fred and Ernest were walking together from a union church service. Both were honest Christians, Fred being Lookout chairman, and Ernest president of the Christian Endeavor society. Their conversation was a continuation of a former one.

"Fred," said Ernest, "you have shown me that the seventh day of the week is the Bible Sabbath, and that it has never been changed. I'm sure of that.

"You couldn't help but see that, having studied it out as you have," replied Fred, "Are you ready to begin keeping God's Sabbath now?"

"No," answered Ernest, "I talked to our pastor last night and he said that the old dispensation of law is past, and that we are saved by grace, and not by what we do.

"I can't argue with you on that point, old man, for the Bible teaches that very plainly. But don't you think that a fellow ought to try to live as closely to the teachings of the Bible as he can, even though his sins are forgiven?"

"Why, yes, but..."

"Listen, Ernie, did you ever study the judgments?"

"I've heard of them, but I never studied them."

"Well, the Bible teaches three judgments of the individual. The first of course is the judgment of our sins on Calvary, when Christ died for us. The second is the judgment of self in the believer. The third is the judgment of the works of the believer. Of course you know about the first."

"Sure, 'For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.' That's in 1 Pet. 3: 18. And there is another about 'removing from the curse of the law' somewhere."

"That is Gal. 3: 13, I think," said Fred. "Then Rom. 8: 1 says, 'There is therefore now no condemnation to them which are in Christ Jesus.' The result of that first judgment was death for Christ and justification for the believer."

"Uh-huh, salvation is the gift of grace, it comes when one accepts Jesus as his Savior."

"Now here is where the third judgment comes in," said Fred, "It makes a fellow think hard when he realizes that even though his sins are no longer held against him, he has to 'stand before the judgment seat of Christ' as it says in Rom. 14: 10. God offers salvation to the lost, and for the faithful service of the saved he offers rewards. Here," pulling out his pocket Bible, "read 1 Cor. 3: 11-15."

Opening the Bible Ernest read, "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble: every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire: and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

"That seems to sum up the whole thing," said Fred. "We have the foundation, Jesus. It is up to us what we build. Somebody said that works don't save anyone; but they are a sure sign that he is saved. The result of this judgment the Bible says is reward or loss. 1 Thess. 4: 16-17 tells us that this judgment is to be 'in the air.' and Matt. 16: 27 says what it will be when Jesus comes in the glory of his Father with the angels. Don't you see that even though we are 'saved by grace' we still have a duty in Christian conduct."

"You sure make that clear, old chap, but what has all that to do with the Sabbath?"

By this time the boys had come to Fred's house. "Come on up to my room, and we will finish this," said Fred. So they went up.

"Well, how far did we get?"

"I just asked you what all this had to do with the Sabbath?" answered Ernest. "Just this," said Fred earnestly. "The moral teaching of the whole Bible is summed up in the Ten Commandments, isn't it? I mean any moral teaching in the whole Bible will come under one of those ten categories."

"That's right. Jesus summed them all up in the words 'Love to God and love to man,' in Mark 12: 30-31."

"Just what I was going to say. Now here. You said that the Sabbath is taught in the Bible, and that there has been no change recorded or hinted at, didn't you?"

"Uh-huh."

"And it was sanctified by God. Do you know Schofield's definition of sanctify? He says it means 'set apart for the service of God.' You know it is always called God's holy day (Isa. 58: 13-14), and it is to me a continual reminder of God (Ezek. 20: 12, 20). and his creative power (Ex. 20: 11). And really believed I should keep it?"

"The Son of man is Lord also of the sabbath," read Ernest.

"Exactly. Say, Ernest, when God puts his unvarying yardstick, those ten imperishable principles, alongside your works at the time of judgment, will it spell 'loss' or 'reward' to you?"

"Fred, I see it so clearly now, and I thank you for showing me," said Ernest brokenly. "I really believed I should keep the Sabbath all along, but I was trying to find an excuse. From now on I will keep the Sabbath of the Lord my God, because I love him and want to do his will.""}

Berkeley, Cal., June 16, 1923.

GENERAL CONFERENCE NOTICE NO. 2

The General Conference will convene at North Loup on August 22, 1923. Our North Loup church and society earnestly urge a full attendance. You can reach here over the great Union Pacific Railroad, the finest natural railroad bed and route in the world, with three trains a day each way from Grand Island. Or you can come by automobile through Grand Island over the Lincoln Highway, which the finest natural railroad bed and route in the world, with three trains a day each way from Grand Island.

The North Loup valley is one of the most beautiful and fertile valleys in the United States, and is very often so mentioned by travelers, tourists, and in books and periodicals. Our altitude is about two thousand feet, and our nights are usually cool and comfortable. Why not take your vacation at this time and attend Conference?

For information as to routes write W. G. Rood, chairman of transportation.

Mrs. W. J. Hemphill, chairman of the Entertainment Committee, desires that all delegates as far as possible report to her in advance, since lodging and breakfast are being provided for all.

All young people desiring to serve as waiters should inform Mrs. R. O. Babcock or Mrs. W. G. Johnson, joint chairman of the commission department, at an early date.

Mrs. Esther E. Babcock, director of music, asks that she be notified that she desires all visiting delegates to help in the music and that she will call upon them freely to furnish music and to lead in the praise services if she can know who are coming prepared to help. All persons having charge of any programs are asked to feel free to call upon these ladies freely to furnish special music. However, any so arranging, and all who may come prepared to help in or to render special music are urged to notify Mrs. Babcock, and to bring their music with them.

Elderly people or any others needing special rooms, or rooms and entertainment close to the church, or any persons desiring camping grounds, or other special accommodations, are invited and urged to notify the local committee.

Persons desiring information on any of these subjects or upon other subjects relating to Conference may also write to W. G. Rood, secretary of the local Conference committee, or to Pastor H. L. Polan, or to the undersigned.

E. J. BABCOCK,
Chairman, Local Conference Committee.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Corinthians 15: 58).
THE SABBATH RECORDER

MISSIONS

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

A FORMER CORRESPONDING SECRETARY

REV. GEORGE E. TOMLINSON.

Below is given the conclusion of the annual report of the Board of Managers of the Missionary Society fifty years ago. The report was prepared by Rev. George E. Tomlinson, who was then pastor of one church in Westerly, R. I., and corresponding secretary of the society.

Mr. Tomlinson was one of the most scholarly, eloquent and farsighted ministers among Seventh Day Baptists in his day or any day. He was born in Shiloh, N. J., eighty-five years ago. His departure for college, at the age of eighteen, was made memorable by the assembling of the neighbors to pray for God's blessing upon him as he started out over the sea of life. His entire life was characterized by the same spirit. Many positions opened themselves to him, particularly in the teaching professions, and he did spend a considerable time in teaching in various academies and a College of University; but the ministry was his delight and he served several churches with marked ability. His death came in middle life and suddenly. His son, Rev. Everett T. Tomlinson, is one of the foremost ministers among the Baptists and the author of many books.

He was corresponding secretary of the Missionary Board seven years and the extract given below is not only a specimen of his style and spirit, but it sets forth the true position of missions in denominational life.

CONCLUSION

The mission of Christ to the world is the mission of his people in the world, to seek and save the lost. This is the missionary spirit. It is radical in its nature, demands, resources, and so far, as a vigorous spiritual life exists in a person or a church, is there the manifestation of this missionary spirit. When the Metis was wrecked off Watch Hill, a little girl about ten years of age was brought by the breakers within reach of the man, who, with the rope around his body and the end held by those on shore, had gone out into the surf to reach any who might come within the power of rescue; the very instant grasped with one hand that outstretched arm and knew she was saved, the other hand reached out instinctively and laid hold of another behind her, who was struggling in the waves, and who was thus brought safely to shore. So, when, in the darkness of storm and night, with death impending, a man or child grasps with one hand the rescuing arm of Jesus and learns with spontaneous desire and eager effort, the other arm goes forth to grasp those who are still floundering in the waves of sin and death. Or, we may change the illustration, and say that the missionary is the one who goes forth into the waves to rescue those whom sin has wrecked and cast into the breakers of death; and that he can only succeed in the attempt, as far as he is united to Christ, when he goes upon the shore, by the three-fold cord of similar interest, co-operation and support. If we do not go into the waves, it is ours to furnish the ropes, and maintain the necessary connection and render the necessary aid. The missionary is the special work of the church—a work, to which we are called by the impulses of our own Christian life from within, by the cries of the perishing, and the commanding word of God from above. Let our watchword henceforth be, “Christ for all the world and all the world for Christ.”

We have said that the missionary is our special work. It is so by virtue of our own Christian life. No Christian, no people, can have any mission of God that shall take precedence of the work of saving men. If the inquiry be raised, what relation does our missionary work sustain to other departments of Christian labor among us, we answer, its position is fundamental to them all, and in it all other interests meet and mingle. We need in our churches, in our missions, everywhere, to cast the old and reanimate the old evangelical spirit. This is our life. It thrills, develops and energizes, as nothing else can. “Immediate salvation in Christ for the perishing”—let this cry come up all along our lines from hearts full of love of Christ and that must see the salvation of God, and we should become a new people, with an immediate and marvellous growth, such as never can be gained by the mere presentation of denominational truths, however sacred, or however important. Far distant be the day when we shall be ready to accept, as a people, the idea, that we have, or can have, any mission above that of bringing men to Christ. Let Christ the crucified and living Savior, be so lifted up by us before our fellow-men, that he may himself, as he surely will, and in his own time, find and save himself. At all times and in all places, his truth in love and obedience. Life and growth are surely before us in the direction of evangelical or missionary labor, at home and abroad. And it would be a most profitable arrangement, if, in addition to our foreign and our home work in its various departments, the board could support a number of judicious evangelists, men adapted to that special form of labor, to send them at once upon the shore, by the three-fold cord of similar interest, co-operation and support. If we do not go into the waves, it is ours to furnish the ropes, and maintain the necessary connection and render the necessary aid. The missionary is the special work of the church—a work, to which we are called by the impulses of our own Christian life from within, by the cries of the perishing, and the commanding word of God from above. Let our watchword henceforth be, “Christ for all the world and all the world for Christ.”

The connection of our missionary work with the extension of Sabbath truth and practice is too evident to need more than a passing mention. Most effective opportunities for enforcing the truth are constantly presenting themselves to our missionaries, whether they be assigned to work anywhere, within or without the bounds of life, to the world, to Christ and to the lost. Of the many and various opportunities for enforcing the truth are constantly presenting themselves to our missionaries, whether they be assigned to work anywhere, within or without the bounds of life, to the world, to Christ and to the lost. Of the many and various opportuni
of the power of God unto salvation is itself victory. Evermore, whether in personal attainments as Christians, or in victory for the truth, the formula of Christ holds good, "Be thou faithful and it shall be faith unto thee!" May God grant us the faith to attempt greater things, and then we may look for greater results. Meanwhile let us cherish that spirit of gratitude for the results already accomplished, which shall be our best preparation to undertake, and our hands to execute, whatever God has for us to do, as the opportunities of the future shall unfold before us.

In behalf of the Editor,

GEORGE E. TOMLINSON,
Corresponding Secretary.

CONFERENCE NOTICE

Only a few weeks until time for our General Conference.

We hope many are making plans to be at North Loup. That we may make your stay with us very pleasant and profitable, we are asking you to send us your names and addresses, just after the frightful Indian massacre in Minnesota, where many of our people had lived. This North Loup settlement was the hunting, fishing and trapping ground of the Pawnees, whose reservation was about fifty miles to the north of the Loup.

The bloody and treacherous Sioux were northwest of us, and continuous horse stealing, raids and warfare were carried on between the two. These Sioux on their expeditions never failed to steal the horses of the white settlers nor to commit any other depredations when there was any chance of their escape, and woe to the poor settler whom they caught away from home and unprotected.

They, too, however had real grievances against unprincipled trappers, hunters and other whites. An Indian swing in a tree top, used as a grave, and another grave, probably of a chief, on the top of a high hill, had been disturbed by white ghoul, and many a lone Indian had been picked off by a hunter with his new long range needle gun. An unprincipled horse dealer at Grand Island had even penetrated the Bad Lands, and had run off an entire drove of several hundred Indian ponies, and many fights were had between Indians and settlers and between the Indians and the soldiers.

It was fifty miles to the nearest railroad, and twenty-five miles to the nearest small camp of soldiers to the southeast, and no protection for thousands of miles to the north and west. The settlement was on its nerves all the time over Indians. Any violent noise or light at night meant an Indian scare.

I remember during the summer of 1873, some one saw a flaming beacon light on the hills or bluffs away to the north; then they saw what they thought was a group of Indians making their way south to the village. By noon next day, scores of settlers imagined, or thought they had seen similar ones in other directions, and had heard strange noises or calls. Soon all had gathered at father's (Elder Babcock's) log house, for a grand council. Many were in favor of abandoning the new settlement for good and all. Others wanted to withdraw down the valley toward the older settlements and wait for soldiers. To do this either and leave their homes and crops would be suicidal to the new colony. When this latter course seemed likely to prevail, Elder Babcock proposed that a sod fort be built on his farm. The clearer headed ones at once fell in with the plan. The hot heads reluctantly acquiesced, but insisted that all other work should be entirely dropped, and that work on the fort should commence early next spring. But father and he told them and these clearer headed ones, soon devised ways to postpone the building from day to day till the excitement died down, and it was never built. Father always thought that had they yielded to the moving plan, the new Seventh Day Society would have been irretrievably crippled if not entirely lost.

My first Indian (?) scare was the same fall. Cold weather and several light snows had never come up to date. All the shoes made was still going barefooted. Thomas McDowall had started the first shoe shop, over on the corner of Dr. Badger's claim, and was making me a pair of boots. With my brother Art, and my cousins Ernie, Ed, and Laudie, we started a little after dark across the prairie to the shoe shop, about half a mile away toward the hills. It was snowing again, and I wanted and needed my new boots. We were about half way over, when suddenly for a few minutes there was a blood-curdling, hair-raising yell, and a quick succession of war whoops from just over behind the hill, such as we had never heard before. It was as though ten thousand demons were gloating over some victim in their wild orgies. An Indian war dance, we were sure. To our heels, to our heels, and back we raced, wild with fright and fear. Father too, had heard it, and with Mr. Myra and little George had rushed out of doors, and they were listening with drawn and anxious faces. There came another wild and continuing yell, and howls of rage, and our fear was unspeakable. But suddenly Mr. Myra had a flash of light in his eyes, and he commenced to smile, as we crowded about, with the smaller children clinging to him. Why this change in his demeanor? Coyotes, only coyotes, he told us, and tried to quiet our fears. We could not believe it, and even were it coyotes, there were at least ten thousand in the pack, we tried to tell him, and they would soon be upon us.

Later, during the winter months, we became used to them and their yells and howls, and learned that a half dozen coyotes in a clear night could make the noise of several hundred men, much less than one lone coyote on a hill top the noise of twenty-five or thirty people. It seems unbelievable, but such is the fact.

My next personal scare was not due to coyotes nor to the frisson of the imagination, but was a real, live, honest-to-goodness Indian experience.

George Larkin needed a new house. He had outgrown the old dugout where the first election in Valley County was held, and wanted to build a log house. The government gave the early settlers permission to cut timber in the cedar canyons, not only for their own use but to sell to Grand Island and other settlements for a little money and for their supplies. One can scarcely tell what this meant to the new settlement in the Loup valley. Few if any of the early settlers had the money to buy lumber, and even if they had lumber and money to buy from Grand Island, fifty miles away, through sand, mud and streams, and over the Chalk Hills, with no regular road and but one bridge. Sod houses were comfortable in many ways, but they had their drawbacks, and the clarity of the valley sought to build log houses of oak, cottonwood and cedar, preferably cedar, and for strength, durability and beauty, the red cedar of the Loup valley vies with the famous cedars of Lebanon.

Mr. Larkin's team had been stolen some time before by a noted outlaw band. So he arranged to go ahead on foot and cut his logs, and in about a week my uncle H. A. Babcock and myself were to drive up with two teams and haul the logs down for him.

Mr. Larkin was one of the best hunters in the settlement, and had found a new canyon, about fifty miles up the river, and the most beautiful and fertile settler, filled with the very finest cedar trees. So, taking his two guns, a rifle and a shot gun, his ammunition, a blanket, an axe, a butcher
knife, a little flour, a skilet, some salt, and matches, he started on foot to find and cut his logs. Like most hunters he could walk with such a load all day with a long and well-remembered stride.

At the appointed time, uncle Heman and I, a boy started with our two good teams, and the running gears of our wagons, carrying our lunch boxes, blankets, guns, lariat ropes, and other accouterments, tied and strapped onto the back axles and hounds of our wagons, we sitting on top.

We came to a stop at noon near the last dugout in the settlement but no one had occupied it for many weeks. Beyond, there were no more settlers and not a sign of civilization, only bare prairie. As we went further up the valley, even green grass disappeared, and we could see nothing but ashes for our horses to eat, except close to the river. Upon reaching the mouth of the canyon, we left the valley and drove up for several miles. We reached the Larkin camp a little before dark and found that he had his logs cut, trimmed and piled, ready for hauling but we could not well camp in the night, we were tired and hungry, we loaded up and drove down the canyon to the valley, and camped under the high banks of the river.

Upon reaching the mouth of the canyon, never tasted anything so good in my life, Mr. Larkin had finished cropping the witch grass, and was tired. But I had suddenly wakened, and had a strange feeling that something special had roused me. I lay there for a moment, and then seemed to have an idea about it, when I noticed one of the others moving, and we soon discovered that we had all awakened in the same way, and at about the same time. We lay there awhile longer, discussing the strange occurrence, when there was gradually borne in on our consciousness, a faint rhythmic throbbing of the earth. This throbbing gradually became heavier, and soon we began to hear, as well as feel a faint beat, beat, like the hoofs of a galloping horse. We put our ears to the ground, and then to the wagon wheel, and listened. The sound grew gradually louder and nearer, beat, beat, till we felt sure that it was either wild elk or horses. They were coming from the direction of the settlement. What of the country. We soon concluded that if our horses whinny or keep still, they would do, but that was more than enough.

We saw a faint blot down the valley, that resolved into dots, that grew into forms, while the steady thud, thud, thud, became louder and closer until they... 

(Continued on page 158)
GETTING ON IN LIFE

WALTON H. INGHAM

Christian Endeavor Time for Sabbath Day,
August 15, 1923

DAILY READINGS
Sunday—By industry (Prov. 26: 19-22)
Monday—By integrity (Jer. 7: 5-9)
Tuesday—By honesty (Ps. 15: 1-5)
Wednesday—By religion (1 Kings 3: 4-15)
Thursday—By patience (1 Cor. 16: 13)
Friday—By generosity (Luke 6: 37, 38)

Sabbath Day—Topic, How to get on in life
(Deut. 8: 1-18)

Mr Nathan Srucuss, the eminent Jewish philanthropist, in response to a question of a similar nature affirms there are two qualities without the possession of which no young man may expect to succeed and with which he is reasonably sure of success, and these qualities are industry and thrift.

These are the early days instilled into the life of every Jewish boy. The proverbial success of men of this faith proves the soundness of the advice.

Other qualities, of course, go to make young men successful in life and need to be cultivated: good schooling that develops vision, industry, courtesy, habits of thrift, and self-confidence. Most of these qualities may possibly be suggested. Work, hard intensive work is the foundation on which every success is established. The work may not be apparent but it's there. The larger the sphere of activity the more strenuous the labor.

There's no such thing as a similar nature of the business world invites the young man just how to get on in life. That's his problem. There are countless editions of pamphlets which presume to answer these questions sufficiently to satisfy any young man's vanity.

A few thoughts may possibly be suggestive. Work, hard intensive work is the foundation on which every success is established. The work may not be apparent but it's there. The larger the sphere of activity the more strenuous the labor.

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There's no such thing as a similar nature of the business world invites the young man just how to get on in life. That's his problem. There are countless editions of pamphlets which presume to answer these questions sufficiently to satisfy any young man's vanity.
that was actually safe and became the companion of every man who travels. Its success has made him a millionaire.

It was research work long and patiently continued, with years of experimentation by a Toronto physician who discovered a serum for diabetes that adds years to the life of the impaired. This discovery brought no wealth to this research worker. It is merely another instance of professional skill and industry consecrated to utilitarian uses. This kind of work is invading and limitless in its possibilities for professional young men.

THRIFT AN IMPORTANT FACTOR

Thrft, the second necessary quality mentioned by Paul, is the handmaid of success. The well-to-do are such persons. Thrift is not niggardliness by any means, rather the saving grace between wastefulness and parsimony. Every young person who looks forward to a successful life, with competency for old age, needs to practice this virtue continuously. It is the shortcut that makes benevolence possible, and benevolence is becoming the most popular pastime of rich men.

To the average person of limited means, one aspect of saving deserves consideration. Saving must be practiced at the source of income, and is not even the cost of a check or the sales funds are received. Saving must precede spending. It must come first, for in this day and age in most families there is nothing left when the needs and wants are satisfied, not even the cost of living.

I appeal to young people who expect to make their lives worthy ones to make this saving habit a fixed trait and to do it early. Be assured of this other fact that increased incomes do not signify increased spending, nor does increased savings, not unless the practice of setting aside a certain per cent has become the absolute rule.

A LIFE MORE THAN A LIVING

There is one distinction that demands consideration in this matter of making a living. This not, as a rule, a life in the world, and that is the difference between a living and a life. There are vast numbers of people who are marvels at making a living, but fail at making a life. Mere living is trivial, while we can see and count and possess, while life is what we are, what we do, what we give—that's spiritual.

The little paths of home

I have seen the shining streets
Where for rule on rule,
Run the serried glistening lights
In a golden file.

Dwelt those streets of gold and gleam
Once I loved to roam:
Now I know what ways are best—
The little paths of home.

I have walked the avenues
Lined with stately trees
Where day and night the tides of men
Move like restless seas;
But my thoughts went ever back
To little path I knew
Close bordered by the flowers' rows
Sweet with the evening dew.

Along those sounding streets men go
To homes they love, I know;
And friendship softens with friendship true
And love with love aglow;
Give me the little path ethics run
From gate to waiting door,
Beside which home lights cheery shine,
And I'll walk on no more!

The streets of earth are many-miled,
Some lead to wealth and fame,
Some lure the careless feet along
The shadowed way of shame;
But ever wait from dawn to dusk,
For feet that stray and roam,
The little path that runs and hope—
The little path of home!

Napoleon Hill's Magazine.
Friday—Loose tongues (Prov. 13: 3) Sabbath Day—Tongues get us into trouble (Jas. 3: 7, 8)

There once lived a king who wanted to help every one live better lives. There was in his kingdom a certain man that he had tried many, many times to help, but it seemed to do no good. So one day he sent for two bags of feathers, one all white ones and the other all black ones. Then he sent for the young man and commanded him to take the bag with the black feathers and walk all around the city and even out into the country scattering the feathers as he went. The next day the king told him to again go around the city and into the country and gather all the feathers and put them in the bag again, but the young man replied that this would be impossible, as the wind had blown them everywhere. On the following day the king again commanded the young man to scatter the white feathers around the city and into the country and after he had gone and gathered the white feathers around again the young man replied that it was impossible to find them. Then the king told him why he had ordered him to do all this work. The words the king said to him were something begins with the word "Is that just it", then "It is the harsh, unkind words that are the memory work is the most worthwhile plan her society this year. One class nearly completed the first year's work and a number of the older girls have finished the String of Pearls."

**BAGGING A POLAR BEAR**

To be frozen in for the winter at Cape Bathurst, on the Antarctic Ocean, is an experience described by an American much given to wandering in the northern regions. He was a member of the crew of a ship on a whaling cruise. There were about sixty dogs, and the crew had secured several carcasses of walrus, and cached them on the ice as food for the dogs.

One morning the captain's Indian boy, Ponack, came running up the plank, shouting at the top of his voice that there was a bear near the ship.

The captain was not much of a hunter, but he objected to being run over by game; so he always kept a rifle and belt of cartridges within reach. He grabbed them, and with the American, started to look for the bear.

As they drew near the meat cache they saw a big polar bear, with his head down in the barrel, helping himself vigorously.

Then they knew all about it.

For a little bird tells.

And then they knew all about it.

Now, where that little bird comes from, Or where that little bird goes,

If he's covered with beautiful plumage Or black as the king of crows,

If his voice is as hoarse as a raven's Or as clear as the song of a lark,

I know not; but this I am sure of—

A little bird tells.

You may be in the depth of a forest,

Where nobody sees but you,

You may be alone in the cellar,

Or may be in the dark and the silence,

Or out in the woods and the dells;

No matter—wherever it happens,

The little bird tells.

And the only way you may stop him

Is just to be sure what you say—

Sure of your words and your actions,

Sure of your work and your play;

Be honest, be brave, and be kindly,

Be gentle and loving as well,

And then you can laugh at the stories

The all the birds in the country tell.

*Amid R. Wells.*

The Milton Junior superintendent says that the memory work is the most worthwhile plan for her society this year. One class nearly completed the first year's work and a number of the older girls have finished the String of Pearls.

**MOTHER'S LITTLEST GIRL**

I'm just a tiny little girl.

Can't do much you know,

Like milk the cow and make the bread

And sweep and bake and sew.

But when my mother says to me,

I'm a little girl and I can't do so much,

I run right quick and shake his crib

And sing him "Hush-a-by,

I hand grandma her knitting bag,

And pick up grandma's crust—

Just little things like that you know,

That don't amount to much.

And so I do the little things,

Cause I'm a little girl,

But mother says that just somehow,

I'm the biggest of them all.

*Girls' Companion.*

The whole pack of sixty dogs were leaping, barking and howling about him. The bear paid no attention to them, and they all seemed afraid to take hold of him. The captain walked up to within a hundred yards and took a shot at old *Ursus Arctius.*

When the bullet struck him he leaped into the air, and as he came down on the ice the entire pack of dogs "lit into him."

The bear let out in all directions with his great paws and at every blow some poor dog was sent shrieking and spinning across the ice.

As soon as the bear had thinned out the pack sufficiently to escape, he struck out across the ice-floe for a bit of open water half a mile away.

At that stage of the proceedings there were but three dogs in the whole pack that wanted bear. The others had had more than they cared for. But in a few seconds the race was reversed, and the dogs were coming for the ship as if they had been shot out of a gun and the bear was after them. This was the American's chance, and he fired, his shot finishing the bear. In this time the whole crew had come out to see the fun. They put a line round the bear's neck and dragged him on board, where he was skinned.—*Boy's Companion.*

On the same street is an old church, St. John's, from which ring out pleasant peals from the bell made by Paul Revere.

I wish that every horse could have a master just like mine; He gives me water when I'm dry, He grooms me till I shine I never draw too hard, I'm never overdriven; A warm and comfortable stall To rest in, I am given My shoes and harness fit me well, I surely do feel fine. Oh, how I wish for every horse A master just like mine!—*Junior World.*

**WHAT TO DO SABBATH AFTERNOON**

"The fun this afternoon is a memory stunt," began mother as usual. "You are not to help each other. Get several sheets of scrap paper and your pencils. Cut your paper into strips like your spelling papers at school. Have thirteen of these strips and head them with the letters of the first half of the alphabet—A, B, C, etc., M, O, T."

"On each paper write as many Biblical proper nouns as you can think of beginning with the letter on each sheet. A proper noun, you know, is any noun which begins with a letter. Do you understand what I mean?"

"Yes, mother," replied Rose, "and are we to see who can make the longest list?"

"Exactly."

"The exact list was unusually quiet that Sabbath afternoon."—R. M. C.

A rather pompous-looking deacon was endeavoring to impress upon the young minds of a class of boys the importance of living a Christian life.

"Why do people call me a Christian, children?" the worthy dignitary asked, standing very erect and smiling down upon them.

A moment's pause—then a shrill little voice was heard to say: "Because they don't know you.""
The President was instructed to correspond with the president of the Young People’s Board regarding the advisability of retaining the services of the Field Representative (both Boards uniting in this work). The minutes were read and approved.

Adjourned

A. L. Burdick, Secretary.

MINUTES OF ADOPTED MEETING OF THE SABBATH SCHOOL BOARD

An adjourned meeting of the Sabbath School Board was held in the Davis Room of Milton College Sunday afternoon, July 15, 1923, at 2.30 o’clock.

The meeting was called by the President, A. E. Whitford, and the following members were present: A. E. Whitford, J. N. Daland, H. N. Jordan, Mrs. J. H. Babcock, Mrs. L. A. Babcock, G. M. Ellis, E. C. Crisley, L. A. Babcock and A. L. Burdick.

Field Representative E. M. Hol- ston and Rev. Edwin Shaw, member of the Committee on Sabbath School publica-
tions of the Tract Society, were also present.

Visitor, Mr. J. Calvitt Clarke of the Near East Relief, was presented and his report was presented as follows. The report was accepted and ordered placed on file.

TREASURER’S REPORT

L. A. Babcock, Treasurer

In account with

THE SABBATH SCHOOL BOARD

To balance April 2...William C. Whitford, Forward Movement $259.48
May 3--William C. Whitford $65.36
May 3--Interest on 300 Bond $8.63
May 16--Interest on $500 Bond $50.00

$450.66

Dr.

Cr.

March 25--Mrs. Harriett C. Van Horn, salary $70.00
March 25--Rev. E. M. Holston, salary $25.00
March 25--Rev. William C. Whitford, en-

gagement to International Lesson Commit-

tee $16.00

March 25--American Sabbath Tract So-
cietv, printing annual reports 29.44
April 4--Rev. E. M. Holston, salary $100.00
April 4--Rev. E. M. Holston, salary $75.00
May 4--Rev. E. M. Holston, salary $100.00
Balance on hand $35.22

$450.66

The President was instructed to correspond with the president of the Young People’s Board regarding the advisability of retaining the services of the Field Representative (both Boards uniting in this work). The minutes were read and approved.

Adjourned

A. L. Burdick, Secretary.

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Prayer was offered by Rev. E. M. Holston.

The minutes of the last meeting were read. A report of the Committee on Finance was made by the chairman, G. M. Ellis. The report was adopted.

A communication from Rev. J. E. Hutchins asking to be relieved from editorial work on the Helping Hand, was read. On motion it was voted that the matter of arranging for editorial work of the Sabbath-school publication be referred to the Committee on Publications, with power.

The annual report of the Treasurer was presented and adopted upon approval of the Auditing Committee.

An outline of the Secretary’s annual report was presented and approved. A report of the committee on Conference program was presented and adopted as a report of progress.

Correspondence was read from Rev. W. D. Burdick, Corresponding Secretary of the Tract Society, relative to the publication of the proposed series of Sabbath lessons. It was voted that we assure the Tract Society of our willingness to assist in the promotion of the acceptance of these lessons by the schools and stand ready to assist them in any way they may wish.

Bills were allowed and ordered paid to Davis Printing Company for printing statistical cards and circular letters, $6.00, and to the Secretary for postage, $9.00.

It was voted that Rev. E. M. Holston be asked to continue in his present relationship as Field Representative until January 1, 1924, or until some other adjustment can be made.

The budget for next year was presented and adopted.

It was voted that the Field Representative be asked to attend the coming session of the General Conference under the usual conditions.

The minutes were read and approved.

Adjourned

A. L. Burdick, Secretary.

Lesson VII.—Aug. 11, 1923


Golden Text—“Mary hath chosen the good part which shall not be taken away from her.” Luke 10: 42.

DAILY READINGS

Aug. 5—Luke 10: 38-42; Martha and Mary.
Aug. 6—John 11: 1-16; Lazarus the Brother.
Aug. 7—John 11: 17-30; Jesus’ raising Lazarus.
Aug. 8—John 11: 31-44; The Resurrection of Lazarus.
Aug. 9—John 12: 1-8; A Token of Love.
Aug. 10—Prov. 31: 10-31; A Godly Woman.

TRACT SOCIETY-TREASURER’S REPORT

For Quarter ending June 30, 1923.

F. J. Hubbard, Treasurer.

In account with the AMERICAN SABBATH TRACT SOCIETY.

To balance on hand April 2...William C. Whitford $1,044.66
Cash General Fund 839.55
Cash Denominational Building Fund 1,047.50
Cash: Equipment Account 43.36
Cash: Miscellaneous Account 198.95

To cash received since as follows: $3,374.55
Contributions to General Fund $2,510.22
May...297.94
June...2,346.06
Contributed toward debt 5.00
Total $2,896.52

Collections:

Income from Invested Funds $1,027.97
Income from the Helpings Hand $2,896.52
Income from other sources $43.00

$1,065.06

$1,139.73

$1,199.77

$1,273.99

$400.33

$452.00

$33.70

12.50

41.40

16.40

15.00

14.55

14.55
Denominational Building Fund:
- Mohus Brothers, grading and seeding lawn: $74.90
- Plainfield Nursery, shrubbery: $11.00
- Spicer Manufacturing Company, painting: $75.00
- General Fund, interest on loan: $2,000.00
- Permanent Fund, payment on account of loan: $2,000.00
- Maintenance Fund:
  - Robert L. Cline, coal: $26.00
  - Care of furnace, etc.: $45.00
  - W. E. Van Court, coal: $20.00
  - Spicer Manufacturing Company, coal: $45.00
- Equipment Account:
  - On account, interest on Equipment Notes: $93.65
- Contributions to Near East Relief:
  - April: $10.00
  - May: $5.00
  - June: $20.00
- By cash paid out as follows:
  - Blend Reform Workers: $275.00
  - G. Vithoez, Holland, appropriation: $150.00
  - T. L. M. S., New York, appropriation: $225.00
  - British Guiana, appropriation: $25.00
  - A. M. R. C., St. Louis, Missouri, appropriation: $25.00
- Salary:
  - Salaries of Special Sabbath Reform Workers: $275.00
- By account expenses to Pacific City:
  - Stationary, postage, etc.: $74.00
  - Stationery, postage, etc.: $21.95
- By account expenses to Pacific Coast Association:
  - Registrar, postage, etc.: $5.46
- Total indebtedness (loans) General Fund: $4,400.00
- Examined and compared with books and vouchers, and found correct.
- April 7, 1923.


**Denominational Building Account:**
- Total contributions and income by quarter:
  - To total contributions and income, $46,944.37
  - To contributions and income, $4,154.15
- By cash paid out as follows:
  - By balance on hand: $42.80
  - By cash paid out as follows:
    - By balance on hand: $42.80
    - By balance on hand: $1,500.00

**HOME NEWS**

LITTLE PRAIRIE, I. T.—In our report for the year closing June 30 the average attendance was reported as twenty-one. During the winter and early spring there was a great deal of sickness and the roads were impassable for a part of the time. In view of this hesitation we think twenty-one for the year is a good average attendance. One family, five in number, living twelve miles away are not able to make the trip every week and when they do we all are glad.

Brother Severance, the missionary in the Southwest, has visited us twice during the year. His visits are looked forward to with great anticipation and his messages always bring courage and cheer. The community at large is glad when he comes and we all are grateful indeed to the Missionary Society for making these times of refreshing possible.

Our Christmas exercises were held this year in the pastor's home. A good program was given by the children and dinner spread was tables on the yard. Children's Day was observed during Pastor Severance's visit. He and others pronounced it the best effort made by the children since he came on the field. At the closing session of the meetings there were more than one hundred present.

We gave our third patriotic program on July 11. In this exercise the Menard Sunday school joined for the first time in three years. The results were very gratifying. Prejudices and jealousies were thrown aside, differences were ignored and everyone seemed to have a good time.

By special request of some of our members the Sixth-day night prayer meetings were resumed some weeks ago. Attendance and interest have been very satisfactory. Average attendance twenty-two. Some of the topics discussed at these meetings were—the report of the spies that were sent to explore the promised land and the result of the report; Galatians 6:7: "And woe to them that are at ease in Zion."

This week, July 16, Mrs. Van Horn and son Marion took the car and carried a load of boys and girls to Monticello to attend a Boys' and Girls' officers' meeting. The entire week will be spent in lectures and demonstrations on all phases of club work.

We have some very efficient and successful teachers in our country schools. Three of such are well known by us, who are capable of graduating students out of the twelfth grade. They make no hesitation in taking a school of forty children ranging from first to eighth grade and handling it successfully. For this service from $100.00 to $150.00 per month is paid.

Our Sabbath services are well attended and the interest is growing. At our last election one of our youth was elected superintendent of the Sabbath school. This we regard as a step in advance. The financial outlook is by no means encouraging.

Some from here are planning to attend the association at Attalla in September. I will try to come sooner next time and not stay so long. Pray for the interests here.
PERSONAL EXPERIENCES
(Continued from page 158)

We held our breath for fear the horses would whinny to their passing brothers on the bank above. The whole band swept by so close to us we could almost count them, could see the start-tight glint on their rifles, could hear their voices and the wind whistling through their hair. Had their course been only a few rods closer to the river they would have noticed the black bulk of our wagons and our horses below the bank. Some instinct of danger must have kept the horses quiet and not a whimmy or noise escaped them. Soon the band had swept by and finally disappeared in the west. We lay down again and listened to the thud, thud; thud fade into a beat, beat, and that into a thrub, thrub, thrub, till silence returned.

We found it hard to sleep again that night. We reached home next day and soon Mr. Larkin’s fine log house replaced his little old dugout. The dugout fell into disuse and disappeared, and so what might be marked of the county went “down into the vile dust from whence it sprung, unwept, unhonored” but not entirely “unsung,” and our Indian fright becomes only another pleasant memory.

Faith, hope, love

Faith says there are good things prepared; hope says they are prepared for; love says I will endeavor to walk worthy of them, not only for the glory of God, but also for the good of others. If one has faith and hope without love, one can not have love without faith and hope. — Alexander Lewis.

That which shares the life of God, With him surviveth all.—Wis. 8:11.
THE SABBATH RECORDER

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