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NOVEMBER 10th, 1917

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18 Madison Avenue

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The Sabbath Recorder

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—Theodore T. Munger.

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The Sabbath Recorder

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

VOL. 83, NO. 17 PLAINFIELD, N. J., OCTOBER 22, 1917 WHOLE NO. 3,790

New Publishing House Committee Meeting

At the meeting of the Tract Board on September 16, after a full discussion of matters pertaining to the new publishing house, the old committee of which Frank J. Hubbard is chairman was continued "for the purpose of securing the opinion of the denomination as to where the denominational home should be located, and devising means for securing the necessary funds to carry out the project."

On Wednesday evening, October 10, this committee had its first meeting with six members present. Two hours and a half were spent in careful consultation, and it was decided to call a special meeting of the Tract Board for November 11, to which brethren from the various churches in different associations would be invited for deliberation and counsel. The committee feels sure that if the people of the denomination really come to understand the need of such a denominational headquarters there will be no lack of interest in the movement, and the way will open for the publishing house to be built. The board was greatly encouraged by the unanimity of feeling in favor of the building, as manifested at Conference, and the committee was much pleased with the interest manifested by the church at Salem, W. Va., in its annual home-coming church meeting. Two or three persons who had visited the publishing house while at Conference spoke in the Salem meeting of their impressions regarding the great need of more room and proper offices in which to do our work, and assurance was there given of their sympathy and help when the board can see its way clear to go forward.

We shall look with great interest to the meeting for counsel to be called in November. The committee is anxious that the people shall regard the matter with a broad denominational vision, rather than in the interest of any one board or any particular section of the denomination. We want whatever will promote the highest welfare of the great cause for which we stand. If our people can only realize something

of the far-reaching influence of such a denominational headquarters as is proposed, there will be no doubt about our having one in the near future.

"You Have Not Room Enough"

These were the words of a man who attended Conference from West Virginia and took pains to visit the publishing house and see for himself what was needed. In the interesting discussion at the annual home-coming meeting of the Salem Church, this brother told of his great interest in the cuts published in the SABBATH RECORDER of September 3, showing the Tract Board's ideal of the headquarters and publishing house needed for the use of the denomination. He then spoke of his visit to the RECORDER office, and, turning to the editor, said, "Brother Gardiner, you have not room enough there for the good work the publishing house is doing." He thought the proposed plans were excellent, and expressed the hope that this work might be the next great business of the denomination.

Wherever people have given the matter serious consideration the feeling seems to be growing that it is greatly to our discredit that after nearly 250 years of denominational life in America we have no publishing house or denominational headquarters of our own. We seem to be almost alone in this respect, for other denominations have long ago seen the great need of such headquarters and some of them have hardly had one third as many years of denominational existence as we have had. It is a great thing for any people to be able to show to their children an up-to-date publishing house and home for all their church interests, of which they need not be ashamed, and one which tells to the world the story of denominational loyalty, and of love for the fathers who sacrificed for the truth and gave them their heritage. Who can estimate the far-reaching, unifying influence of such a headquarters as that proposed by the Tract Board and approved by Conference?

"Does One in Ten Realize the Need?" At the committee meeting this question was asked: "Do you suppose one in ten of our people realize that we have no publishing house of our own and that we are working to so great a disadvantage for want of room?" We have thought much of this question since it was asked, and now let us make it more specific in order that the real situation may be better understood.

Do our people generally know that their publishing interests are greatly handicapped all the time by not having half enough room in which to do the necessary work? Those who visited the Recorder office during Conference were impressed with this fact, and yet a visit to that place does not reveal half our real need. The two rooms in which our seven valuable machines are crowded with all the other necessary apparatus and appliances, and the little cluttered up office in which three to five persons have to work, do not by any means tell the whole story.

Do you know that for twenty years or more a van-load of our valuable books and files has been stored in a safety vault of the Potter Press Works, eight or ten blocks away, the rent having been freely given because the owners were interested in our cause? As a matter of economy, in order to save your money, the Tract Board accepted this gift of room and rent all these years. But now things are changed. The Potter shop has been sold and the room so long occupied by the Tract Board as a safe place for storage has had to be vacated. For this material we now hire storage at \$3 a month in a common storage house not fireproof.

For years the accumulating files and material stored in the basement under our press rooms have caused anxiety on account of the danger of fire. These, too, must now be removed to a safe place for storage several blocks away. This is to be done within the present week.

Then for years the old office occupied by Dr. Lewis on the fourth floor of the Babcock Building Annex, has been given, rent-free, for storing bound files of all our literature and for use of the corresponding secretary of the Tract Society. The room occupied by the treasurer of the Memorial Board is in the main part of the Babcock Building. This, too, has been given for

our use without charge for many years. In view of changes that have come we can not hope for continued gratuitous room rent. Without doubt something will need to be done before very long.

Again, for the precious books belonging to the Historical Society, including the Sachse collection, we are in great need of a place of our own where they can be safely kept and where our people can see and use them as necessity may require. Recently this valuable material has been placed in the fireproof rooms of the New Jersey Historical Society in Newark, eighteen miles away.

There is no room in the publishing house for an editor's office, and all RECORDER work is taken into the editor's own home without expense to the board. The board itself holds all its meetings in the parlors of the church, and all committees have to meet either there or at the home of some member.

Now you can see how much was covered by the question at the head of this editorial. How can any loyal Seventh Day Baptist know all this without wishing from the bottom of his heart that we had just such a building as is suggested by the cuts published in the SABBATH RECORDER? Who would not be proud of a Seventh Day Baptist headquarters containing all necessary room for our printing and publishing work, safety vaults for our valuable books and papers, a denominational library room for the Historical Society, offices for the Memorial Board, recording secretary, and editor, and a meeting room for the boards?

Have we not been depending long enough on charity for rooms in which to work? One thing is quite evident, we have been doing so about as long as we can, and something will have to be done before many years go by.

The next meeting of the board will be on November 11, and as suggested in the first editorial it is hoped that a good number of representatives from our churches will accept the Tract Board's invitation to be present and assist by their counsels.

Public Opinion Urged to Help A communication from the government Food Administration brings the information that, in response to its call, the canning industries of the country have put up 240,000,000 cans of peas alone, this

CHRISTIAN THEOPHILUS LUCKY

[The following are extracts from letters received by the present writer in his search for material concerning the life and labors of Mr. Lucky.—CORLISS F. RANDOLPH.]

From Rev. Arthur E. Main

He was consecrated; self-denying to such an extent as, in my judgment, to injure his health, and decrease his efficiency; learned in most departments of knowledge,—as in history, philosophy, theology, language, literature,—perhaps science, I do not know; his knowledge of individuals, in many parts, and his recollection of their names, was little less than wonderful; most friendly and fond of friends; loyal to conscience, truth, and duty, though understood by only a comparatively few.

From Rev. William L. Burdick

He was sincere to the very core, a wonderful scholar who had gathered a wonderful amount of knowledge on many subjects, a clear and accurate thinker, and, crowning all, a consecration to his Master that put me to shame. To be sure the depth and positiveness of his convictions made him a little angular, and the lengths to which he was willing to go, and had gone, in the matter of sacrificing for the Cause, made him impatient at the worldliness of the Christian Church, Seventh Day Baptists with the rest, but, in it all was a Christian spirit. I found him an interesting speaker, but his *forte* was in personal conversation; in this last position, he could easily lead, because of the clearness of his ideas and depth and breadth of his learning, in any company in which I ever saw him. He could read men in a remarkable way; his opinion of them, gained at a glance, was what often took others years to discern.

From Rev. Ira Lee Cottrell

Rev. Christian Theophilus Lucky came to New York City in the autumn of 1883 from London, England, where I think he had been engaged in city mission work. He entered Union Theological Seminary, where I had commenced study a little late in the fall, but somewhat earlier than he.

On the voyage from London, he met some one who had lost his coat, and he gave him eight dollars to buy a new one, which left Brother Lucky bankrupt in a

being 84,000,000 cans more than were put up last year. "Most of these peas" writes Howard D. Gross, the government official, "were sold by canners before war was declared at prices that leave no excuse for the extortionate prices being asked in some markets."

The Food Administration calls upon public opinion to aid in its efforts to secure reasonable prices for the consumer. In view of the fact that \$50,000,000 worth of eggs were wasted in 1914 and the same amount of waste was incurred last year, it looks as though some aid from the public would be necessary if the Food Administration is to realize its hopes as a food saver.

Effort is being made to put the wholesale dealers in food grains and fuel under government control, and there are indications that federal licenses for such dealers may be required, and that decisive steps may be necessary to prevent hoarding and speculating. If the government is to keep food products at a reasonable price for consumers, it will need the co-operation, not only of the large dealers but of the general public as well. When public sentiment is strong and clearly expressed in favor of government measures, it will be comparatively easy to carry out plans for the common good. Americans must not turn deaf ears to the plea for food conservation, and dealers must not take advantage of these times to become rich by war prices, if the war is to be won and the world made safe for democracy. Every one must do his bit in a cause that depends so much upon a spirit of patriotism and sacrifice on the part of the whole people.

A station-agent at Bloomington, N. J., saw a man walking on the tracks of the Lehigh Valley Railroad. On his back he carried a huge package. The agent ordered him off the track. The man, who was a Hungarian, demurred, and produced a railroad ticket, good from Jersey City to Scranton, Pa. The Hungarian thought the ticket gave him only the privilege of walking over the road. How many of us Christians make the same mistake! Our Lord wants to bear *all* our burdens and hold us in continual freedom from care and from the power of sin.—*The Christian Herald.*

strange land. This incident illustrates his characteristic generosity.

The three years course he began in 1883 in Union Theological Seminary, he completed in 1885. A catalogue of the Seminary gives the following data concerning him:

"Christian Theophilus Lucky, born, Tysmienica, Galizien, Austria, Sep. 11, 1854; U. B., 78-80; Union Theological Seminary, '82-85; ordained (Independent Evangelical Lutheran) N. Y. City, Aug. 16, '85; missionary to Jews, Strychauce, Austria, '85-86; do., New York City, 1886-1889; do., to travel in Europe and Asia, 1889-1890; do., Stanislau, Galizien, Austria, 1890—."

Soon after entering Union, I became acquainted with Johannes Ehrenstein, a member of the class, from Germany, who came to know that I was a Seventh Day Baptist. When Lucky came to the Seminary from Austria, he soon came to know Ehrenstein, as they both spoke German, and their people at home were nationally neighbors. Ehrenstein told Brother Lucky that there was a student in the class who was a Christian Sabbath-keeper, when Lucky said, "That is right, that is right, I want to meet him." An introduction soon followed, and we remained fast friends till Brother Lucky's death.

He visited us frequently in Rhode Island, when I was at Ashaway; and later in Shiloh; his last visit was at Alfred Station, after the Milton Conference in 1909.

I thought a great deal of him because he was a true loyal son of Abraham, a devoted follower of Jesus Christ, a genuine scholar. In early life he had committed to memory the Old Testament in Hebrew. When he told me this, I took my Hebrew Bible, opened it to one of the prophets, and said I had such a book and chapter, and asked him to repeat the chapter. He said, "Start it for me"; after I read a few words, he continued and repeated the chapter to the end. He had evidently learned the "Law and the Prophets." He was true and loyal; and lived, as it seemed to me, to do God's will and wait for his coming.

He had planned, and really expected, to come to the Conference at Milton in 1915, as I understood from his letters. He seemed to want to do something about his citizenship in this country; I thought he might want to obtain some official papers that would help him in the war zone of the Old World.

Of his early history, as I now recall, he told me about as follows; viz., that he was early left an orphan, in the care of an aunt or cousin; he claimed that an inheritance of some \$700,000 was rightfully his, but it was controlled by his aunt who was a Roman Catholic and who refused to permit him to have it unless he would embrace her faith and become a Roman Catholic priest. This he refused to do; so that finally the money was diverted to other uses, and he was left destitute; but I believe he was in one or more of the fine German schools for a time.

The following is an extract from his last letter to me, written from Amsterdam, Holland, under date of July 7, 1916:

"Your dear letter of, as I suppose, the 16th of June, 1916, is at hand. Thank you very much. I know I have in you a true friend and brother.

"Well! Who amongst our people can still be averse to me? I don't think any can; but our connection is stronger. Through Ehrenstein in Union Theological Seminary, we made the first acquaintance, and since that time we have been tied together always stronger. I appreciate your way of showing brotherly love by bringing the brother before the Throne of Grace and I am thankful from the bottom of my heart for it. I need the prayers of all the people, especially in these troublous times and the trying ill health that I suffer from. But the Lord is mighty, and the prayers of his people prevail much with him. He is gracious and will help."

From Rev. S. S. Powell

I knew Brother Lucky when he was residing for a short space in Alfred, N. Y., in the early days of his *Eduth*, which was issued at that time from Alfred. This was in 1893, and subsequently. I only saw him a few times but liked him and would have been glad of the opportunity to have known him better personally. Later, when he went to Europe, and when I was engaged with editorial duties on the *Peculiar People*, I had some slight correspondence with him, and kept it up through a number of years with the *Eduth*. I made use of some material from the latter for the *Peculiar People*; and remember very well at one time that I published a little characterization of him, wholly laudatory, from some other publication, in which his ripe scholarship was praised. Soon after, I received a letter from him in his home in Galicia, prompted by his modesty and his conception of Christian humility, administering a sharp rebuke to me. This was quite characteristic of him. He seemed to be wholly willing to

efface himself that the work of his Divine Master might be done.

Of the *Eduth* I can not speak in too high praise. Brother Lucky's own writing in the paper was in the purest Biblical and post-Biblical Hebrew. His own thoughts were expressed with elegance, copiousness, and perspicuity. Some of his articles also, as I read them, seemed to be suffused with a soul-enkindling spirituality. A very light from Heaven would seem to fall upon them sometimes. I remember that this was particularly true in my own reading of them in the case of a delightful article of his on "The Feast of the Tabernacles". In everything that he wrote, Christ was all.

This Master in Israel, and yet ardent follower of the Christ, had an unbounded admiration of Delitzsch's Hebrew translation of the *New Testament*. He preferred that to all others; in fact, considered it a masterpiece. He had personally known Professor Delitzsch, and this fact perhaps gave him all the more a warm and loving appreciation of that wonderful piece of interpretation. If I remember aright, it was in the very first number of the *Eduth* which Brother Lucky issued that he wrote a short review of that version. He paid tribute to its living quality. Not at all pedantic or merely the product of a ripe scholarship, it made the incarnate Son of God and the men and women of his day live in such a manner as to make us feel that we are in their very presence. Many years have passed away since that little review was written. The writer of these lines already was familiar with that wonderful version; he has not ceased to use it, and bears testimony now to the truth of Brother Lucky's words. I may add that he wrote in his beloved *Eduth*, at the time when Professor Delitzsch died, a very full and circumstantial appreciation of that princely lover of Israel.

What more can I say? I did not know the subject of this sketch at any nearer range than I have represented; but I feel that I do know that his heart was in his life-long work of testifying, whether with tongue or pen, to small and great in Israel, that this Jesus, whom we love, and who is our all and very life and the foundation of every grace, is King and Savior. He is resting now, we must surely believe, beyond the reach of pain or any perplexity, and far from war's alarms, in the fair

fields of Paradise and where the light never ceases to fall from the face of Christ.

Our dear brother would often, in the pages of his inimitable Hebrew paper, when his brethren of the House of Israel fell on sleep, as Landow, Reines, and many another, write most loving tributes to their memory.

I feel that this which I have written is very inadequate, but such as it is, with tears which come all unbidden, I would lay it as a tribute on his grave at Plau in Mecklenburg.

[By J. W. Thirtle, LL. D., in *The Christian*, of London, for January 11, 1917.]

Many a friend of Israel and a host of Hebrew scholars in all parts of the world will mourn the loss of Rev. Christian Theophilus Lucky, who died on November 25 at Berlin, sixty-two years of age, after long weakness, followed by months of painful illness. A Jew by race, and a native of Galicia, he has been declared "one of the most remarkable converts to Christianity in the nineteenth century." In the words of Bernstein, in his book, *Jewish Witnesses for Christ*:

"He was known, not only as a great Hebrew scholar, writing Hebrew in classical style as a living language, and as thoroughly conversant with the whole range of Jewish literature, but also as possessing a wide knowledge of Christian literature."

Mr. Lucky lived for some years in America, where he edited papers in the interest of Jewish evangelization. In more recent years, he resided at Stanislau, whence he had to flee on the outbreak of war, thus being cut off from work in which he was engaged among his own people. As a war-refugee he lived for some time in Holland, but his health breaking down, he was invited to Germany for medical treatment, and passed his last days among friends there. As an American subject, he enjoyed a large liberty, and was able, about a year ago, to visit England for a time.

A man of simple life, and utterly unselfish, he was a devoted follower of Christ. He held decided views on matters that are keenly controverted among Hebrew Christians, but all the same he was a man of gracious spirit, and greatly beloved. Scholars consulted him as an expert in Hebraica, and commanded his enthusiastic attention. To many who knew him, his name will long be fragrant of benediction.

A DECEASED LABORER AMONG ISRAEL*

[The April number of *De Hope Israëls* ("The Hope of Israel") contained under the above heading an article relating to the life of the late Brother Lucky. Trusting that many will be pleased to know that our brother was appreciated even outside of our own people, we print the entire article. It is sad to think that our brother died just at the time when it seems that important things may befall his nation which he loved so dearly.—G. V.]

On November 11, 1854, a Jewish boy, named Chajim Jedidjah Pollak, was born in a village near Stanislau, Galicia. His father wanted him to become a rabbi. While pursuing his studies, he happened to read the New Testament. The power of the gospel was manifested to his soul, so that he accepted the Savior, and straightway he dedicated his life to the service of the Master, laboring among his own people.

He went to the United States of America to finish his studies. At New York, he was dedicated to the gospel ministry by a Lutheran pastor, named Pohlman, and immediately the sole aim of his life became the saving of his own people. His purpose was the building up of Jewish-Christian churches, and he has done what he could to realize that ideal. As such, he is known as Christian Theophilus Lucky.

On the 1st of October, 1886, he started his labors in New York, under the auspices of the Baptist Missionary Society ["This should be 'Seventh Day Baptist Missionary Society'".—G. V.]. Several Jews were converted, eight of whom were baptized and joined a Seventh Day Baptist church. Soon after, Brother Lucky started a Jewish paper, called *Eduth le-Israel* ("Witness for Israel"). In this work he was assisted by Zebi Hermann Friedländer, who was born in 1830, baptized in 1858, and who had labored under the auspices of the London Society from 1866 to 1886, and afterward come to America. The latter started a paper in the English language called the *Peculiar People*, in which undertaking he was assisted by Mr. Lucky.

Joseph Landow, a converted Jew, went from New York to Galicia to labor among his own people; but alas! in 1889, only one year later, he died. Subsequently, Mr. Friedländer went; but he, too, died soon

*This article, with its introduction by Rev. Gerhard Velthuysen, Jr., all translated by Mr. Jacob Bakker, of Plainfield, N. J., is taken entire from "De Boodschapper," of Amsterdam, Holland, for May, 1917.—Corliss F. Randolph.

after his arrival. Then Mr. Lucky, himself, went; and since has labored in the vineyard of the Master in Galicia, Russia, Roumania, Servia, Germany, England, Holland, and other countries.

Last summer, we had the privilege of having him visit us. Ah, how aged did he look at only sixty-one! How much had he suffered! We rejoiced to be able to speak with him concerning the work among the Jews, and concerning the future of Israel, and the faithfulness of God, who never forsakes his own!

His life journey was soon ended. In the December number of *De Boodschapper*, we read that he had left Holland to go to Germany; but that he only got as far as Leipzig, whence, through the assistance of friends, he was taken to a hospital at Chemnitz. About the first of October, he was transferred from here to the hospital Ebenezer at [Steglitz in the environs of] Berlin, where he fell asleep, the 25th of November [1916].

"They that sow in tears shall reap in joy." *Psalms* 126: 5.

AN EXPLANATION

I have been asked why, as alternate delegate from the Northwestern Association to the Southwestern Association, I did not go. To answer all inquiries, I will say that I did not know that I had been appointed until too late to make preparation for the trip. I should have been pleased to attend had circumstances been different.

W. D. TICKNER.

A young artist was asked to paint a picture of purity and innocence. He searched throughout the city of Paris for his subject. He found it in a beautiful child with golden hair, rosy cheeks and deep blue eyes, not a mark of care or anxiety upon its fair young brow. Twenty-five years later he was asked to paint a picture of impurity and wretchedness. He again sought and found his subject in the same city, a poor creature sitting on the doorsteps crouching a crust that had been handed her, the marks of debauchery and shame upon her. To his surprise it was the same person whom he had painted years before. Sin mars, sin destroys. There is only one escape, and that is "keep close to Jesus all the way."—*Rev. J. H. Freedline.*

SABBATH REFORM**THE INDEFINITE WEEK AND THE ILLU-SIVE SABBATH**

[Occasionally I meet people who have either read or heard about a book by Rev. S. W. Gamble called "Sunday, the true Sabbath of God," and questions are asked about his theory. It may be well for ourselves and for others to have at hand data in reference to this matter. The following is a reprint of an article that was published in *The Sabbath of Christ*, February, 1903. It is suggested that this not only be carefully read, but that it be preserved for use when the subject is presented for discussion.—E. S.]

Within the last twenty-five years, and notably under the influence of the *Outlook* and *Sabbath Quarterly*, which was issued from this office for twelve years succeeding 1882, various new inventions have been brought to the front to evade the force of the plain teachings of the Bible and the facts of history concerning the Sabbath and the Sunday. None of these have in them any of those elements of candor and conscience which characterize the Puritan theory. That theory started with the idea that the Sabbath law of the fourth commandment was everlasting and binding upon all men but that it might be transferred from the seventh to the first day of the week. Under that theory, the only really religious observance of Sunday was developed which has ever been known. Men have been forced to abandon that theory, because it was not Scriptural, and to face the fact that the real issue on the religious side of Sabbath Reform lies between returning to the Seventh Day, according to the Bible and the example of Christ, on the one hand, or to the Roman Catholic doctrine of Church-authority and to the ecclesiastical-civil idea embodied in Sunday legislation. Not willing to adopt that position, a few men of limited scholarship and still more limited conceptions of logic and fact, have broached new theories concerning Sunday and the Sabbath. Among these the theory of one Mr. Gamble is loudest in claiming that it presents the only possible defense against the claims of those who follow

Christ in keeping the Sabbath. Mr. Gamble rises to such heights in literary style and in Christian courtesy that he usually speaks of them as "Saturdarians," an expressive and elegant(?) name for Christ, his apostles, and the churches of the New Testament times.

A few months ago, Rev. S. H. Davis, pastor at Westerly, R. I., made a careful review of Mr. Gamble's vague notions, and the false claims put forth by him. After grouping the facts which show that the Sabbath law is universal and unrepealable, and that Christ and the early church observed the Sabbath which Mr. Gamble stigmatizes, Mr. Davis said:

"And yet all of the foregoing propositions, each of which should stand unquestioned by every intelligent reader of the Bible, and of history, are denied with unmeasured assurance and unbounded egotism in the writings of Rev. S. W. Gamble, of the South Kansas Conference of the Methodist Episcopal Church. Mr. Gamble's theories were published in the *Chicago Tribune* and the *Christian Endeavorer*, of Chicago, about 1897, and have since appeared in his book entitled, 'Sunday, the true Sabbath of God.'

"In the course of his argument Mr. Gamble asserts a number of strange propositions, two of which are simply astounding. The first: 'That God, through Moses, gave to the children of Israel a system of fixed-date Sabbaths, which changed once every year, between the exodus and the crucifixion, to a different day of the week, and hence that Saturday never was a Jewish Sabbath for over one year at a time until after the destruction of Jerusalem under Titus.' This I quote from page 23 of his book.

"His other leading proposition is to the effect that the first day of the week, now called Sunday, was never called the first day of the week by any of the New Testament writers, but was spoken of in Matthew 28: 1, and other parallel passages, as the first of Sabbaths.

"I wish to review briefly his theory of fixed calendar date, but changeable, weekly Sabbaths, for which he has manufactured a calendar with an adjustable slide which he shifts to fit his theory. It would seem useless to seriously consider such child's play, and an idle task to review an argument so cheap and visionary, but for the

fact that it has been indorsed by certain local authority, that the author claims for it the approval of eminent scholars, and that it is said to have been adopted as a standard work on the Sabbath question by the denomination of which Mr. Gamble is a member.

"This latter statement, however, being but hearsay, I do not credit, as I can not believe that any scholarly man of the great Methodist denomination would risk his reputation by approving of such error, and I have positive knowledge that some of the leading educators among Methodists have said that his translation and interpretation of Scripture are such as scholars can not accept.

"The fact that Mr. Gamble's 'startling discoveries,' by which he would annihilate the Sabbath and place Sunday on a firm foundation, were published in the newspapers some five years ago, and since in book form, and have never been mentioned, much less reviewed, by most of the prominent church papers, religious journals and theological magazines of Sunday-keeping denominations, is enough to condemn such discoveries in the eyes of all intelligent people.

"If some ambitious scientist should claim to discover a great principle or invent a great theory in science that promised to affect the views and interests of millions of people; if he had his notions published in the newspapers, and later in book form, and after five years not a reputable scientific paper or magazine had mentioned the discovery or reviewed the theory, people would be apt to conclude that the theory was but thin air, and the discovery a fake.

"As to the scholars who aided in bringing Mr. Gamble's production before the public, though he thanks them profusely in his introduction, he fails to record their names in his book.

"On page 18 of his Preface he says: 'I am under some obligation to the management of the *Christian Endeavorer* for bringing me face to face with the great scholars of Chicago to be interviewed about my Sabbath convictions, and to the men appointed by the great educational institutions of that city, who reviewed my theories so thoroughly and so patiently, and who loaned their influence to bring my investigations before the public. I acknowledge among these men particularly the esteemed

Rabbi Emil G. Hirsch, of Chicago, for the encouragement received from him in his own home.'

"Now, since he expresses his gratitude for their assistance to scholars in general, and to Dr. Hirsch, one of the foremost of Jewish rabbis in particular, the reader would naturally conclude that the Biblical scholars among the Jews were his warmest supporters.

"I therefore took the first opportunity to consult some of the most learned Jewish rabbis in New York and Boston, that I might learn their reasons for giving such support, if they did so, and if not, their opinion of Mr. Gamble's fixed-date Sabbath theory with its annual readjustment as to the days of the week.

"Spending some weeks in Boston, I left Mr. Gamble's book with the leading Jewish rabbis of that city for them to read, and called later by appointment for interviews concerning its contents.

"The first one I saw was Rabbi Hushburg, of 33 Coolidge Street, Brookline, Mass., who lectures to a large congregation of the Reformed Jewish Church at Park Place Synagogue in Boston. His first remark to me after reading Mr. Gamble's book was: 'I never waded through such rubbish before in my life.' He said further, 'Mr. Gamble's claim that the Sabbath date of reckoning was lost after the destruction of Jerusalem under Titus is absolutely false.'

"Rev. S. Shoher, of 1026 Tremont Street, rabbi of an Orthodox Jewish church, and a very scholarly man, with whom I had a number of interviews, said, after carefully reading Mr. Gamble's book, 'It is foolishness, and the author is an ignoramus, ignorant of the laws and customs of both ancient and modern Israelites.'

"Dr. Charles Fleischer, of 189 Grampton Way, and rabbi of one of the largest Reformed Jewish churches of Boston, said: 'This man's theories strike men as absolutely ridiculous. My time is too valuable to spend with such nonsense.'

"In New York City I saw Professor Singer, an eminent Jewish scholar, educated in the University of Germany, and now editor-in-chief of the new Jewish Encyclopædia, which is being published by Funk & Wagnall. In an interview with him after Mr. Gamble's book had been left with him for a time, he said: 'This author's theories

are pure bluff, invented to break down the Sabbath and set up Sunday in its place. There is no truth in them.'

"Rev. Bernard Drachman, of 36 East Seventy-fifth Street, New York, a learned and influential rabbi of the Hebrew Church, also denounced the theory as utterly false. He was exceedingly busy when I called on him, but treated me kindly, and afterwards wrote me a letter, reviewing Mr. Gamble's theories, from which I will quote at length further on.

"Finding all the Jewish rabbis and scholars whom I had consulted unanimous in their denunciation of Mr. Gamble's claims regarding the ancient Jewish Sabbath, I could not but wonder why so eminent an authority as Rabbi Hirsch, of Chicago, should have given his aid and influence in bringing such a work before the public. Following the suggestion of Rabbi Hushburg, therefore, I wrote directly to Dr. Hirsch, asking to what extent he had indorsed Mr. Gamble's book, or in what way he had given his influence and encouragement to bring it before the public.

"I received a very prompt response, in which Dr. Hirsch said: 'You are not the first, and I am afraid not the last, to be troubled about the book of the gentleman mentioned in your letter received by me five minutes ago. He and his publication have been a source of trouble to me. He used my name without right.' Dr. Hirsch goes on to say, in a letter too long to quote entire, that when this author called on him a few years ago he did admit that the Assyrian calendar indicated that originally the weeks were not fixed, but says that he was careful to add that, as far back as the Jewish records go, there has been a fixed week.

"Having received this refusal of Dr. Hirsch to bear a part of the responsibility of bringing such a work before the public, I should have gladly written to the other scholars referred to in Mr. Gamble's Preface, had he been so kind as to have told us who they were. In the absence of this information, however, I turned to a number of the leading educators of our great universities, than whom there are no higher authorities in this country.

"To President Harper, of the University of Chicago, to Professor Sanders, of Yale, and Professor Jastrow, of the Uni-

versity of Pennsylvania, I wrote letters as follows:

DEAR SIR: A book lately published by Rev. S. W. Gamble, of Ottawa, Kan., undertakes to establish the theory that prior to the time of Christ, or from the exodus to the crucifixion, the Jewish weekly Sabbaths fell on fixed dates, and changed once every year to a different day of the week, and hence that Saturday was never a Jewish Sabbath for more than a year at a time until after the destruction of Jerusalem under Titus. Will you kindly give me your opinion as to the probable truth of such a theory. Thanking you in advance for your kindness, I am yours sincerely,
S. H. DAVIS.

"From each of these three men I received a prompt response. President Harper is one of the most eminent of Hebrew scholars. His letter reads as follows:

MY DEAR SIR: I have not seen the book to which you refer. There may be evidence which will lead me to accept the view which you say he advocates, but with the evidence before me at this time, I should hardly be able to accept it. Yours very truly,
WILLIAM R. HARPER.

"Evidently President Harper was not one of the 'great scholars of Chicago' who 'interviewed' Mr. Gamble concerning his Sabbath theories.

"Professor Sanders, who writes each week for the *Sunday School Times*, who for years has been one of the most prominent professors of Yale University in the department of Biblical literature, and who is now Dean of Yale Divinity School, says in response to my letter:

MY DEAR MR. DAVIS: Yours of April 3 is at hand. I have not seen Mr. Gamble's book on the subject of the Sabbath, so that I can not render any fair opinion concerning the thesis he tries to establish.

On general principles and on the basis of my own knowledge, I may say that I doubt very much whether his conclusion is a true one. Very truly yours,

FRANK K. SANDERS.

"Strange that such students and scholars as President Harper and Dean Sanders should have remained so long in the dark concerning so important a discovery as Mr. Gamble claims his to be, and that in all

their wide research of a lifetime along the lines of Jewish history, language and literature, they find no evidence to corroborate his theory.

"But there are other scholars to be heard from.

"Professor Morris Jastrow, of the University of Pennsylvania, who has made a thorough study of the early history of the Sabbath, and prepared and read a learned paper on that subject before the Society of the Biblical Archæology in Paris, writes in response to my inquiry as follows:

There is absolutely no foundation for this theory, which is purely fanciful and supremely ridiculous.

MORRIS JASTROW.

"The testimony of Professor Gottheill, of Columbia, and Professor Toy, of Harvard, is similar to that of Professor Jastrow.

"Professor Richard Gottheill is the son of a Jewish rabbi, trained from childhood in Jewish customs, history and law, and now holds a professorship in Columbia University. He said to me in an interview at his home on Fifth Avenue, that there was no ground for any such conclusions as Mr. Gamble reaches. And Professor Toy of the Semitic Department of Harvard University, a scholar of world-wide reputation, said that the fixed-date Sabbath theory of Mr. Gamble was utterly without foundation, and that there were no historic facts to support it.

Thus out of five eminent educators consulted, representing five of our greatest universities, two know of no reason for accepting Mr. Gamble's theory of the Jewish Sabbath, and three denounce it as fanciful, groundless and ridiculous.

"With such an array of scholarship in evidence, it would seem unnecessary to consider the specific blunders that have led this discoverer of Sabbath-destroying theories to such enormous conclusions. Yet, if you will bear with me, I would like to mention a few of the errors upon which he has builded his argument.

"In the first place, Mr. Gamble has discovered what no other has ever seemed to discover, and what no authority, Jewish or Christian, so far as I can learn, will accept, that the year of the Hebrews in Bible times was a solar and not a lunar year; and that, in face of the fact that the year of the Hebrew calendar, which governs their fes-

tivals, is still a lunar and not a solar year. And on this assumption Mr. Gamble's so-called 'True Bible Calendar' is built. Strange it would seem that the Jewish nation should have had a complete solar calendar, so like our present Gregorian calendar, as early as the time of Moses, and that it should have been preserved intact, as to the month, week and day till the time of Christ, and then have dropped so completely out of existence that scholars never heard of it for 1900 years, until a man in southern Kansas developed it out of a fruitful imagination.

"Is it any wonder that learned men pronounce a theory based on such presumption fanciful and ridiculous? Yet, if you remove the support of Mr. Gamble's solar year from his calendar, his fixed-date Sabbath theory falls of its own weight.

"Professor Whitford, of Milton College, touches a vital point when he raises the question of the possibility of the Hebrew nation changing from the solar to the lunar calendar in historic times without any record being kept of such a change. According to Mr. Gamble, the change would have taken place later than the crucifixion of Christ; and that such a change, affecting social, business and religious life in every nation where the Jews had gone, could have taken place at so late a date without a line of history or a trace of tradition left concerning it, is incredible.

"One wonders, too, how it happens that the 'Day of Saturn' was recognized in Roman history and literature as the Jewish Sabbath before the time of Christ, if their Sabbath only fell on Saturday once in seven years till after the crucifixion and the fall of Jerusalem under Titus.

"Professor Whitford says that 'until Mr. Gamble can bring forward some proof from history that the Jewish calendar has been reformed, either in regard to the week or the months or the year, or in regard to all of them, as he claims, he will find his theory discredited by intelligent readers.'

"Another claim which Mr. Gamble makes is that the flight of the children of Israel from Egypt occurred on the Sabbath; while Jewish tradition places the date on Friday. However, Mr. Gamble might be able to correct this error in his calendar by the use of his adjustable slide.

Again, Mr. Gamble makes the Passover fall on a weekly Sabbath each year; when

in both ancient and modern times it varied as to the day of the week, and could come on any days, except Mondays, Wednesdays and Fridays. His error here may be due to the fact that in Leviticus 23: 11, the second day of the Passover is called the "morrow after the sabbath." But in that passage the term Sabbath simply has its original and general sense of "rest-day," and the reference is to the Passover rest, and not to the specific seventh day of the week enjoined as a memorial of creation.

"The term Sabbath is used in this way on other occasions also. Thus the day of Atonement is called the 'sabbath of sabbaths,' because of the strict cessation of work thereon, although it may occur on almost any day of the week.

"In modern Jewish parlance, a man is said to 'make Sabbath' when he has a joyous time, because of the happiness attached to the Sabbath. These are simply instances of the use of the term by analogy, and to attempt to draw therefrom the inference of the variability of the Sabbath is puerile, if not intentional deception, and shows the straits to which the enemies of the Sabbath are reduced.

"Another fatal blunder which Mr. Gamble uses as a chief corner-stone on which to build his calendar and his argument is the claim on pages 59 and 60 of his book, that three days in the month Abib of the Jewish calendar, the 10th, 14th and 16th, were work days in each year, and being such, could never be Sabbath days, as they would be once in seven years under his calendar if the Sabbaths came in regular weekly succession. It was at the reading of this passage that Rabbi Shoher, of Boston, exclaimed concerning the author's ignorance.

"Now, if these were truly work days, as Mr. Gamble asserts—and I grant that at least one of them probably was, namely, the 16th, the day in which the first ripe sheaf was to be gathered—then, according to our Gregorian calendar, the Sabbath would fall on each of them, once in every few years; but, according to the flexible lunar calendar of the Jews, with its intercalary days, it was not necessary that the Sabbath should ever fall on them, and, according to Jewish tradition, it never did fall on Abib 16.

"There was one immovable thing in the Jewish calendar, and that was the weekly Sabbath. And, to prevent the conflict of

the work days with the weekly Sabbath, the Ancient Rabbinical Tribunal had the power to add intercalary days to the end of any month. Mr. Gamble adds intercalary days arbitrarily to the sixth and twelfth month only, just where they will best accommodate his calendar to his theory.

"The ancient Rabbinical Tribunal added intercalary days to whatever month it became necessary in order to avoid conflict with God's immovable Sabbath, and to bring the festivals that came on fixed dates of the month so they would fall on the day of the week desired under the Jewish law. And so, by their flexible calendar, the Passover never was allowed to come on Monday, Wednesday nor Friday, which it must do about once in seven years under the Gregorian calendar; and the Jewish New Year, the first day of the seventh month, never came on Sunday, Wednesday nor Friday, either by the ancient or modern Jewish calendar. And yet, in ignorance of these facts, or ignoring them, Mr. Gamble builds an arbitrary calendar, in which the very first, and each succeeding, Jewish New Year, the first day of the seventh month, comes on Sunday, a thing unheard of in Jewish history or tradition.

"These are some of the errors on which Mr. Gamble constructs what he claims to be his unanswerable argument. Remove this erroneous foundation, and all that remains of his impregnable fort is a mass of confused theories and conflicting statements—a castle in hopeless ruin. And yet, this conglomerate of preposterous assumption without proof, arbitrary assertions without evidence to sustain them, misrepresentation of history, misinterpretation of Scripture, ignorance and egotism, is what a local authority at Westerly, R. I., has declared to be the clearest and ablest discussion of the Sabbath question he has ever seen! Surely, a drowning man will not stop at grasping a straw; he will grasp at the wind.

"I don't know as I could better conclude this part of my address than by quoting some earnest words from the letter of Rabbi Drachman, previously referred to. From 36 East Seventy-fifth Street, New York, he writes:

"The Sabbath is recognized in the Mosaic Law as an absolutely fixed and immovable day, over which no Rabbinical Tribunal had any authority whatever. It lasts from sunset on Friday evening to sunset on Satur-

day evening, and that period of time can never be altered by any human authority. Its origin dates from creation, and it is therefore, called the 'Sabbath of the beginning'! Whoever desecrates the Sabbath shows thereby that he refuses to acknowledge God as the Creator of the world. Our modern calendar is absolutely the same as the ancient one, as in this we have un-deviatingly maintained the traditions of our ancestors. Some difference exists in the method of fixing and determining the seasons and festivals, owing to the advance in astronomical science, but none in regard to the festivals themselves. The Sabbath has been absolutely untouched in any way.'

"Mr. Gamble's statement that Abib 1 and 15 always 'came on Saturday' is absolutely false and ridiculous. They came on any day of the week, except Mondays, Wednesdays and Fridays. His error is undoubtedly due to the fact that in Leviticus 23: 11 the second day of the Passover is called 'the morrow after the sabbath.' This reference is to the Passover rest.

"The Sadduces of old, it is true, took the term Sabbath in this verse literally, because they were a schismatic body, opposed to Jewish tradition and rabbinical authority: but the effect of their dispute was simply to affect the date of the Feast of Weeks, seven weeks later, which thus became a variable festival. It did not, however, touch in any way the question of the Sabbath. The idea of changeable Sabbaths altering from year to year did not occur to them, but was left for sorely tried Sunday advocates like Mr. Gamble and others of the same stamp.

"Mr. Gamble's claim that Saturday was not the Jewish Sabbath except for one year at a time is without a shadow of foundation. Throughout the Bible and the Talmud we always read of it as the same fixed day. No hint is anywhere given of its being observed on different days, and the whole idea is too ridiculous for serious consideration.

"Considering the enormity of the offense of Sabbath desecration, of which the penalty was death by stoning, it might well be expected that if it were a variable day, changing in each year, that the law would have given explicit instructions on the subject so as to make intelligent maintenance by the faithful possible.

"Mr. Gamble neglects to give Jewish

tradition the weight to which it is entitled. If a nation, since time immemorial, has given a certain interpretation to one of the laws intrusted to its keeping by divine behest, and that law the most important of all; if, furthermore, it has always agreed in that interpretation in all times and places, it is the most convincing proof that that interpretation is correct. It is the height of presumption to say that the Jewish nation does not know the correct day of its own Sabbath, which it has so zealously safeguarded and preserved. It would be even more reasonable to say that Sunday Christians do not know what day of the week is designated by that name."

LONDON AIR RAIDS

[A personal letter just received from Doctor J. W. Thirtle, of London, contains some notes upon London air raids that may be of interest to readers of the SABBATH RECORDER.—CORLISS F. RANDOLPH].

What would you have thought of my experiences during one of the enemy air raids in June? A bomb was dropped just outside my city office, smashing the place in a frightful way—in fact, scattering destruction all around. If I had been in my usual chair, I must have been killed, but I took refuge (on hearing bombs) on the ground floor. Hence I escaped the full force of the concussion, which was upward and outward; but nevertheless I was violently thrown down, and sustained several wounds from flying glass. It was a weird experience. The bomb dropped five yards from where I was standing, and people nearby were killed, and badly wounded. I escaped with minor injuries. Need I say that, thereafter, my correspondence fell to pieces? I lost no sleep, I am thankful to say; but I became somewhat "nervy," as you may well suppose.

Now, again, the week before last, during another air raid, bombs were dropped in the immediate neighborhood of my home. One of these fell a stone's throw from here, the concussion breaking the fanlight of my house! This will assure you of the nearness of the explosion. When we heard of the presence of the raiders, we gathered together as a family in the safest quarter of the house, but nevertheless the experience was very distracting. I am still "listening out" for enemy bombs, and more "nervy" than before. Are you surprised? So you see we are in the war-zone!

MISSIONS

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

At the time of the General Conference in August the Missionary Society had all bills paid and a few dollars in the treasury, and there was great rejoicing. Today there are notes amounting to \$2,000.00 in the bank, made necessary to pay the September and October bills.

Last year when efforts were being made to pay the debts of the societies it was said by some people, "Let us pay up this debt, and then let the societies keep out of debt." But, as was said at Conference, the debt of these societies is not like a debt on a piano or a farm, when it is paid that is the end of the matter. The debt of the societies is like the grocer's bill, it comes right along, month after month, and is no sooner paid than another comes to take its place.

Our contributions and our offerings for the work of our denomination are to support efforts that have become permanent and regular. Our help must also be permanent and regular. It is absolutely impossible for the societies to keep out of debt so long as the people wait and delay all through the autumn and winter about making their offerings to the work. The laborers on the field must be supported, they cannot wait, and the societies are forced to borrowing means to pay the bills, because the people are not regular and systematic about making their contributions. The point and meaning of these words must be evident to those who read.

The November meeting of the Tract Board is to be made a special occasion for the consideration of the matter of the proposed denominational building. It is primarily a denominational question. The denomination as a whole is urged to take an active interest in this coming meeting. The churches are being asked to send special representatives to attend the meeting. Individuals are being invited to be present with counsel and suggestions. The prayers, united and fervent, of all the people are

entreated, that at the meeting the spirit of wisdom which is from God may lead and guide; that visions made in heaven may direct all plans; that the far-look may come to every eye; and that the spirit of Christian courage and sacrificial service may dominate and inspire every heart.

The following paragraphs are taken from a letter just received. The letter also contained a suggestion that by becoming a subscriber to a certain weekly magazine the minister would be greatly helped along the lines mentioned. But that is neither here nor there; the paragraphs are in themselves helpful and suggestive.

"Now when newspapers and magazines are full of military events and the hearts of the people are full of the thought of sons and brothers and husbands going to war, the minister finds increasing difficulty in holding the attention of his congregation to his sermons and to the activities of the church. He must make his sermons more vivid, with more direct relationship to the lives of his listeners. He must make his church activities practical, so that they contribute to the welfare of his people and of the community in which they live."

"While numbers of the people are thus war-distracted, many are coming into a deeper religious conviction than ever. The church must show them that religion does work out in their daily lives and can give them an outlet for their new desire for service. The minister who talks in terms of present-day problems and shows his people how they can be of service is taking the best means of meeting this opportunity."

"Sunday-school officers are finding that their more mature students want to learn the modern social implications of Christianity both by precept and by actual service. Men's classes and clubs are intent upon rendering community service. Women's organizations, such as Home Mission societies, want to know the latest aspects of human need and how to solve them, not only in distant parts of the country, but in the community about their front doors."

"Many of our accepted standards of industrial welfare, child welfare, education, recreation, and even of morality, are likely to be modified by wartime conditions. The church must keep ever before its people the

need for holding high these standards. Many social workers have been called into wartime service. The church must supply volunteers to take their places and inspire them with the ideals of consecrated service. Wartime social activities, such as Red Cross Home Service work, require large numbers of workers. The church must help supply them."

"All these wartime social demands require leadership. The minister must be so informed on modern social problems and methods that he may help to guide, not only his church, but his community, as well."

"The minister who is thus to satisfy the needs of his congregation and his community must be thoroughly up-to-date in his knowledge of social problems and solutions. He must know not only how churches are meeting their wartime problems, but also how all sorts of social organizations are getting at the needs of their communities. He must keep in touch with social legislation, with social methods, with social thought. Information a month old, a year old, or five years old, will not suffice. Social history is made daily. The minister must keep up with it."

**The American Sabbath Tract Society
Treasurer's Report**

For the Quarter ending September 30, 1917

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

Dr.

To balance on hand July 1, 1917.....\$1,500 22

To funds received since as follows:

Contribution General Fund:

July\$ 417 10
August 240 25
September 178 87

836 22

Contributions on Debt:

July\$ 226 65
August 425 41
September 9 00

661 06

Contributions for Italian Mission,

August 1 68

Contributions for Marie Jansz, August

Contributions for Life Membership,

August 20 00

Income from Invested Funds:

July\$1,390 33

September 174 00

1,564 33

Transferred from Sinking Fund Ac-

count for Linotype..... 500 00

W. D. Burdick, refund salary..... 43 33

City National Bank, interest on bal-

ance 5 65

Publishing House Receipts:

"Recorder"\$ 591 73

"Visitor" 46 36

"Helping Hand" 183 02

"Junior Quarterly" 10 27

"Pulpit" 3 05

Tracts	2 95	
"Lorna Selover"	3 00	
		840 38
		<u>\$5,973 87</u>

Cr.

By cash paid out as follows:

Sabbath Reform Work:

Rev. G. Velthuysen.....\$ 151 50

Rev. S. W. Richardson..... 37 50

Rev. George Seeley:

Salary\$75 00

Postage 30 00

105 00

Rev. T. L. M. Spencer..... 30 00

Rev. T. L. M. Spencer,

amount contributed... 10 00

Pacific Coast Ass'n, Rev.

Geo. W. Hills..... 60 00

Rev. W. D. Burdick:

Salary\$250 00

Expenses 25 00

275 00

E. S. Maxson, M. D., work

among the Hebrews... 5 00

\$ 674 00

Publishing House Expenses:

"Sabbath Recorder"\$1,465 41

"Sabbath Visitor" 220 13

"Helping Hand" 251 48

"Junior Quarterly" 189 61

Tracts 141 09

Tract Society Statement to

Conference 69 43

2,337 15

Missionary Work:

Rev. Jos. J. Kovats, Hun-

garian Mission\$ 60 00

Italian Mission, New Era,

N. J. 87 50

147 50

Marie Jansz, am't contributed

last quarter..... 22 10

Rev. Edwin Shaw:

Salary\$150 00

Expenses 92 61

242 61

Howard W. Boise, filing cab-

inet for Secretary..... 23 93

Todd Protectograph Co., pro-

tectograph for Treas-

urer 22 50

Publishing House paper for

Treasurer 1 60

Elizabeth Schroeder, type-

writing Treasurer's re-

port 5 00

Mildred Greene, typewriting

Annual Statement..... 50

Corliss Randolph, President's

expenses 40 00

American Sabbath Tract So-

ciety, "Recorder" Index

Calista A. Sears, balance in-

come from Est. Electra

A. Potter to July 1.. 97 93

443 63

First National Bank, interest

on loan, Permanent

Fund Acct.\$ 30 84

The Plainfield Trust Com-

pany, interest on loan

The Plainfield Trust Com-

pany, account loan... 1,000 00

1,062 44

By balance on hand September 30, 1917: 1,287 05

\$4,686 82

\$5,973 87

E. & O. E.

F. J. HUBBARD,
Treasurer.

Plainfield, N. J., Oct. 3, 1917.

Examined, compared with books and vouchers
and found correct.

ASA. F. RANDOLPH,
THEO. G. DAVIS,
Auditors.

Plainfield, N. J., Oct. 14, 1917.

WOMAN'S WORK

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

A NEIGHORLY CONVERSATION

RUTH B. MAC CORKLE

Persons Represented

Mrs. Cornelia Wise, a modern mother.

Mrs. Martha B. Diligent, a careful house-keeper.

Mrs. Phoebe Persevere, a church member of experience.

Time—The twentieth century. Place: Mrs. Wise's parlor. Mrs. Wise is discovered sitting by a table, reading. A knock is heard.

Mrs. Wise. I do hope it is Mrs. Diligent. (Opens door.) Why, how do you do, Mrs. Diligent! Come right in. Have this chair.

Mrs. Diligent. Thank you, Mrs. Wise. My, isn't this remarkable weather for this time of year?

Mrs. Wise. Oh, yes, but I am glad of it, for it gives the children a better chance to play in the happy out-of-doors.

Mrs. Diligent. (laughing). You funny woman, you! I believe your main thought in life is about children.

Mrs. Wise. You have guessed right. Children do occupy the center of my heart; not only my children, but all children, simply because they are children. (Emphasize "my" and "all", but not "are".)

Mrs. Diligent. That sounds just like you, to say that. Why, by the time I have finished dressing my own children and hearing their lessons, I'm a nervous wreck, not to mention thinking about other people's children. That's out of the question!

Mrs. Wise. That's too bad, Mrs. Diligent, I thought you loved your children.

Mrs. Diligent. You thought I loved my children! I like that. Do you mean to imply that I don't love my children? That's too much even from you, Cornelia Wise.

Mrs. Wise. (Moving her chair a little closer.) Just listen, dear, and I'll explain what I mean.

Mrs. Diligent. An explanation is certainly due. (Tosses her head.)

Mrs. Wise. This is what I mean. No woman deeply and truly loves her own

children who does not unselfishly love all children. If she has an insight into child nature and the great possibilities of that life, she will recognize the possibilities and charm in all children and love them, too. And if she loves them, she's going to find a way to help them.

Mrs. Diligent. Dear me! That's a beautiful theory, but it certainly doesn't sound reasonable. Say what you please, children are a great responsibility. My husband says that I worry too much about them; but Mary is always outgrowing her dresses, and Tommy is either cutting his finger or stumping his toe. Why, one day last fall, he brought a toad—a toad—and put it on my dresser, right among my toilet articles, and said, "Mother, look here at this beautiful toad"—(Ugh! imagine a toad being beautiful); "let me tell you what the teacher said about the habits of toads." "Well," I said, "young man, you take that toad off my dresser immediately. Your teacher had better teach you how to spell!" He slammed the door and went down stairs muttering something about toads being useful animals, and that mother never lets a fellow do a simple thing. My dear, when I think of the responsibility I have in rearing that child to be a gentleman, I'm perfectly willing to let you and other people look after the other children in the world.

Mrs. Wise. That reminds me of what Judge Lindsey said at the Chautauqua. He said that one day in Denver an evangelist asked a little street Arab to show him the way to the post office. After the boy had escorted him there, the evangelist took this way to thank him. He said, "Son, I'm going to preach on the way to heaven tonight, and I want you to come and hear me." The boy looked at him a minute, and then he said, "Huh! You'd have a peach of a time showing anybody the way to heaven if you lose your own way to the post office." (They both laugh.)

Mrs. Diligent. That's a fine joke. But what has that got to do with Tommy and his unspeakable toad?

Mrs. Wise. Only this, my dear Mrs. Diligent: if you don't take an interest in your child's fancies now, when he is a man he is not likely to come to you with his problems.

Mrs. Diligent. Dear me, I hadn't thought of that; but you can talk. Does your Jimmy bring toads into your clean house?

I pride myself on being a careful house-keeper.

Mrs. Wise. Oh, yes; but *please* don't get on that sanitary expression. I know you see dirt under the piano stool. (Knock.) Excuse me a minute; there's Mrs. Phoebe Persevere. We'll get her opinion on child rearing. (Enter Mrs. Persevere.)

Mrs. Persevere. How do you do, Mrs. Wise! It does me good just to look at you. You seem so calm and contented.

Mrs. Wise. (Laughing.) Why shouldn't I-be?

Mrs. Persevere. Well, if you had as much to do as I have, and if you belonged to the Ladies' Aid, and the Missionary Society, and the Hospital Society, and the D. A. R.'s, and the United Helpers, you'd be busy, too. I've all my sewing to do besides. And then the superintendent of the Sabbath school had the audacity to ask me to come to Sabbath school.

Mrs. Wise. Poor dear! Sit down and draw a free breath. I must say you certainly do seem to be an afflicted human being.

Mrs. Diligent. Yes, sit down, Mrs. Persevere, and listen to Mrs. Wise. She will tell you how to rear your children.

Mrs. Wise. (Deprecatingly.) Why, Mrs. Diligent, I wouldn't think of telling you how to rear your children. I'm so interested in child psychology that my enthusiasm sometimes carries me away.

Mrs. Diligent. My dear, I only meant that you know more about rearing children than anybody else.

Mrs. Persevere. Yes, indeed, she does. I know that the educators always insist that parents should make a study of each child's disposition. But, dear me, as I have said, if anybody belongs to all the societies that I belong to, where does the study of the individual child come in? Why, our Ladies' Aid Society is going to have a lawn party on the fifteenth, and I have charge of the cake table, of course; and that means that I shall have to make most of the cake.

Mrs. Wise. When will the day come when church societies will cease donating eatables and then buying them back? Why not give the money at first?

Mrs. Persevere. That's all right, my dear; but human nature is frail at the best, and as long as conditions are as they are, we poor women will have to bake cakes and then buy them back.

Mrs. Wise. Well, conditions are all wrong then; they should be changed. A church has no more right to be satisfied with old-fashioned methods than a business house has.

Mrs. Persevere. My dear, my dear, aren't you going a little too far? I don't think you are quite orthodox.

Mrs. Diligent. Now we are off the subject. I want to hear Mrs. Wise on the proper way to rear children. Why, just before you came in she actually told me that I should allow my incorrigible Tommy to put toads on my dressing table; and she pictured a tragic future for my boy because I made him take the horrid thing away. After that, I believe she can make me believe the moon is made of green cheese. She is such a logical person.

Mrs. Persevere. Well, I'll admit that Mrs. Wise is a wonderful person; but there is one thing she can't do. She can't convince me that it is my duty to go to Sabbath school. The superintendent seems to think that after I have gotten three children ready for Sabbath school, I should follow them. If he only knew what I had to do!

Mrs. Diligent. I tell you what let's do, Mrs. Persevere. Let's give Mrs. Wise the floor and see if she can convince us that it is our duty to go to Sabbath school.

Mrs. Persevere. Well, she can try; but I tell you right now, I won't be convinced.

Mrs. Diligent. Well, that's like a woman, to jump at conclusions before the evidence is all in. Go on, Mrs. Wise. You have the floor. Convince us if you can.

Mrs. Wise. All right. If I only had the eloquence of your friend, the superintendent, or of our pastor, maybe I could. But I'll do my best. First and foremost, ladies, you are cultured Christian women; and as such you can not afford to be ignorant of the great work the modern Bible school is doing.

Mrs. Persevere. Well, I for one don't approve of all the frills they have in Sabbath school today.

Mrs. Wise. Dear, have you been to Sabbath school lately to see whether you approve or not?

Mrs. Persevere. No; you know I haven't time to go to Sabbath school. I haven't been to Sabbath school for twenty years.

Mrs. Wise. Then, if you are ignorant of modern Sabbath-school methods, have you a right to judge them?

Mrs. Diligent. She's got us both there, Mrs. Persevere.

Mrs. Wise. Well, in the second place, the ideal Sabbath school is the whole church studying the Bible at the same time.

Mrs. Persevere. Why, Sabbath school is a place for children to go to and learn their catechism, and for the teacher to question them on the lesson.

Mrs. Wise. My dear, you are fifty years behind the times. Grown people need to study the Bible systematically even more than the children do.

Mrs. Persevere. Oh, I know it's a good thing; but it's so hard to get ready.

Mrs. Wise. My dear woman, anything worth while in life takes a certain amount of effort, and I'm a firm believer that if we want to do a thing firmly enough, we will find a way to do it.

Mrs. Diligent. You haven't given our superintendent's favorite reason—that our children will take more interest if their parents go.

Mrs. Wise. Oh, I was coming to that, my dear. There is no doubt about it. Parents can't assist their children properly in Sabbath-school lesson work because they are not familiar with the modern methods the Sabbath school uses.

Mrs. Persevere. That's all very well; but I haven't been for so many years that I shouldn't know what to do or how to act or what to say. Dear me, I should be lost.

Mrs. Wise. If that's so, I would go next Sabbath. You aren't helping your ignorance any by staying at home.

Mrs. Diligent. I declare, I'm like Mrs. Persevere. I'd hate to show my ignorance of the Bible. Why, my Johnny, in the primary room, knows more Bible stories than I do.

Mrs. Wise. Well, the only way to cure ignorance is by knowledge, as our pastor said the other day. So go to Sabbath school, you'll never regret it.

Mrs. Persevere. Sabbath morning is the only time I get to sleep late.

Mrs. Wise. Well, I'm ashamed of you. Sleep in the afternoon, if sleep you must. Go to bed on time the night before. You prepare beforehand for all the important social events in your life.

Mrs. Diligent. But John likes a good dinner on Sabbath Day.

Mrs. Wise. John would rather have you

get help and inspiration from Sabbath school than prepare an elaborate dinner.

Mrs. Diligent. Well, I'm convinced. Mrs. Persevere, I'll go if you will.

Mrs. Persevere. It will rush me, but I'm willing to try it. (Rises.)

Mrs. Wise. (Rising.) Good! At last you have the spirit of modern motherhood. My dear woman, societies are all right in their place, but the foremost place in every woman's heart should be her desire to rear her children properly; and one of her greatest helps is the Sabbath school.

Mrs. Diligent. We are convinced. Well, I must run over and ask Tommy to bring me another toad to examine. Ugh! Come on, Mrs. Persevere.

Mrs. Persevere. We intend to follow in your footsteps, O noble Cornelia, greatest of Roman mothers! (They leave together.)

Mrs. Wise. (Advances.)

Cornelia's children were her jewels. My children are the joy of my life. Whoso loves a child, loves not himself but God. Whoso delights a child, labors with God in his workshop of the world of hearts. Curtain.

—Adapted from the *Sunday School Journal*.

Woman's Board—Treasurer's Report

For three months ending September 30, 1917

Mrs. A. E. Whitford, Treasurer.
In account with
The Woman's Executive Board
Dr.

To cash on hand June 30, 1917.....	\$ 592 37
Aibion, Wis., Missionary and Benevolent Society:	
Fouke School	5 00
Alfred, N. Y., Union Industrial Union:	
Tract Society	\$12 13
Missionary Society	12 13
	24 26
Berlin, Wis., Mrs. Elma A. Cockerill:	
Conference expenses	\$ 1 00
Board expenses	3 00
	4 00
Brookfield, N. Y., Woman's Missionary Aid Society:	
Miss Burdick's salary.....	\$20 00
Board expenses	5 00
	25 00
Collection, Conference at Plainfield....	73 00
Collection, Battle Creek, N. W. Association	7 11
Collection, S. E. Association.....	10 65
Friendship, N. Y., Church, Mrs. S. T. Burdick:	
Ministerial Relief Fund.....	100 00
Guilford, N. Y., Mrs. Maryett Benjamin and daughter:	
Unappropriated	27 00
Jackson Center, Ohio, Ladies' Benevolent Society:	
Unappropriated	30 00
Long Beach, Cal., Mrs. Lucy E. Sweet:	
Tent work	2 00
Milton, Wis., Circle No. 2:	
Fouke School	10 00
Milton, Wis., Young People's Board:	
Bed, Lieu-oo Hospital	15 00

Milton, Wis., Woman's Benevolent Society:	
Tract Society	\$15 00
Missionary Society	15 00
Board expenses	3 00
	<hr/>
Milton Junction Church:	38 00
Unappropriated	10 00
New Auburn, Wis., Woman's Missionary Society:	
Tract Society debt.....	\$ 5 00
Missionary Society debt.....	5 00
Unappropriated	10 00
	<hr/>
New Market, N. J., Ladies' Aid Society:	20 00
20th Century Endowment Fund.....	\$ 3 00
Debt, Missionary Society.....	10 00
	<hr/>
Nile, N. Y., Ladies' Aid Society:	13 00
Miss Burdick's salary.....	\$10 00
Marie Jansz	3 00
Board expenses	2 00
Fouke School	5 00
	<hr/>
Nortonville, Kan., Woman's Missionary Society:	20 00
Unappropriated	25 00
Salemville, Pa., Woman's Society:	
Unappropriated	21 25
Shiloh, N. J., Ladies' Benevolent Society:	
Unappropriated	97 55
Shiloh, N. J., Female Mite Society.....	37 45
Stonefort, Ill., women of Church:	
Unappropriated	15 00
Wausaw, Wis., in memory of Emma Witter:	
Unappropriated	10 00
	<hr/>
	\$1,232 64
	<hr/>
Cr.	
F. J. Hubbard, Treas. Tract Society...\$	132 13
S. H. Davis, Treas. Missionary Society:	
Miss Burdick's salary.....	\$150 00
Miss West's salary.....	150 00
Debt	132 13
General Fund	10 00
	<hr/>
	442 13
J. A. Hubbard, Treas. Memorial Board:	
Ministerial Relief Fund.....	\$105 00
20th Century Endowment Fund	93 76
	<hr/>
	198 76
Dr. Palmberg, Shanghai:	
Bed, Lieu-oo Hospital.....	\$15 00
E-ling	2 50
	<hr/>
	17 50
Tent work, Northwestern Association..	2 00
Loose-leaf post binding for records of Woman's Board	4 00
Typewriting Treasurer's report.....	40
Expenses of President to Conference..	40 00
Correspondence expenses of associational secretaries and officers of board for the year.....	28 00
	<hr/>
	\$ 864 92
Cash on hand September 30, 1917....	367 72
	<hr/>
	\$1,232 64

Milton, Wis., Oct. 1, 1917.

REPORT OF SEVENTH DAY BAPTIST LADIES' AID SOCIETY, NEW MARKET, N. J.

In the past year our society has held twelve regular and four special business meetings and three and one-half days' meetings for work, at which time we made thirty-seven aprons and ten caps, nearly all of which have been sold.

We have been using mite boxes this year; these were opened at our November meeting and \$4.00 of the amount taken from

them was used to pay SABBATH RECORDER subscriptions for two of our church members.

We have given to the following objects: Children's Home in North Plainfield, \$5.00; Miss Susie Burdick, \$10.00; Miss Marie Jansz, \$5.00; Woman's Board expenses, \$3.00; Fouke School, \$5.00; Lieu-oo Hospital, \$5.00; Tract Society, \$5.00; and the Twentieth Century Endowment Fund, \$3.00; besides sending flowers to the sick, giving Christmas gifts to members, papering and repairing parsonage, purchasing sewing machine, and paying for RECORDER subscriptions. We now have \$67.75 on hand, \$50.00 of this amount being left from the Kitchen Fund to be used for church improvement. Last year we purchased a vacuum cleaner for the church, since which time we have nearly paid for it by renting it out to individuals. In behalf of the New Market Seventh Day Baptist Ladies' Aid Society a farewell reception was tendered to Rev. and Mrs. H. L. Polan on Wednesday evening, September 26, at the Seventh Day Baptist church, New Market. The evening passed very pleasantly with singing by both the male and ladies' quartet of the church, recitation by Mrs. Frank Kellogg, and an original poem, appropriate to the occasion, by Miss Ethel Rogers. Rev. Mr. Skaggs, formerly of the church to which Mr. Polan is going, gave a few remarks, also Rev. T. E. Vassar, Jr., of the First Baptist church of New Market, and Rev. D. W. C. Ramsey, of the Dunellen M. E. church. Ice cream and wafers were served.

The poem by Miss Rogers follows:

Once on a time—as stories go—
 We held Association.
 To that event there was one sent
 To speak on Education.
 He was a man both staunch and true,
 And worthy of his station;
 And when a pastor we did need
 He had our acclamation.
 With him there came a helpmate true,
 With energy untiring,
 Whose skill in doing countless tasks
 We couldn't help admiring.
 Soon four short years had come and gone.
 Few clouds, much sunny weather
 Had marked the time that we had spent
 In laboring together.
 Then rose a difficulty great,
 That threatened us disaster;
 Invaders came from western lands
 To carry off our pastor.

And though we selfishly rebelled
 At Nortonville's strong notion,
 We would—had we been in that place—
 Have seconded the motion.

'Twould pleasant be to finger o'er
 The leaves of memory's book;
 The best of life, howe'er, we feel
 Is in the forward look.

So we—the old New Market Church—
 Aloft will hold our colors,
 And strive to carry on the work,
 Not leave it all for others.

We'll give our pastor and his wife,
 And baby Muriel, too,
 Our high esteem, our fervent prayers,
 And wishes kind and true.

May faith and love their ways attend,
 And hope be with them ever;
 And may we all united be
 In the life that endeth never.

MRS. HERBERT L. DUNHAM,
 Committee.

COLLEGE OPENING ADDRESS, ALFRED, N. Y.

September 26, 1917

PRESIDENT BOOTHE C. DAVIS

We have entered upon the eighty-second year of Alfred's educational history, and upon the sixty-first year since the university charter was granted.

Five years after the chartering of the college came the Civil War of '61.

The records are very meager in the information preserved of the struggles of the college through that dark period. It is evident, however, that for four years from 1861, the number of students was greatly reduced, particularly of the men, and it is said that of the men, the entire senior class volunteered for the service of their country. At least one of that class is still living, Col. William Wallace Brown, of Bradford, Pa., now the senior member of the board of trustees.

The traditions of patriotism which called out that class, and many others of Alfred's younger students, as well as many of the alumni, are among the proudest traditions of the college.

Fifty-six years have passed since the beginning of that struggle. Our country has vastly increased in numbers, in wealth, and in organized efficiency. But 1917 finds the country engaged in another gigantic military struggle. This time happily not

divided, but solidly united against an external foe.

This struggle has many elements of difference from that of the early days of our college's life. Our patriotism is having to be expressed in a somewhat different way, but I am confident that it is just as genuine, sincere and lofty as any which has preceded it.

Our attendance this autumn shows the effects of the country's call in our depleted numbers, particularly among the men.

So far as I am able to learn, something over ninety Alfred men have offered themselves or been drafted into the service. Some of them have been rejected or exempted for various reasons. Seventy or more are now already accepted for service. This number of course represents some younger alumni as well as students.

But it shows a fine patriotic service which this college is already beginning to render in this war, and which it will continue to render until the war is over.

I wish to take this occasion, however, to point out some very important principles which are involved in this international conflict, and which are closely related to educational theory and practice.

Germany has for many years enjoyed the reputation of being one of the most highly educated nations of the world; particularly in science and technology. The common people have had exceptional vocational and industrial training. She has prided herself in having superimposed upon her people an economic efficiency not equaled anywhere else in the world. This efficiency has been directed, like her military efficiency, by Paternalism and external authority. It has not been left to grow spontaneously through natural stimuli, but has been manufactured to order, according to rules and specifications. It has been standardized.

Another characteristic of German thought in education and in government, has been its Imperialistic philosophy. This philosophy has begun; first, with the arbitrary and arrogant assumption that German efficiency and culture are superior to all other forms of efficiency and culture. This belief has been taught and instilled into the minds of the people from superior authority until it is doubtless a sincere belief on the part of many of the people.

Second, Germany believes that autocratic Paternalism is better for the people than

democracy, because it produces a culture and an efficiency that is superior, and therefore it should become universal and dominate the whole of mankind.

Third, Germany believes that to do this political dominance is necessary, and that therefore Germany must dominate the world, politically and economically; and do it by military prowess if necessary; but it must dominate.

Fourth, Germany believes, and has taught its people as a part of its policy and educational system, that any method that will accomplish its desired end is justifiable ethically. Germany holds to the unethical and destructive theory that "*the end justifies the means.*"

This whole philosophy of education, of society and of government is false, ruinous and destructive of character, honesty, integrity and virtue. That philosophy explains the interpretation which calls a solemn and sacred treaty a "scrap of paper." It explains the policy that if Belgium is in the way of the capture of Paris—crush and destroy Belgium! It explains the German war methods of bombing schoolhouses filled with little children and defenseless teachers; and hospitals filled with wounded and suffering soldiers and with nurses and doctors.

It explains the sinking of Red Cross ships, and of the *Lusitania*. It explains the outraging of women and children and the mutilation of their bodies. Germany has demonstrated once and for all that an education, organized and conducted on such a philosophy, no matter how technically or scientifically efficient, is destructive of ethics, of humanitarian sympathy, of honor, of decency. Germany is the highest type to be found in the world of an autocratic educational theory, and in this contest it has sunk to the lowest type of bestiality. The pity is, that, blinded by a false philosophy of education, and of social and civil progress, Germany does not seem to know to what depth it has sunk.

For a long time education has been defined as the acquisition of knowledge. I think that is the sole principle upon which German education is based, aside from the philosophy that it is to be used as a tool for dominance.

The great English scholar, Matthew Arnold, defined education as "knowing the

best things." That has an ethical note in it.

President Butler, one of our foremost American educators, has defined education to be; "The adjustment of the individual to the possessions of the race, these possessions being;—material, social, ethical, aesthetic and religious."

Dr. Mickeljohn in his inaugural address as president of Amherst College a short time ago said: "Education is the process of acquiring an intellectual grasp on human experience."

These definitions of American educators represent the democratic view of education. It takes into account the rights, the experiences and the achievements of others; and seeks to give the rising generation a rational, ethical and religious adjustment to all these factors of life, rather than merely to make conquest of them.

Alfred has long sought by encouraging democracy in its student life, the honor system, student government, and individual initiative, to stimulate these higher and more spiritual values of education; and to prepare young men and women, while in college, for the greatest human service in the world, rather than for mere dominance.

This year while we study and participate in college activities, we shall do it, I am sure, with a greater reverence for the democratic rights of each other, and the moral and spiritual values which college life can inculcate, because so many of our boys are in training camps and upon foreign shores upholding the sacred institutions of democracy which we love and cherish.

We will extend to them our love and sympathy and our prayers. We will help them, through the Red Cross, the Christian Associations; and in every other possible way.

We will uphold the government of the United States, and lend our sympathy to oppressed peoples everywhere.

Above all, we will strive to *be* and to *do* this year in college just that which will contribute most to our fullest preparation for the great tasks in human betterment to which we shall soon be called; to make ourselves more fit to *live* the ideals of democracy in a war-torn world, because we have lived them truly, kindly, affectionately and faithfully in this happy little college world.

With such high resolves this college year,

though solemn and sad because of the war and the absence in service of so many whom we love, may yet be a richer and better experience to us than any that could otherwise possibly come to us.

The trustees are striving to add to your comfort by the erection of the new central heating plant, and to the comfort of the faculty by adding to the endowments in order to increase compensations.

And so each one will try to do his bit, not only for worthier and better college life; but for a more humane, a more Christian, a more godly world.

ON THE TRAIL

No. 4

REV. GEORGE W. HILLS

One of the greatest pleasures experienced in making "the trip up the Coast" has always been that of finding so many "children of the King," whom we have personally known in earlier days, a large percentage of whom have been of my own congregations, somewhere, at some time.

Call it "sentiment," if you will; but that thrill of joy that flashes through the whole being, that is produced by the handclasp, the electric flash of the eye, and the rush of memory back to former pleasant days, that come when kindred spirits meet after a lapse of long busy years and that arouse the deepest and best emotions of the soul, is of untold value. It reminds us, not only of the past, but also of the divine Word in which are many finger-boards pointing us to a more glorious reunion, away beyond the charms of the Pacific Coast, "on the better shore," that is awaiting all whose names are "written in the Lamb's book of life." I am personally thankful for such a sentiment.

There is a serious liability of allowing the hard work, busy years, swift flying days, loads of care and responsibility, to cover up and smother out the tenderest and best within us, to our irreparable loss, and the loss of the cause we hold so dear. When this is done, our work in the King's service becomes cold and mechanical, and is no longer a work of life and love. How thankful we should be that our Creator planted an element of sentiment with the human soul! It enriches life and lightens its burdens.

That appeal of sentiment prompted some

of us out on the West Coast to most earnestly pray for the Conference during its recent session, for our many friends who were present at that meeting, who are so dear to us, and for the little denomination of which it was the expression, that seems to us so much like a precious jewel held in the divine Father-hand. For any of his blessings and joys that were there bestowed, we are truly glad. That is as near Conference as we could get this year.

ON RETURNING TO FRESNO

from the delights of the few days spent with some of our choice people up in the Sierra Nevada Mountains on the Kings River, after much inquiry we located some of our people who were living at the southwest of the city.

But the jitney was out of time, the train was impossible, when our necessities were considered. "A friend in need is a friend indeed," we are told; and I am sure that old saying is still true. In our need our "friend indeed" was Starr Williams, who took us in his new Buick and dashed us over through the miles of peach, pear, and fig groves, and raisin-grape vineyards, into the alfalfa-dairy section, to Caruthers, where we found two sisters, whose faces were seen in our congregation at Milton Junction back in the nineties.

These were Mrs. George Maxson and her daughter, Nellie, now Mrs. Simmons. Their faith in Jesus is apparently as firm and fixed as in the days of yore. Mr. Simmons has charge of a large cheese factory, one of several owned and operated by a business corporation.

A call in the evening at Mr. William Le Rue's home in the city completed our task for this trip. Mr. Le Rue is a highly esteemed friend that I have found since coming to the West Coast.

A night run brought us home early next day. Here we found "Billy Sunday" "holding the fort." In this early stage of his campaign, the saloon men are almost ready for a stampede, and hundreds are finding their Savior as a special need in life.

Who makes a good and rightful use of money may be called its lord and owner—who watches jealously over it, its keeper—who takes delight in it, its lover—who looks upon it with fear, its slave—and who worships it, an idolater.—*Petrarch.*

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, HOMER, N. Y.
Contributing Editor

PERSEVERANCE

PAUL S. BURDICK

Christian Endeavor Topic for November 3, 1917

DAILY READINGS

Sunday—Persevere in abiding (John 15: 1-11)
Monday—Climbing into life (Rom. 2: 1-11)
Tuesday—Persevering in prayer (Luke 11: 1-10)
Wednesday—Watchful faith (Rev. 3: 1-6)
Thursday—Pressing onward (Phil. 3: 7-16)
Friday—Clinging to God (Heb. 10: 32-39)
Sabbath Day—Topic, Perseverance (Eph. 6: 10-20). (Consecration meeting.)

By struggle and by labor
You shall gain what you have prayed for.
—*Song of Hiawatha.*

This might well be the motto of every one of us. The praying comes first, and is followed up by hard work. Neither is sufficient in itself, but when added together they bring about the result sought for. And it is the glue of perseverance that binds them both together.

The Bible is full of passages admonishing us to persevere. There will often be a passage extolling some virtue or virtues; and then toward the end will come the admonition to be faithful,—to persevere,—for, unless we persevere in them, these good attempts will produce small results.

Notice that great passage in the sixth chapter of Ephesians. How many ever noticed that exhortation to persevere, tucked away at the end of that list of great Christian virtues? See the Christian soldier sallying forth. His girdle is truth; his breastplate, righteousness; he has the preparation of the gospel of peace for winged shoes; faith is his shield and salvation his helmet against the shrapnel of the enemy; and the weapon in his hand is the sword of the Spirit, which is the word of God. Yet, when he meets the enemy, will he strike a blow and then turn and run? Not if he obeys the further injunction of the epistle writer, to "watch thereunto in all perseverance," and keep praying. A good armor and good weapons are fine things, but besides possessing them, we must pray hard and keep fighting.

You remember the story of King Joash

coming to the bedside of the dying prophet, Elisha. The prophet said unto him, "Smite upon the ground with your arrows." The king smote thrice and then "got tired." He was like too many of us. He thought he would stop and see if the prophet would like to have him continue, instead of keeping it up till the prophet said "stop." Such a weakness of purpose could not possibly beat the armies of the Syrians more than thrice.

On the other hand, let us see what rewards are promised to those who do persevere. Take the lesson in John 15, for example. Jesus asks us to abide in him as the branch abides in the vine. Perhaps he pointed, as he spoke, to a grapevine, most of whose branches were united with the parent stalk, receiving nourishment from it, and bearing fruit. But one branch has become broken off by the wind, and lies withering on the ground. What a forceful lesson it is on the necessity of abiding in him. And the reward of abiding is fruit-bearing. Remember that, you who are beginning to wonder what all this diligent striving is going to bring at last. Just abide in Christ. This is only the time of leaves and buds, but the flowers and fruit will appear in time. Only abide.

Luke 11 teaches us what it means to be persevering in prayer. The story of the persistent and troublesome borrower, and the reluctant householder is delightful and so true to life. Were you ever rudely wakened from a nice afternoon siesta by a neighbor who wanted to borrow a cup of sugar? You thought only of the trouble it caused you. But Jesus bids you look at the other side of the story. Put yourself in the other man's shoes. He has "company" come at a late hour of the night, but nothing in the house to feed them. Shall he send them to bed hungry, after their long, hard journey? No, he must have bread, and so he goes after it till he gets it. Now this is the side of the story that is like our praying to God. He is not the reluctant householder, nor are our prayers troublesome to him. But Jesus wants us to learn that we can not receive that for which we ask unless we go after it with determination.

THOUGHTS FROM THE "ENDEAVORER'S DAILY COMPANION"

There is no armor for the back. The moment a Christian turns his back, or, as

Jesus says, looks back, he is in danger.

Christian had his fight with Apollyon just after he had passed Forgetful Green. And he tells us that this is a very dangerous place.

The thought, "I can't," is responsible for many failures. We begin well, weaken, and give up. Remember that if we can't, God can. Our weakness should but drive us to his strength.

On Scott's South Polar expedition, Captain Oates, whose feet were frostbitten, spoke of giving up. Dr. Watson urged, "Slog on, slog on."

It was an old Greek fisherman who prayed in a storm, "Whether I live or die, help me to keep my rudder true." Steadfastness in the good is beautiful.

Little Genesee, N. Y.

WHAT SORT OF YOUNG PEOPLE OUGHT WE TO BE IN THE CHURCH?

MISS CORINNE CRANDALL

Read at Young People's Hour, Northwestern Association, Battle Creek, Mich.

As I am a member of a Christian Endeavor society and interested in Christian Endeavor work, I am going to deal with this topic from the standpoint of a Christian Endeavorer.

The Christian Endeavor society has been called the training school of the church. A training school is where one learns how to do a certain thing. A training school for teachers is a place in which the methods of teaching are applied. Nurses' training schools are the places where the nurse learns how to do the things required in that profession. The same term applied to religious work might mean that in the Christian Endeavor society young people learn how to become efficient church members. It is a place to "practice up" doing Christian work. Not all ardent Christian Endeavorers are seen working in the church. They think it not necessary to be active in both lines of work. "Christian Endeavor is a fellowship of toil for Christ and the Church." Is not our motto, "For Christ and the Church"?

What can we as young people do in the church? There are many things a young person can do that an older person can not. I will mention four things that every young person can and ought to do.

(1) Attend all meetings of the church

as far as possible. This is no more than is expected of us as church members. Our church covenant tells us this.

(2) Help the church financially. This is also our agreement with the church.

(3) We can perhaps assist in the choir, be ushers, work on committees, or take part in social activities.

(4) We can help the pastor in many little ways. For instance, we can take charge of services in his absence and do other things which each one can find in his own particular church.

These are some of the things we can do. The next question is, "Why should we do them?"

(1) If for no other reason, we should do them because we are members of a Christian Endeavor society whose motto is "For Christ and the Church."

(2) We are church members and our covenant definitely states that these things are required of us.

(3) If we love our pastor as we should we will want to help him.

(4) If we love our fellow church and Christian Endeavor members we will want to co-operate with them.

(5) The last and greatest reason is, our love for our Master should prompt us to serve him in every way we can.

SEMI-ANNUAL MEETING

The semi-annual meeting of the Minnesota and northern Wisconsin Seventh Day Baptist churches will convene with the Grand Marsh (Wis.) Seventh Day Baptist Church, November 9-11.

MRS. WALTER BOND,
Corresponding Secretary.

SPECIAL NOTICE

The Sabbath Recorder has made special arrangements with the publishers of McCall's Magazine, the standard fashion magazine, whereby it is able to give its readers a special inducement if it is ordered with the Recorder. Special combination—Sabbath Recorder and McCall's Magazine one year for \$2.45. Address Sabbath Recorder, Plainfield, N. J.—Adv.

You and I must not complain when our plans break down—if we have done our part. That probably means that the plans of One who knows more than we do have succeeded.—*Edward Everett Hale.*

FOOD CONSERVATION AND THE CHURCHES

By request of President Wilson, who fears that it would be disastrous to the Liberty Bond campaign, to have the Food Conservation campaign come in conjunction with it, thus distracting public attention by having two great matters pressed upon it at the same time, the date of the Food Conservation pledge has been postponed one week, or from October 28 to November 4. The Weekly Report Card campaign is, therefore, changed to begin November 4, continuing until December 30.

The responses which the Food Administrator has thus far received from the American people have been most encouraging. The secular press, the trade press and the religious press, have all been enlisted in the spread of information. The nation-wide campaign for signers to the Pledge Card has been planned on a broad scale, and under the direction of the state food administrators the householders will be thoroughly canvassed during the week October 28 to November 4. Store windows have appealing Conservation cards. All sorts of local organizations are helping to press home upon the people the truth that food conservation is not a fitful fad but a fateful fact, with vital issues dependent upon its practice.

But the one thing now to be emphasized is the program that the Food Administration has asked the churches to carry out. This begins when the Pledge Card campaign leaves off on Sunday, November 4. It is the follow-up that will make the pledge-signing mean something definite and practical. What is this program? The placing of a sample Weekly Report Card in every family in church and congregation; securing the filling out and return of such a card to the local committee or pastor of the church on each Sunday or by Monday afternoon; the summarizing of the family cards on a return card to be mailed to U. S. Food Administration at Washington Tuesday, the continuance of this work for eight weeks, or up to December 30.

This is simple and practical, and can easily be done if all our pastors and people realize that it is essential, a plain patriotic duty. It entails some work but no sacrifice. If not done, it will leave the Christian churches almost alone among the organizations of the country as unwilling to respond

to a call to service of great importance to the country in a day of crisis. The church has been chosen for this service by the Food Administration as the one permanent and far-reaching organization that can put such a home program through. We surely will not fail to meet the trust imposed upon us.

How to work out the simple details each church will decide. The Weekly Report Card only asks for three answers: How many wheatless meals, how many meatless, how many wasteless? That is all. The standard suggested in seven wheatless, fourteen meatless, twenty-one wasteless. A very little work for each household, but a total that will tell the Food Administrator what the people are actually doing, and guide him in plans for the future.

We commend this matter to all our readers. It is not a movement dissociated from religion. It effects our life as a people. It has in it the improvement of moral and social conditions. It looks forward to reconstruction days after the war when grave economic problems will force themselves upon us. There is every reason why as Christian citizens we should take food conservation to heart and do our part in making it a national reality. Let the pulpit speak to the people on October 28, telling of the plans; then on November 4, let all our families begin to report for themselves. As Mr. Hoover says, "This is one thing in which all the people can enlist." This is truly a test of democracy to prove whether it can defend itself by voluntary and sacrificial service. And this is a fair challenge to the Christian Church to aid in a great cause which involves the welfare of our country, our Allies and the world.

Please note the change in date to October 28-November 4, instead of October 21-28 as previously announced. This was made necessary by the President's direct request to Mr. Hoover.

HOWARD B. GROSE,
Religious Press Representative.

Every sublime life, deep in its experiences of joy and of sorrow, of struggle and of triumph, symbolizes the joys and sorrows, the struggles and the triumphs, of our common humanity. The best have been cast down as we are cast down; we may be lifted up as the best are lifted up.—*Fredrick A. Hinckley.*

CHILDREN'S PAGE

THE CASE AGAINST DAVID

"Father!" cried Edward, "I know who did it!"

"I shall be very glad to find out," his father answered. "I shall give him a severe talking to, for whoever opened the bars and let the cattle out did a lot of damage. Who was it?"

"It was David," Edward answered.

"David!" David was the boy who worked on the ranch.

"Yes, David."

"Are you sure?" Edward's father insisted. "Why David is perfectly trustworthy. You surely must be mistaken. Whoever opened the gate must have done so out of meanness, and that isn't like David."

"Oh, but I know he did!" Edward answered, eagerly. "You know, you wouldn't let him go home yesterday when he wanted to."

"I know, but I couldn't spare him, and he didn't seem resentful about it. Anyway, that is not evidence enough to convict him."

"But that isn't all, father," Edward continued. "Last night when Alfred and I were coming up from the pasture, we saw him crouching down near the gate as if he were hiding. We wondered what he was doing there, but we didn't know about the gate being opened until this morning."

Mr. Cobb looked worried. "You are sure it was he?" he asked.

"Yes, father, sure. Ask Alfred."

Alfred was called, and he also declared that David had been crouching by the gate through which the cows had gone into a neighboring field and destroyed many dollars worth of produce.

"I will call David and ask him about it," said Mr. Cobb. "Perhaps you boys were mistaken."

"No, father, we couldn't have been," insisted Edward. "Why, we saw him with our own eyes."

"Well, I'll call him, anyway."

David listened to the accusation silently.

"The boys are mistaken," he said, finally. "I wasn't near the gate at any time yesterday."

"You are sure, David, very sure?" Mr. Cobb asked gently.

David's clear blue eyes looked fearlessly into his. "Quite sure," he said. "I wouldn't lie about it!"

"Well, you are lying!" cried Edward, angrily, "for we both saw you."

"That will do, Edward," his father said, quietly. "You may go now, David."

David hesitated a moment. "Do you—do you believe me?" he faltered.

Mr. Cobb laid his hand on the boy's shoulder. "Yes, David, I believe you," he answered.

A red spot appeared in each of Edward's cheeks. "Then you call me a liar," he said, bluntly, looking at his father with angry eyes.

"Edward," his father replied, ignoring his anger, "how would you and Alfred like to take a long ride with me in the machine this afternoon?"

Instantly Edward forgot his indignation and resentment, and Alfred clapped his hands in delight.

"I am going about fifty miles across the sand. It will be hot, but the roads are good, and we will get a little breeze as the auto goes along. Run and get ready."

The boys enjoyed the ride in spite of the heat. "Look!" said their father presently. Edward looked around. "O father," he cried, "what a beautiful lake! Now, we can soon have a cool drink."

"And look at the trees!" added Alfred, "we can eat our luncheon there, can't we father?"

"Yes," Mr. Cobb answered, "when we reach the lake we can eat our lunch."

"Speed her up, father," urged Edward, "and let's get there in a hurry!"

But although the big machine leaped ahead, they did not seem to get much nearer the lake. Finally, Edward turned disappointedly to his father. "It's a mirage," he said. "I've heard about them, but I never saw one before."

"Are you sure, son?" asked his father. "Why, see how plainly you can see the water and the trees! Are you sure there is nothing there?"

"Of course, there isn't. Haven't you ever seen a mirage before, father?"

Mr. Cobb looked again. "Seeing is believing," he said, "I know I see a lake and trees, and they can't be very far off, either. We will soon be there."

As they advanced, however, the lake seemed to retreat, and suddenly it vanished completely. Then Mr. Cobb turned the car, and they started homeward.

"I saw a lake and trees, and yet there were none there," was all he said.

Edward flushed. "I know what you mean," he said. "But, father, we saw David; indeed, we did!"

When they at length reached the ranch again, Mr. Cobb drove the machine up the hill instead of down toward the house.

"We'll take a look at the damage done," he said as they approached the gate that had been left open. Suddenly, Edward clutched his arm and pointed

"There!" he cried, excitedly, "there he is now, father!"

Sure enough, there were David's coat and hat at one side of the gate.

Mr. Cobb got out of the automobile and went toward the spot.

"David!" he said, reproachfully, and touched the coat with his hand. It fell to the ground and the hat rolled away into the grass.

Edward stared at his father a moment. "They—they were hung on this post," he stammered. "I remember now the day we left them here. David said it was too warm to wear his old felt hat any longer, and left both his coat and hat here. They were too ragged to wear another season, anyway, he said. We were going to make a scarecrow out of them. But it did look like him crouching there, didn't it, father?"

His father nodded. "The mirage looked like the real thing, too."

Edward stood thoughtfully regarding the old coat for a moment. Then, "I'm going to find David," he said. "And after this I'm going to be sure of things before I say anything."

"It's the wisest way—and the kindest," was all Mr. Cobb answered.—*Faye N. Merriman. From the Continent, by permission.*

IN MEMORY OF OUR PRESIDENT, MISS AGNES BABCOCK

"We are quite sure that He will give them back
We know He will but keep
Our own and His until we fall asleep.
We know He does not mean
To break the strands reaching between
The Here and There.—When we shall awake,
I am quite sure, we will be very glad
That for a little while, we were so sad."

"Death is the most certain, and yet the most uncertain of events. In youth we behold it afar off. The aged still regard it in the distance." Always the unexpected.

So it came to us, the Woman's Benevolent Society of Leonardsville, in the passing away of our president, Miss Agnes Babcock. As we are convened today in the capacity of our monthly meeting, we would enrich our records with the united, hearty appreciation of her faithful, untiring efforts for the uplift of our society and the cause of Christ.

She possessed fine executive ability, a "tact" to get us interested not only in work at home, but in the denomination.

We were just laying out the groundwork for the coming year of 1917-18. We had held but one meeting; ere the time rolled around for the second she was smitten with fever. After two weeks of intense suffering her strong constitution yielded. On the eve of August 19, as it was announced that "Agnes is gone," it seemed a solemn awe pervaded the atmosphere. Could it be so? Still it seems after some days, she will return to us, as in the past. At 4 o'clock in the afternoon of August 21, the mortal was laid away in the dust beneath a lovely floral blanket, as only loved ones can procure, artistically arranged. The immortal was gone to God who gave it. We can not question his dealings. "His ways are not as our ways, his thoughts are not as our thoughts." Help us, O God our Father, to bow in humble submission to thee and from our hearts to say, "Thy will be done." Therefore

Resolved, That we will emulate her virtues, taking up the work as she would have us do this coming year, remembering her last appeal, "Whatsoever I ask you to do you will do unhesitatingly."

Resolved, That by His help we will stay up the hands of her successor, our president, without excuse, nothing fearing, nothing doubting, though the workers fall by the way. God liveth; the work must go on.

Resolved, That our sympathy and our prayers be with her bereaved ones, that they may feel the presence of Him who has said, "I will not leave thee nor forsake thee."

In behalf of the Woman's Benevolent Society. Leonardsville, N. Y.

Oct. 3, 1917.

"There is something decidedly wrong with those who forget their joys and only bring their sorrows to testimony meeting."

SABBATH SCHOOL

REV. LESTER CHARLES RANDOLPH, D. D.,
MILTON, WIS.
Contributing Editor

A SABBATH LESSON IMPRESSIVELY PRESENTED

We are adjured to give our flowers while the recipients are alive. Well, that Jackson Center Sabbath School is very much alive. Posies are in order.

In the first place, my respects to a Sabbath school that does not run down at the heel when the church is without a pastor, but keeps going strong, because everybody works—including father.

Yes, the fathers were there, as they ought to be. Nearly all the men who were at the church service came an hour earlier to attend the Bible school. Why, the Men's Glee Club was one of the features of the morning program. The men ranged from grandfathers (lively ones they were) down to lads of fifteen. It was good to hear those masculine voices ring out.

It was Sabbath-lesson day. The superintendent followed an interesting plan. Instead of having the lesson taught by classes, he called on each class in turn to take a part in the general exercises. Each class responded heartily and promptly, giving evidence that they had been preparing for the occasion beforehand. Preparation. That is the keynote of success in the Sabbath school as well as elsewhere. It made you feel that these folks regarded the Sabbath school as a very important matter in their lives. It made you glad to be there.

I took no notes. I am just writing down the things that cling to my memory while I do a one-finger stunt on the Corona in the Erie depot at Lima. Train four hours late, but I am having a good time. (An Erie conductor once asked me if I knew the Erie was mentioned in the Bible. He quoted me that passage about the Lord making all manner of creeping things. We have to chaff our friends a little once in a while, and the Erie is a friend of the Seventh Day Baptists. Good old road. Kind and courteous, and you don't read about passengers getting killed. Let us count our blessings, and be thankful that many of us live along the Erie line.)

(I have been thinking lately that it would be a good plan to boost more and knock less. Say a good word for the other fellow. He is probably doing the best he can, and a bit of appreciation will help him to do better. It works that way with you, doesn't it? Same here.)

One teacher gave a very good statement of the reason for the Sabbath. God created man. He knew what was best for him. The Sabbath was adapted to man's needs. Another said that he always felt especially drawn toward those who had formerly been Sunday-keepers and who had embraced the Sabbath from conviction. Another showed up the fallacy of the prevalent idea that it doesn't make any difference. Keep Saturday or Sunday or Wednesday. "Keep the Seventh Day if it is convenient. If not, it will be all right. God is an easy mark." There were many short talks that would do credit to any school.

The scholars participated too. Some of them expressed original sentiments. More of them read verses of Scripture bearing on the topic. One of the most touching features of the hour came when the infant class, ranging in age from two to five—it seems to me that Aunt Phoebe said there are about thirty of them when they are all there—stood up, several of them, one after another, and repeated short verses about the Sabbath.

It was an unique and an impressive hour.

Lesson V.—November 3, 1917

DEFEAT THROUGH DRUNKENNESS.—I Kings 20: 1-21

Golden Text.—Let not him that girdeth on his armor boast himself as he that putteth it off. I Kings 20: 11.

DAILY READINGS

Oct. 28—I Kings 20: 1-10. An Arrogant King
Oct. 29—I Kings 20: 11-21. Defeat Through Drunkenness
Oct. 30—Isa. 2: 5-17. Helpless Through Wrongdoing
Oct. 31—Luke 15: 11-16. Curse of Dissipation
Nov. 1—Luke 15: 17-32. Joy of Restoration
Nov. 2—Isa. 5: 11-17, 22-24. Woes upon Excesses
Nov. 3—Ps. 1. The Righteous and the Wicked
(For Lesson Notes, see *Helping Hand*)

Home is the woman's workshop, the man's resting-place, the children's school and the nation's hope.—*The Christian Herald.*

WHAT'S A COLLEGE FOR?

Did your plumber ever botch his job? Did you ever want a man who would go ahead with work and finish it even better than you imagined it could be done? Did you ever know of an inefficient public official? Do you think hordes of cantankerous busybodies or mountains of munitions will save Russia? Do you opine that "anything in trousers" will lead Americans to victory in France?

Everywhere hangs out the flaming sign: "Men Wanted." In a pinch—in war, in peace—nations need men more than speed or power or gold. It is men—and women—deft of finger, nimble of brain, big of heart, disciplined in spirit, that count.

The college is a factory that produces men. It takes good men and makes them better, sleepy men and wakes them up, shiftless men and makes them careful, narrow men and makes them broad, stony men and makes them mellow. The qualities that you admire in your wife, your husband, your neighbor, your pastor, your bosom friend, your hero, it is the business of the college to develop. What think you? Has such an institution no place in a world-at-war that is bestializing men?

Not only is the college a humanizing force; it makes for business and professional efficiency. Listen! Only one out of every 9,000 men with a common school education ever attains distinguished success, and only one out of every 410 with a high school training, while one out of every forty with a college education arrives at a triumphant goal. Again, sixty-six names out of every hundred published in "Who's Who in America" are college-trained men. This is the more noteworthy when you recall that only one out of every hundred goes to college. Or again, it has been estimated that the graduate of a college earns on an average \$35,000 more in his life than his non-college fellow.

But the college advantages more than the man or woman who has attended. Through them it reaches every member of the community. "Practically every time you call a doctor, listen to a preacher, hire a lawyer, read a book or editorial, see a play, you are debtor to some college for the efficiency of the service you receive."

Alfred University has been serving its corner of the universe for more than eighty years. It has trained 12,000 men and

women. You can scarcely go into a community hereabouts without finding an Alfred man or woman who is doing invaluable community service either as teacher, preacher, merchant, club worker or farmer. Alfred's record of service is open to inspection. Get acquainted with it. Alfred is the mother of men.

Alfred's campaign for the \$100,000 improvement fund is not a move to increase a capital that puts fat dividends into the pockets of a favored few. The only dividends Alfred declares are the graduates who leave its halls on commencement day. \$100,000 put with Alfred's present endowment means a half million dollars in endowment at work producing human dividends. Alfred takes dollars and turns them into men.

Stop a moment and think soberly! Has such a man-factory no meaning for you and your part of the world? Is it not producing just the goods that make your life worth living? Does it not deserve your substantial assistance?

A STRIKING CONTRAST

Expended for running expenses	\$ 16,000	\$110,000
Value of land, buildings and equipment	\$100,000	\$420,000
Amount of endowment	\$200,000	\$425,000
Number of buildings	5	15
Number of students	145	440
Number of books in library	10,000	30,000
Number of members of faculty	17	42
Number of graduates	5	78

—Alfred College Bulletin.

If people have a mind to work, there is no limit to what may be accomplished, no matter how small or unpromising the field. —Clara A. Gebhardt.

MARY T. GREENE

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OUR WEEKLY SERMON

REDEEMING THE TIME*

REV. O. U. WHITFORD

Text: *Walk in wisdom toward them that are without, redeeming the time.* Colossians 4: 5.

INTRODUCTION

Paul was imprisoned in Rome, and under the shadow of eternity he writes this epistle to the Colossians as one to whom but little time remains. In other epistles he calmly and logically unfolds the wonderful doctrines of the gospel; but in this and that to the Ephesians, exhortation swiftly follows exhortation, as with one whose work is near its end. Redeem, redeem the time!

In view of the rapid flight of time and the ever nearer approach of eternity, it is well to consider how we may redeem our time. To redeem time is to recover our time from waste, to make up lost time, to improve our time for great and important purposes. Time means more than the ticking of a watch, or the moving of the hands of a dial. It means aims to pursue, opportunities to improve, duties to do, good to perform. It means a character to make for eternity, a lifetime of thoughts, motives, deeds to account for at the judgment bar of God. . . . He that has a soul to save and fit for the skies need not have an idle moment to waste. He that has a heaven to win, has enough to do to occupy all his time. Man has enough time given him to accomplish the purposes which God designs, and God has not given him more than enough. Let us note, first,

HOW TIME IS WASTED

The times in which we live are full of evil. There are many allurements and temptations to lead one away from the proper improvement of time and draw one into sinful indulgences and vain pleasures where time is worse than wasted. Men do not value time as they should. It is money, it means success or failure, bad or good character, heaven or hell. Men must render an account for the waste of time. A woman in the agonies of despair cried out to those who sought to comfort her, "Call

*This sermon was found among the papers of the late Rev. O. U. Whitford.

back time again! If you can call back time again, then there may be hope for me; but time is gone." O the many ways in which men squander and abuse time! He who lounges and loafs away his time in store and grocery, saloons and other places of public resort is wasting his time and life in a most foolish and reprehensible way and sets a miserable example for the young. It is said the mind of man will think, will work. The idle mind is the devil's workshop in which mischief and crime are planned and put into execution.

Time is wasted in foolish and injurious pleasures and amusements which are found in every place. The dance, the card table, the billiard room, the opera, the theatre, the fashionable watering place, the club room, the race course and other resorts of a lower order reeking with immorality and vice entice and entrap men and women. Who can estimate the amount of valuable time that is worse than thrown away in the places of revelry and dissipation

How much time and energy are wasted in pursuit of the glittering bauble of ambition, a prize which but few gain, and which when gained is all a bauble, not worth the time and effort.

Again, how many throw away precious time and even themselves in wild and visionary plans, ever pursuing the phantom of the probable, never grasping the possible and the real; living on the froth of the fancy and losing the milk of the tangible and substantial things of life. . . . Indeed time is under bondage to various sinful habits and inclinations and to natural indolence. Not only the opium eater, the wine bibber, the beer drinker prove this, but the tobacco user must come under the ban of squandering time and wasting his health and physical energies. Not only the card player, the gambler, the theatre goer prove this, but the devotee of fashion, of pleasure, of society, and even so-called art. There is a fearful and, I believe, sinful waste of time and human life in luxurious indulgence,—in dressing, and eating, and drinking; in show vanity, keeping up appearance; in pride, in self-gratification. It is not the sluggard who allows himself a needless amount of sleep who proves man's natural indolence, but the pleasure-seeker and sight-seer who under the plea of recreation spend so many weeks, or months, by the lake side, the sea, or in Europe, or make

annual if not more frequent pilgrimages to noted fashionable resorts. Rest is needed, recreation is good, for the tired brain, the wasted nerves and muscles; but the danger is that we *must* spend so much time that way, until it becomes the gratification of either indolence or indulgence.

Even in so good a practice as reading there is much waste of time; much in *how* we read, but vastly more in *what* we read. The novel-reader who revels in unreal excitement, in sickly sentiments, in unbridled passion, and often in vicious and criminal conduct and suffers the book to suck up his time like a sponge without imparting a single quickening thought, or giving any valuable knowledge does worse than throw away his time. There is many a young man and young lady who is wasting valuable time in this way who will wake to the fact, when too late, that they have empty heads, sickly, sentimental hearts, and false notions of life.

Aside from all these ways of squandering time and others similar which we have not time to mention, let me direct your attention to some of a different character. Time is given us here to save our souls from eternal death and culture them for heaven. We are probationers,—the days, the weeks, the months and years we have are probationary time. If we do not use our time, then, for the object for which it is given us we are wasting it.

The sinner who lives on unrepentant, unsaved, is squandering his time. Time is given him, life prolonged, that he may seek salvation, work it out with fear and trembling, and insure the great reward. Again, every Christian is called to be a co-worker with Christ in the great work of salvation. But how fearfully many waste their time in excuses, in pleading inability, in indifference, in culpable inactivity, who might be joyous and efficient workers in the vineyard of the Lord. How many Christians plead lack of time, too busy to use the means of spiritual growth and the extension of Christ's kingdom, when it is a waste of time not to use these means of grace. No time for the prayer meeting! too busy to go to the Conference meeting, the covenant meeting! too tired to go to meeting on the Sabbath—must rest so as not to lose any time during the six days of work! It is a *waste of time* not to attend to these things, it is a squandering of the most precious

time we have on earth! It is worse than the throwing away of precious time, it is loss of spiritual growth, loss of enjoyment of religion, loss of sanctification; and this neglect of attending to religious duties and church obligations may cause the eternal loss of our children or our neighbors' children.

O that sinners and saints, the unsaved and the saved, might have right conceptions of the object and use of time! Time is made important, momentous and inexpressibly valuable in its relations to eternity. The swiftly flying years or three score years and ten mean nothing only as they are swallowed up in eternity, only as they bring eternity down to us. In time we are to save our souls. In time we are to gain heaven. In time we are to fit ourselves for heaven. God help us, then, not to so waste it that we shall take up the sad lament, The harvest is past, the summer is ended, and my soul is not saved. "Millions of money for an inch of time!" cried Elizabeth, Queen of England, upon her dying bed. Reclining upon a royal couch, with ten thousand dresses in her wardrobe and a kingdom on which the sun never set, at her feet, she, who had wasted more than half a century, would now barter millions for an inch of time that she might redeem it. May none of us take up such a sad lament because of remorse or a precious life wasted.

REDEEMING THE TIME

What is it to redeem the time and how can we do it? To redeem is to purchase back, to set free, as the buying of a captive and setting him free. To redeem time is, as we have before stated, to rescue it from waste; as we recover marshes and fens, restore worn lands, and make them rich meadows and fertile fields. It is to make up lost time by increased diligence. It is to improve our time in noble activities and for great and glorious purposes. How can we redeem the time? We can redeem our time by a square turning about wherein we are wasting it. If in indolence, by going to work, being industrious. If in ignorance and mental inactivity, by studying, diligently reading valuable books, gaining useful knowledge and power. If in bad and vicious habits by immediately abandoning them, and pursuing habits of purity, health, and virtue. If in vain, foolish, destructive pleasures and amusements, by forsaking

them and living a life of soberness and industry. If in a life of fashionable folly and vain show, by changing to a life of simplicity and true endeavor. If we have been squandering time in visionary schemes, chimerical plans, in dreaming, we can redeem it by being practical, earnest and using common sense. They indeed redeem their time who employ it in an honest livelihood, in prosecuting legitimate enterprise, in producing something needful and good, in striving to be useful, upright and respected citizens, in striving to make the world better and happier by their living in it.

But there is a redeeming of time higher than all this. Are you without hope in Christ? Are you still in your sins, unpardoned and unreconciled with God? Let me beseech you to begin now to redeem your time by seeking Jesus who only can save you and who is anxious to save you. Waste no more time in sin and disobedience, hardening your heart, benumbing your conscience, wandering farther and farther from God and heaven. By believing in Jesus, in loving Jesus, in faithfully following Jesus you will make the years a success, life a glorious triumph, and the future all radiant with realized hopes.

How can Christians redeem their time? By being more prayerful, more watchful, more active, more useful. By reading the Word of God more; by more frequent communion with Jesus; by a more loving, kind and charitable spirit toward all; by being filled with the quickening and sanctifying power of the Holy Spirit. By a deeper sense of personal responsibility and a more faithful discharge of every Christian duty. Our text says, "Walk in wisdom toward them that are without." We should ever so conduct ourselves before those who are not Christians as to give no occasion for them to reproach the religion we profess. Men of the world judge of religion not from the *profession*, but from the *life* of its friends; not from the Bible, not from preaching, but from what they see in the daily walk and conversation of the members of the church. Hence exemplary Christian living is a most important and successful way to redeem any lost time we have made in religion.

We are not to redeem the time by picking up a few minutes here and there out of our

varied employments and enjoyments, but by bringing the whole life under the law of consecration, by systematizing its activities as related to our immortal life. Only by concentration of purpose shall we gain the much desired object. Our memory at the end will recall as our best hours those in which we have come nearest to Christ in temper and spirit and have been most filled with his power. . . .

A life permeated with the idea of usefulness to others, with the love of doing good, will give vigor to thought, buoyancy to effort, persistency of purpose, a helping hand, an elastic step and a ready speech; and time will be filled with noble endeavors and holy deeds. A life thus devoted to a high aim and effort has a new flavor to its possessor, and time will not hang heavy and pass unimproved. A life thus consecrated will redeem the time from the waste of fear, of anxiety, of those fretful and moaning repinings which drain life of joy and fruitfulness. Begin then now to do the work of redeeming time, day by day persistently, as men build out the pier and fill the sea inch by inch, or change the swamps and fens to solid earth. This work of redemption will grow easier and easier, more enjoyable and fruitful, until this purposeful and resolute life is greatly preferred to the old life of inaction or wasted energies. Then the spirit and life-purpose of Christ will have become our own; our hours linked in a service of love.

What shall we say to you who are just starting in life with the freshness and enthusiasm of youth? It is a timely word and exhortation of the apostle to you to heed the message, *redeem, redeem* the time! Turn about from all wrong paths, enter right ones; forsake all bad habits, abandon all doubtful principles; give up all luxurious indulgences, flee from evil companions; cease from all waste of time either in indolence or misuse, and begin now to improve it in view of eternity to which the flying years are bearing you. Give your heart to Jesus. Let him be the life, light, inspiration, and pattern of your life; then your years whether few or many will never be wasted, life will be a glorious victory, and the crown of eternal life shall be your reward when time shall be no more, when the swift moving years are swallowed up in eternity. Amen.

MARRIAGES

CLARKE-CLARKE.—At the Seventh Day Baptist parsonage, Alfred Station, N. Y., September 22, 1917, by Rev. I. S. Goff, Alua H. Clarke and Eleanor P. Clarke, both of Alfred Station, N. Y.

VARS-BROWN.—At the home of the bride, in Alfred Station, September 28, 1917, by Rev. I. S. Goff, Charles Wellington Vars, of Alfred, N. Y., and Dora May Brown.

BURDICK-COON.—At the residence of the bride's parents, Mr. and Mrs. George W. Coon, Milton Junction, Wis., October 2, 1917, by the Rev. L. C. Randolph, D. D., of Milton, Wis., Mr. Fred C. Burdick, of Chicago, Ill., and Miss Nina M. Coon, of Milton Junction, Wis.

DEATHS

GRIDLEY.—Melvin J. Gridley, son of Giles and Sylvana Lanphere Gridley, was born in the town of Andover, September 27, 1865, and died at his home in Alfred Station in the early morning of September 26, aged 52 years.

He was the second of a family of two children. On September 5, 1885, he was united in marriage to Anna H. Peters, of Candor, N. Y., and to this union two children were born,—Charles L. Gridley, who lives at the old home, and Mrs. Rex Lewis, of Albany, N. Y.

Mr. Gridley's death was easy and peaceful, a quiet passing away. He was a man of cheerful and pleasant disposition, always looking on the bright side of life. He was in poor health for a number of years, and for the past two years had been totally blind. He bore his afflictions with great fortitude, never murmuring nor complaining. He was tenderly cared for during his illness by his wife and children. He leaves to mourn their loss, his wife, two children, three grandchildren, one brother, Loren L. Gridley, of Knoxville, Tenn., with many other friends and relatives.

Funeral was conducted from his home in Alfred Station at 2 o'clock in the afternoon, Sunday, September 30. Burial was made in the Burdick Cemetery. I. S. G.

SPALL.—Laura Learned Spall was born in Malone, Franklin County, N. Y., August 10, 1843, and passed away at Berlin, Wis., September 29, 1917, having passed her seventy-fourth birthday.

Sister Spall was married to Charles Spall in the year 1886. She was a member of the Berlin Seventh Day Baptist Church, and is very highly spoken of by the people of that place. "They shall walk with him in white; for they are worthy."

THE SABBATH RECORDER

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

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription
Per year \$2.00
Per copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

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SMITH.—Emily Burdick Smith was born at Cuyler, N. Y., October 30, 1841, and passed from this life at her home in DeRuyter, N. Y., October 5, 1917.

In early life she gave her heart to Christ and united with the church. On January 21, 1860, she was united in marriage to Willis Smith. To them one son was born, Ray B. Smith, of Syracuse.

Sister Smith lived a quiet, unselfish life. It is said, "She never turned any one from her door unhelped." She was true and faithful as a wife, kind and loving as a mother. She was faithful to the church and faithful as a friend and neighbor.

Brief services were held at the home in DeRuyter on Sunday afternoon, October 7, conducted by Pastor Hurley.

J. H. H.

GARRIGUS.—Kenneth LeRoy Garrigus, infant son of Joseph and Moleta McWilliam Garrigus, was born in Milton, Wis., July 9, 1916, and died at Stoughton, Wis., October 11, 1917.

Funeral services were conducted by Pastor L. C. Randolph, Sabbath afternoon, October 13, at the home of the child's grandparents, Mr. and Mrs. D. P. McWilliam, Milton. "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. 103: 13).

L. C. R.

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