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NOVEMBER 10th, 1917

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THE SABBATH RECORDER

18 Madison Avenue

Plainfield, N. J.

The Sabbath Recorder

Young men [in the church] need a virile type of thinking, an upright, downright mode of address, a power to strip off the husk and get at the kernel, and a practical type of religion which insists on going about to do good. They need above all to learn by doing, to be set at work for the kingdom of God. We shall hold them, not by what we do for them, but by what we enable them to do. They covet above all else a sphere of action, a chance to do things that seem worth while. If they do not go to church, it is not always because of antipathy to Christian faith, but frequently because they believe nothing very important is being done there. They will not attend church simply to pay compliments to religion. They will not be allured by effusive greetings in the vestibule, or disguised opera in the choir, or processions and vestments and genuflections. They will be allured and held and educated by an opportunity to engage in great Christian enterprise under wise and effective leadership.—President W. H. P. Faunce.

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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. 19

PLAINFIELD, N. J., NOVEMBER 5, 1917

WHOLE NO. 3,792

"Much Interested" In little less than a week after this paper is out, the special meeting called by the Tract Board to consider problems in regard to the new publishing house and denominational headquarters will be held at Plainfield, the home of the board. We told you all about it in the RECORDER of October 22. Don't forget the date, November 11, all day. We hope our churches will be interested enough to send representatives for counsel upon so important a matter.

One friend writes: "I am much interested in the plans and needs for a new denominational building of our own. Your last editorials on the subject touched my heart deeply. How I wish it were in my power to send a large check toward that purpose. God grant that the great need for such a building may open the way for one to be built very soon."

Salem Church Stirred For the Sabbath Recorder

Mention was made in the RECORDER, October 15, p. 484, of the movement in the church at Salem, W. Va., to place the SABBATH RECORDER in all the homes connected with that church. We have just received a copy of the resolutions passed at the annual meeting with the request for two hundred copies to be printed for use by the pastor in making the canvass. These resolutions appear on another page of this RECORDER. Pastor Bond of Salem expresses the hope that other churches may be interested in the resolutions; we hope that some similar action may be taken by other churches.

It does seem as though much could be gained by a united and general effort by each church in behalf of its denominational paper. Have you heard of any special movement of this kind in the churches? What evidences have you that the churches, as such, are specially anxious to extend the subscription list of the SABBATH RECORDER? Don't you believe that some such effort as that being made in Salem would bring good returns for our cause if faith-

fully put forth in your own church? Why not make one thorough trial in which the church shall help place the paper in homes where the family is unable to pay the subscription price?

An Appeal Forgotten One pastor expresses the fear that his appeal in his church in behalf of the SABBATH RECORDER has been largely forgotten and thinks his work will have to be done over again. Why is it that churches are so indifferent to the interests that pertain to their own well-being? Appeals upon matters of utmost importance seem to fall upon deaf ears, and that, too, where churches are dwindling and slowly dying from want of interest in the things that would minister to their growth and strength. We pity pastors whose hearts are moved to lead their people in ways of denominational loyalty, only to find their messages unheeded and the causes needing help left to suffer. What can be done to awaken a spirit of denominational loyalty among the indifferent ones?

Good Response to Liberty Bond Offer

Two weeks ago the Tract Board sent out the announcement that any one wishing to become a life member of the American Sabbath Tract Society could do so by paying \$25 to be invested by the board in a Liberty bond as a part of its permanent fund. Up to the time of closing the bond sale, Treasurer Hubbard had received \$700 for this purpose. The response was prompt and hearty and the board is happily surprised at the result.

Probably several others may have desired to become life members in this way, had there been time, as it helps increase the society's permanent fund and at the same time enables one to do his "bit" for the government. It gave opportunity for some to aid the Liberty bond loan who did not feel able to take a \$50 bond, which is the lowest denomination offered by Uncle Sam. To any such we would say that there will

undoubtedly be another call for bonds, and the board will then extend the same offer to any wishing to accept it.

Sabbath Services In Philadelphia During the General Conference at Plainfield the attention of Pastor Skaggs and a few others was called to a little group of Sabbath-keepers living in and around the cities of Philadelphia and Camden, who were trying to meet on Sabbath days for worship and Bible study. The desire was expressed for preaching services, if Brother Skaggs and other Seventh Day Baptist preachers could visit them weekly and render such assistance. This little band hires a small but very attractive hall at 1626 Arch Street, Philadelphia, and pays the expenses of those who come to them from Plainfield to preach the gospel. Brother Skaggs made the first visit and found twenty-one hearers there to welcome him. He has helped them two Sabbaths, and Secretary Edwin Shaw and the editor of the SABBATH RECORDER have taken charge one Sabbath each. The meetings for the first month have been very interesting, and the little band seems anxious to see the work go forward. Just what the outcome may be no one can certainly predict, but we trust that the Lord may lead and that some, at least, may be helped in their Christian life.

Any of our people or Sabbath-keepers with no church connection who may be in Philadelphia over the Sabbath will find a welcome to this meeting at 2.30 p. m., at 1626 Arch Street.

Rev. Samuel H. Davis Not Eligible for Office of Chaplain Our friend, Rev. Samuel H. Davis, of Westerly, R. I., a member of the Legislature of that State, when he learned of the effort to increase the number of chaplains in the army made application for a position as chaplain, expressing the hope that he might be assigned to a division soon to sail for France.

In view of the fact that he is above forty years of age, his application was rejected. This came to him as a great disappointment. His heart was in the matter and we feel, with many others, that Brother Davis possesses qualities that peculiarly fit him for the service he desires to enter.

Why should an active, robust minister, only a little above forty, be considered as too old to minister as army chaplain? Many will ask this question. Yet, after all, is it not in keeping with the spirit of these times as manifested in the churches that reject candidates for pastoral service as soon as their hairs begin to be sprinkled with gray? We recently read of one minister who, as a candidate, delighted the people of a certain church and seemed in a fair way to receive the call; but when he told the committee he was nearly fifty, the reply came, "That settles it; the church has decided that its pastor must not be over forty-six."

Women Delighted With the President's Indorsement After years of strenuous effort on the part of American women to secure recognition at the ballot box as citizens in a republic claiming democracy as its fundamental principle, the women of the rapidly growing suffrage movement have secured the timely indorsement of the President of the United States.

The cause for which the world is now fighting is democracy, and we do not see how the President, who is bearing the great burden of responsibility in this war for freedom, could consistently take any other ground than that taken in his address in Washington before the representatives of the State of New York who went to confer with him regarding the vote on suffrage to be taken in that State on November 6.

It is being shown in these days that the cause of woman is the cause of democracy, and evidently the nation is coming to appreciate the valuable services of women in the war. They have shown an efficiency, and manifested an ability to do things which can but call forth the admiration of every patriotic soul. The war has pushed their cause into the foreground, giving it an importance that can not be ignored.

It will not do for the country, in the midst of this mighty struggle for democracy abroad, to deny the *real spirit* of democracy in our own land.

All honor to the President for his position in this matter! We are glad indeed to see how extensively the great newspapers of the land are indorsing his words spoken at the White House, some of which we give here:

It is time for the people of the States of this country to show the world in what practical sense they have learned the lessons of democracy—that they are fighting for democracy because they believe in it, and that there is no application of democracy which they do not believe in.

Of the war and its relation to this question the President said:

It is a struggle which goes deeper and touches more of the foundations of the organized life of men than any struggle that has ever taken place before; and no settlement of the questions that lie on the surface can satisfy a situation which requires that the questions which lie underneath and at the foundation should also be settled, and settled right. I am free to say that I think the question of woman suffrage is one of those questions which lie at the foundation.

Of the more than a million women who now petition the Empire State for political equality at the polls—a petition which we believe will be granted—the *New York Tribune*, in an editorial says:

Those many women who today demand the right to be heard at the polls are the true descendants of those Americans who fought at Lexington, at Bunker Hill, that government of the people might be born on this continent. They stand in a great succession. By steady gains the men have won their way to full manhood suffrage. The cause of womanhood suffrage can not be long postponed.

Our Warfare Is Easy The methods being established in this war are different in many respects from those of any other war since the world began. The war affects so many nations, it could hardly be otherwise. Who ever heard so much in any previous war about gaining the victory by saving food? And yet it is becoming more and more apparent that the hope of our allies depends largely upon this one method of warfare in America.

Think of a training school in the nation's capital conducted by a Federal official appointed for the express purpose of teaching Americans how to win the war by saving foodstuffs. Recently one hundred and twenty-five men, mostly ministers, were in attendance there as pupils, learners themselves, that they might be able to teach other people how to eat without waste. One million crusaders are called for, to aid the food conservation movement, and officials say that bloody battles in Europe can only be won by bloodless battles here. Indeed, the duties we are called upon to perform

are hardly worthy to be regarded as battles, and I fear that we are not yet awake to the strenuous days we must face and the real battles Americans must fight if they are to win the war. Our warfare, as yet, is so easy we can hardly realize the terribleness of the strife as experienced by our brothers and sisters beyond the Atlantic.

While one teacher in the school mentioned above was lecturing, some one asked, "Why eat corn meal and send wheat abroad—is not corn as good for them as for us?" Whereupon the teacher turned to the critic with this reply: "Don't lay another featherweight of burden on the women of France, and pray God to spare our women from ever going through what they are suffering with unexampled heroism."

Yes, our part in this war is so easy that any one who complains about the little we are asked to do should hide his face in shame.

Exaggerated Stories About Army Camps We have felt distressed over the stories in circulation regarding immoral conditions around army camps and were glad when we learned of the pains taken by government authorities to correct the evils. In view of these unfavorable reports the presbytery of Chicago appointed a competent committee, composed partly of old soldiers who knew where to look for evil things in camp life if any existed, whose duty it was to make careful investigation as to present conditions in cantonments near that city.

According to the *Continent*, these men soon found things so much better than they had expected that they began to investigate further, hoping to locate the source of the terrible stories. Some were sheer fabrications wholly unauthorized; several were traced to enemy sources, probably started to discredit our army and to discourage enlistment or to help on exemption claims. This committee reported that moral conditions in the camps were better than in the average community throughout the country.

Splendid Work Of the Y. M. C. A. No one can hear of the excellent work of the Young Men's Christian Association in army camps and at the battle front without being filled with admiration. This association is voicing the appeal of the churches in America so well that many

cantonments are safer places for soldier boys than their own home towns have been. Recently, in Camp Dix, N. J., an officer who had never favored churches and who had in his home town ignored religion, frankly said to one who was visiting the camp, "I don't know what we could do if it were not for the Young Men's Christian Association." There are nine or ten association buildings costing some \$4,000 each in this one camp. Everything is being done to surround the boys with good influences, to provide pure reading matter, innocent games and pleasant rest rooms. Most of the letters received from camp are written on Y. M. C. A. paper.

In view of the good work being done, it looks now as though the Young Men's Christian Association would be the most popular institution in America, perhaps in the whole world, when this war is over.

Red Cross Canteens Every Red Cross Bulletin brings some new revelation of the wonderful works of mercy in operation under the management of that society. We have heard so much of the army canteen that the very word tends to arouse unpleasant feelings, but one needs only a glance at the Red Cross canteen with its work of mercy to forget all these.

The American Red Cross has recently established canteen stations in France along the routs to be traveled by our soldiers as they go to and from the trenches on the firing line. These stations are also placed behind the lines of battle, where soldiers, trench-worn and travel-stained, can be given hot meals, and a comfortable place for eating and resting. All along railroad lines where soldiers have to wait for trains, these canteens are being placed, and although the first ones were established only one month ago, an average of two thousand men daily have been served with hot wholesome meals. Arrangements for announcing the time of departure of trains have been made, so that tired soldiers having to wait may go to sleep free from fear of being left and so secure much-needed rest. Women between thirty and fifty years of age, who have shown ability in Red Cross service, are selected for this work.

The canteens are equipped with shower baths, laundries, and mending and disinfecting rooms to prevent the carrying of disease

germs from the trenches. Various games and attractions by which the minds of the men may be diverted from the distressing horrors of trench life are also provided. Two or three large detachments of American women have already crossed the Atlantic for this good work. Only those who are strong and willing to endure hardships and make great sacrifices are accepted in this service, and there seems to be no lack of such consecrated women who are ready to go.

Four Excellent Characteristics Those who were best acquainted with the late Christian Theophilus

Lucky sometimes spoke of him as a modern Paul, so zealous was he in his mission work for Israel and so true to his calling. Four statements in the article in this RECORDER on Brother Lucky impress one as belonging to the description of a truly great man and a sincere follower of Jesus. Read them as we quote them here, and see if they do not express the humility and unselfishness that we love to think is still, as in apostolic times, the groundwork of the life in Christ.

Patient to the point of long-suffering, he was utterly free from the censorious spirit which dominates some peculiar people.

Though careful to limit himself, and hold a rein upon his own actions, he never sought to bring pressure to bear upon others either by personal or political means.

His temperament was one that was satisfied with small things, as men judge. Hence, though he was never free from care, he had a life apart from carefulness, or carking anxiety.

His sense of home was realized in the fellowship of sincere disciples of Christ. His life was, indeed, a restless one; yet he enjoyed a deep and abiding tranquillity in the great Rest-giver.

INTO THE MOUNT

Into the mount I went one day,

Lord Jesus in my heart.

And the little birds sang in praise of him,

The sunshine gladdened its rays for him,

The proud trees bowed in amaze of him,

As into the mount I went, apart

From the toiling, moiling, sin-soiled throng,

Lord Jesus in my heart!

Down from the mount I came that day,

Lord Jesus in my heart.

And those who had seemed so drear to me

Stood forth transfigured and dear to me,

And I longed to gather them near to me

As down from the mount I came, aflame

With a Christ-born love for all sons of shame,

Lord Jesus in my heart!

—William Norris Burr.

A DISTINGUISHED HEBREW CHRISTIAN: THE LATE REV. C. T. LUCKY

[The following interesting article under the above caption, appears in the current (September) issue of *Immanuel's Witness*, The Quarterly Record of The Barbican Mission to the Jews, published in London. The article is from the pens, jointly of the Rev. C. T. Lipshytz, the editor of *Immanuel's Witness*, and of Dr. J. W. Thirtle, a friend of Brother Lucky, and known to the readers of the SABBATH RECORDER as the author of several books of interest to the devout student of the Bible. I am sure that the article will be read with special interest by all of Mr. Lucky's many friends.—CORLISS F. RANDOLPH.]

It is with deep sorrow that we record the departure from this life of a Continental Hebrew Christian, whom it was for thirty years our privilege and joy to know as a dear friend and fellow-witness for Christ. A Jew of learning and distinction, he found it not a little difficult to keep rank with other workers; but as a Christian he was above reproach, and as a fellow-believer at once candid in the expression of his own opinions, and graciously tolerant of the views of such as could not always agree with him.

In the following of Christ there was no more sincere disciple than Christian Theophilus Lucky; and among those who observed with keen sympathy such movements in Israel as indicated a change of mind toward our Lord and Master, no one maintained a more intelligent attitude, and supported the same by a deeper prayerfulness of spirit, than the man of whom we write, whose daily cry was that in his goodness God "would arise and have mercy upon Zion."

During recent months many magazines—English, American, and Continental—have contained articles in memory of our departed friend; and in what we now write we follow the biographical outline given in a Swiss paper devoted to the cause of Jewish evangelization—*Freund Israels*. At the same time, we embody in the record, even as we are pleased to add thereto, our own impressions of one whom we knew with a deep and sacred intimacy, having frequently traveled with him abroad, and on various occasions entertained him in our London home. Year after year in our Mission Tour in Central and Southeastern Europe, we have been refreshed by the fellowship of this good man, and helped by his Christian co-operation. Many a time, in the pages

of *Immanuel's Witness*, we have called attention to his life and ministry—so special and particular in many ways, for, while a whole-hearted follower of Christ, he showed to the end and undying zeal for the distinctive customs of the Jewish nation.

Lucky was a lonely man in more senses than one. Peculiar in thought and action; singularly free from ambition or self-assertion; yet sought after by scholars and esteemed by all who knew him. In him we mourn the loss of a brother beloved. Patient to the point of long-suffering, he was utterly free from the censorious spirit which dominates some peculiar people. His heart was the heart of a Jew finding delight in the worship of God; his life was the life of a Christian, warmed and sustained by devotion to Christ.

BIOGRAPHICAL OUTLINE

At the end of last year we received an obituary notice on deep black-edged paper, in the following singular terms:

PEACE UPON ISRAEL!

After a restless life there passed away, on the eve of the Sabbath, November 25, 1916, our beloved teacher and friend, the Hebrew author, Rabbi Chayim Jedidiah (Christian Theophilus) Pollak *alias* Lucky. He was a member of the old Apostolic-Messianic community of Jerusalem, zealous for the patriarchal Law and witness for Jesus to Israel.

"A REST REMAINETH FOR THE PEOPLE OF GOD!"

The notice had been issued by men who loved and honored Lucky during a long course of years. After prolonged weakness, and some weeks of painful suffering, their friend had died in the Eben-Ezer Hospital, Steglitz, Berlin; and the Swiss paper to which we have referred declared that thus "there passed out of the ranks of the Hebrew Christians the most wonderful, and at the same time peculiar, personality which our era has produced." This remarkable man seemed to belong to two worlds of thought and sympathy; he was at home among Jews as well as Christians, loving the Synagogue for its Jewish atmosphere, and the Evangelical Church for its Christian light and liberty.

Lucky was born of Jewish parents, in the year 1854, in Tzsmienica, in Stanislaw, Galicia. He had a pious mother, to whom he was passionately attached. Some of his relatives were learned men. He was brought up in the strict orthodox fashion

which prevails among Galician Jews. Possessing exceptional mental capacity, he acquired a knowledge of modern sciences, as well as Hebrew and Talmudic learning; and while still young he left his native country to continue his studies in Germany. He was a student in the Grammar School and University of Berlin, and passed to the Seminary for Rabbis, applying himself throughout with great diligence and conscientiousness.

CONFESSION OF CHRIST

It was at Berlin that Lucky first came into contact with the New Testament. A friend of his undertook to write a treatise on the comparative value of the New Testament and the teaching of the famous Rabbi Hillel, who flourished contemporaneously with Christ; and when endeavoring to prove Hillel's superiority, the man was attracted by the greatness of Jesus of Nazareth, and convinced that in him alone could salvation be found for Israel. He still maintained a skeptical attitude toward the Christian Church, but joined it later. The same holds true in the case of Lucky himself; who, during long years afterwards was widely known as a servant of Christ, and a friend of servants of Christ, though deploring that, in a large degree, the Church had fallen short of the divine ideal, and a realization of the perfect Will of its Lord.

With the idea of establishing an independent Hebrew Christian community on what he held to be apostolic lines, Lucky returned to Galicia and Bukovina—regions which of late have been grievously ravaged by war. There he acted for a while as tutor in the homes of wealthy Jews, at the same time making quiet propaganda for his new ideas. He met with little or no encouragement, however. As a fact, he came to be regarded as a dangerous sectary, both by the modern (or Reformed) Jews, and the strict (or Orthodox) Jews. As, moreover, he had imbibed definite opinions on the subject of apostolic poverty and the privilege of believers to live in common, he was looked upon as an Anarchist by the political authorities. Yet no thought of aggression had entered his mind; though careful to limit himself, and hold a rein upon his own actions, he never sought to bring pressure to bear upon others either by personal or political means. Nevertheless, being sadly misunderstood, he felt him-

self a lonely man, and in due course emigrated to the United States, in the hope of breathing a more liberal air.

Arrived across the Atlantic, he earned his living as an ordinary laborer while making acquaintances among Evangelical Christians, in the hope of finding some who might in measure sympathize with his ideals. After a time he became associated with one of the smaller Christian communities of America, known as Seventh Day Baptists, and found in one of the leaders of that body, Rev. Dr. Daland (for many years past president of Milton College, Wisconsin) a true friend and helper. He speedily mastered the English language; and having completed a course of theological study, he was ordained to the gospel ministry. Together with Dr. Daland, he edited a magazine in English, entitled *The Peculiar People*, in which he expounded his thoughts and expectations to Jews and Christians alike. It was his satisfaction to find many followers among Jews; but—and here he was by no means alone—he had to experience many and grievous disappointments.

THE CHRISTIAN ZIONIST MOVEMENT

Toward the end of the year 1880 several men appeared in Eastern Europe with views very similar to those held by Lucky. These men, for the most part answering to the description of Christian Zionists, included the old and much-esteemed Jechiel Lichtenstein, a Russian Jew, who was afterwards tutor in the Missionary College in Leipzig, and the well-known Joseph Rabinovitch, of Kischineff. These men proclaimed among the Jews that eternal salvation could only be found in the Lord Jesus Christ. The movement with which they were identified was heartily supported by the noble and eminent Professor Franz Delitzsch, of Leipzig, who induced Lucky, after a residence of ten years in America, to return to Europe, in order to resume gospel work among his brethren in Galicia.

Lucky, who was a great Hebrew scholar, had also edited a paper in the ancient tongue, called *Eduth le-Yisrael* ("A Witness for Israel"), which made a deep impression in a wide circle. For a time, after returning to his native country, in response to the invitation of Dr. Delitzsch, he continued to publish this magazine from his home in Stanislaw. Acting on his reports,

moreover, the Franz-Delitzsch Missionary College (afterwards known as the Institutum Judaicum Delitschianum) sent out young theologians to join in work among the Evangelicals, and to interest themselves in the Jewish people. First, Pastor August Wiegand, the later Dr. Zöckler, both of them pupils of Delitzsch, were sent to Galicia. These men soon learned to love Lucky, and they held him in high honor till his life's end.

On the death of Lucky these two friends voiced the feelings of many in acknowledging a deep debt of gratitude to the departed one. They said:

His exposition of the wonderful Jewish literature and Hebrew language—his knowledge of the Polish and Ruthenian land and people—were very valuable to us. Lucky took great interest in the Evangelical community, in spite of his peculiar views. He was a regular attendant at our Bible Readings, and occasionally spoke at such meetings. When the Evangelical Candidates' Home, "Paulinum," was opened in Stanislaw, in 1908, he took up residence there. Although not a paid agent, he rejoiced to read the Old Testament with the students, and to instruct them in Jewish literature. Lucky possessed many weaknesses and peculiarities, which are easily excused considering his life-history. We learned to love and admire him, although we could not understand him in some things.

Lucky's Jewish co-religionists could not appreciate him—that is hardly surprising. Why, they reasoned, should such a learned man not occupy a better position, when he could easily have become a great teacher or professor? As a fact, he refused such positions, determined that no one should ever be able to say that he had become a Christian in order to better his temporal prospects. All the time, however, eminent teachers and professors rejoiced in his friendship, and freely availed themselves of his help. His temperament was one that was satisfied with small things, as men judge. Hence, though he was never free from care, he had a life apart from carefulness, or carking anxiety.

THE END

When the Great War broke out, Lucky was on his way to America, but found himself compelled to remain in Holland. During 1915 we had him for several weeks as our guest in London. Not being able to go to America, he was consumed with a desire to return to Galicia, the war notwithstanding. This desire could not be realized. Where, we may ask, is his home today, and

his valuable library? Stanislaw has been in the thick of the War-zone for full three years. At length, to disappointment was added serious sickness, and an abdominal trouble reduced his strength and vigor. In these distressing circumstances, friends in Austria and Germany insisted upon providing for his comfort, and they had him conveyed from Rotterdam to Berlin, as already intimated. The sufferer was admitted into Eben-Ezer Hospital in Steglitz, and there he passed to his rest on the date already named. To the surprise of many he was buried in the Jewish Cemetery. Explanation is not difficult. Though he was a Christian, convinced and confessed, he had retained the respect of the Jewish people. Yet a Christian service was held before the remains were conveyed from Steglitz to Plau, where they were interred, waiting a glorious resurrection.

Though having many friends, Lucky had in reality few earthly ties. He impressed all observers as a man without a home. As a fact, his sense of home was realized in the fellowship of sincere disciples of Christ. His life was, indeed, a restless one; yet he enjoyed a deep and abiding tranquility in the great Rest-giver. Since his death, as we have rejoiced to observe, many who looked askance at him in his lifetime have sounded his high praise in terms of love, appreciation, and honor. Yet, we are sure, he would be the first to discourage anything in the nature of flattery, and would say: "Not unto us, O Lord, not unto us, but unto Thy Name give glory."

REV. EDGAR D. VAN HORN INSTALLED PASTOR AT MILTON JUNCTION, WIS.

The first Sabbath of October was a day to which the Milton Junction Church had looked forward with prayerful anticipation. Since the last of June when Henry N. Jordan left the pastorate to go to Battle Creek this church had been without a pastor, and October fifth the new pastor, Edgar D. Van Horn, made his first appearance in their pulpit.

Appropriate installation services had been planned and were carried out, a large audience present testifying to the interest felt in the occasion. The services were in charge of President W. C. Daland of Milton College, who has in the past so frequently served the church in the absence of the

pastor that he seems almost to belong to them.

The welcome for the church was extended by Allen B. West, who began his remarks by reference to the class of three which graduated from our theological seminary in 1903. These three young men represented our three schools, Ahva J. C. Bond coming from Salem, Henry N. Jordan from Alfred, and Edgar D. Van Horn from Milton. In 1908 the Milton Junction Church called Ahva J. C. Bond to be its pastor. When he went to another field the church called his classmate, Henry N. Jordan, and when he in turn left them for other work the church called the remaining



REV. EDGAR D. VAN HORN

member of the class, Edgar Van Horn, to its service. The church had learned to know and love the representatives of this class and therefore extended a most hearty welcome to this third and last member of the class of 1903.

Among other things to which Mr. West welcomed the new pastor he mentioned the salary which, he said, the church would gladly make more ample, if possible, but he reminded him that in accepting this salary the pastor had opportunity to show himself a financier of the highest type and if successful in making both ends meet would be an inspiration to others to give more liberally to the great causes now demanding so much,

Mr. West reminded Mr. Van Horn that the church expected him to be not only a preacher of the word, a wise counselor and friend, but an expert Endeavorer and a live wire in the Sabbath school.

As to what they hoped from him as a preacher and pastor he brought to his mind words from the address of the Rev. A. J. C. Bond at the recent Conference, defining the duties of the pastor, and commended him to the advice therein contained that he might so lead that the young people would be trained to walk in the paths of righteousness, that the middle-aged might bear wisely and cheerfully the burdens of the church and that the old people be kept from discouragement; that altogether the church might do its work in the community and in the world at large.

Rev. Wilfred D. Hamilton, pastor of the Methodist Episcopal church, extended a welcome in behalf of his church and the other Christian people of the community. He referred to the fact that in pioneer times in the new communities there was often keen rivalry among the pastors of the different denominations. He, however, having had the pleasant relations with Mr. Van Horn's predecessor, expressed his confidence that these same relations would exist between Mr. Van Horn and himself, and he welcomed him most heartily to his service for the Christian life of the community which they would serve together.

Mr. Hamilton was followed by Dr. Lester C. Randolph, pastor of the church at Milton.

Pastor Randolph spoke in his characteristic way of the pleasant relations and friendship which had existed between himself and Pastor Van Horn since that summer of '92 when the "Morgan Park Boys" conducted their evangelistic campaign in the city of Marion, Iowa. It was during this campaign that Pastor Van Horn, then a boy, made his resolve to lead the Christian life and prepare for the Christian ministry. In speaking of the "find" Pastor Randolph said, "I found him not in the church, nor in school, but in the barnyard. And from that day to this our friendship has been a ripening one with intimate relations in the Christian ministry."

In speaking of his college days it was remarked that "Edgar and Harriet" were not in the same classes but in "a class all by

themselves." And now that they had returned to a pastorate contiguous to and so closely associated with his own, it was a pleasure to welcome them in behalf of the sister church of Milton, where there were so many of those loyal friends of bygone days.

Dr. Daland in his message referred to the

duties but in renewing the friendships of the happy days in Milton College.

President Daland then spoke of the chief quality of the Christian ministry as humility, the exemplification of the mind which was in Christ Jesus, who "made himself of no reputation, and took upon himself the form of a servant, and was made in the



SEVENTH DAY BAPTIST CHURCH, MILTON JUNCTION, WIS.

fact that as a young man in college, Pastor Van Horn was a member of the first graduating class in his present administration and that his wife, who was then Miss Harriet Brown, studying music in Milton, was a guest in his home. It was therefore a pleasant task to welcome them to their new pastorate where he wished them much joy not only in the pursuance of their pastoral

likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." President Daland referred to the words of our Savior to his disciples in which he said, "I am among you as he that serveth"; also when he said, "The Son of man came not to be ministered unto, but to minister." "It is significant," said Presi-

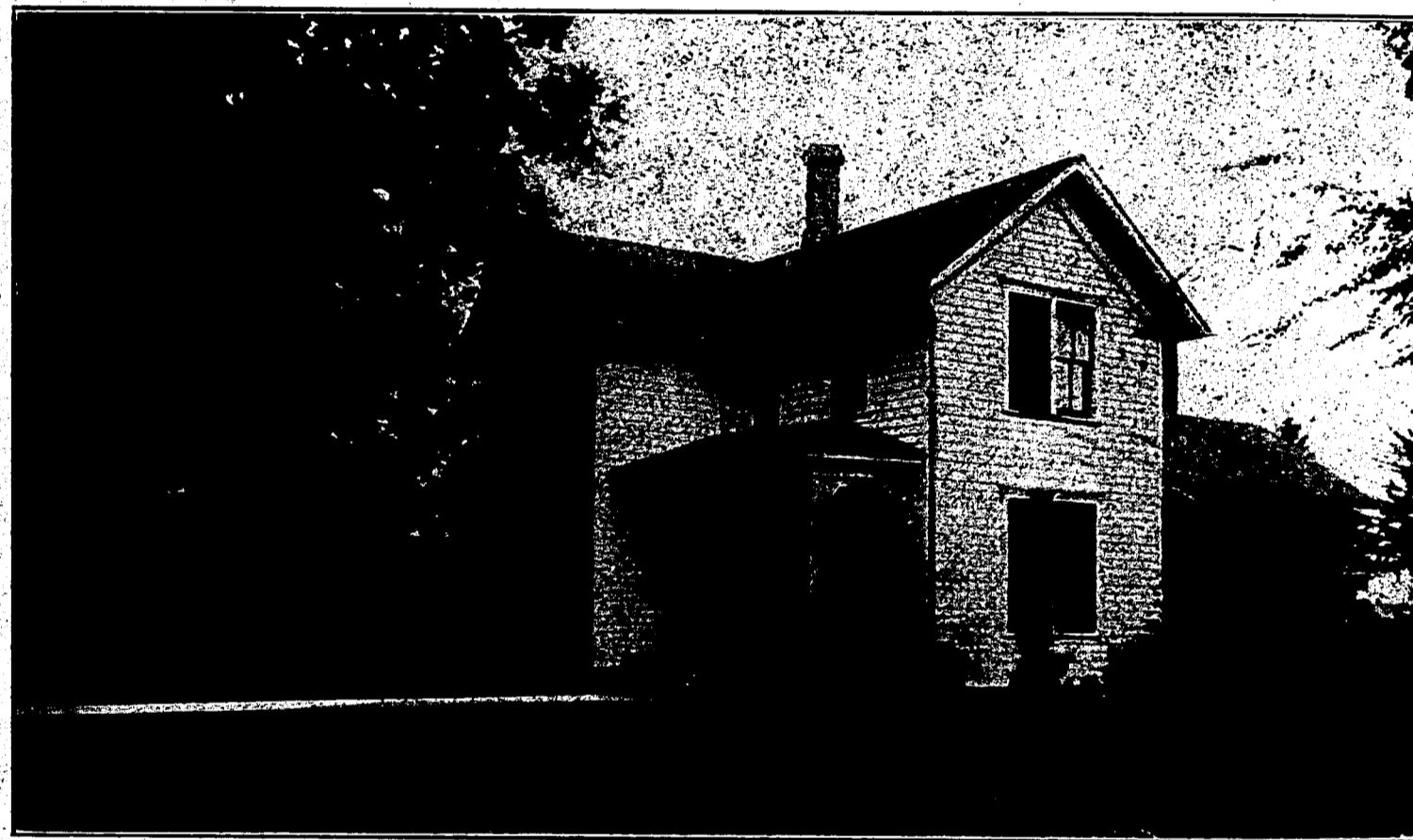
dent Daland, "that the designation most commonly used of a public servant of God is that he is a 'minister' of the gospel. Thus constantly the duty and ideal of service is kept before our minds. This service is called in the New Testament the 'ministry of the word.' The Christian minister must be devoted to the study and exposition of the holy Scriptures. Such service makes him most truly a follower of his Master and exhibits in him the 'mind of Christ.' The minister is, then, a servant of his Master first, of his church next, and then of all men, as he with his people labors for their salvation and their highest wellbeing."

Pastor Van Horn, in response to the

had blessed the pathway of life and made possible his success in the Christian ministry.

In reply to the welcome extended in behalf of the church by Deacon West, who said among other things that the church expected strong sermons, Pastor Van Horn remarked that some one else had suggested the same thing the day before when a bushel of onions was left at the parsonage. The hearty support and co-operation which the church promised would go far in bringing to pass their fondest hopes.

In answer to the words of welcome from the sister church at Milton Pastor Van Horn referred to the fact that he and Pas-



SEVENTH DAY BAPTIST PARSONAGE, MILTON JUNCTION, WIS.

many words of welcome, expressed in behalf of himself and family his heartfelt appreciation for the welcome which had been accorded by them from the time they stepped off the train on their arrival.

The fact that there were present in the congregation representatives of nearly all the churches with which he had been connected from his youth reminded him that while there were undoubtedly many new friendships to be made there were many of the old friends to labor with and be helped by in the work of the new parish. The memories of the old "home church" at Welton, and of the other churches which he had served in his ministry awakened a deep sense of gratitude for the friends who

tor Randolph had before worked side by side when he was pastor of the Second Alfred Church and Pastor Randolph was at First Alfred. The eight years spent in Milton with all the delightful friendships of those years filled the present relationship with joyous anticipations.

In response to the words of welcome from Rev. W. D. Hamilton of the Methodist church in behalf of that church and the village, Pastor Van Horn assured him that it would be his good pleasure to co-operate in working out all plans for civic and social betterment and that the present friendly relationships between the various churches of the village would be fostered and encouraged in every way.

To the words of welcome from President Daland of Milton College, the pastor expressed pleasure at having the privilege of coming into relation again with the college which had done so much for him; and it would be his purpose to foster an interest in the higher education offered to the young people of Milton Junction. All these words of welcome so freely and heartily given brought a feeling of humility as the pastor faced the work of the new parish with its varied activities. But with a church so well organized the outlook was bright and Pastor Van Horn pledged himself to the welfare of the church and community and expressed the hope that he might come close to the hearts and homes of his people and be used by the Holy Spirit in helping to unfold and enrich the spiritual lives of both young and old.

The music for the service was furnished by the choir under the leadership of the chorister, Irving Clarke, and was appropriate to the occasion. After the service many in the large congregation lingered to greet the pastor and his family. In the evening the acquaintance was further extended by a reception in the church parlors which proved to be a very pleasant occasion.

COMPILER.

AUTOCRATIC RULE IN CHURCHES

Nearly a century and a half ago Patrick Henry said, "Give me liberty or give me death." This same spirit has permeated the whole wide world. The "clash of arms" is in behalf of world democracy. Already the downfall of the rule of "cliques and minorities" is apparent. This is true in state and in church. In almost every church where difficulties impede the progress of the work the presence of small minorities who try to dominate, "rule or ruin", has been the curse of the churches. As a rule pastors change from field to field on account of the spirit of the small minority to knock everything he tries to do and after years of hard work he tires of the damnable spirit and goes to another charge to find too often the same little nagging minority. In this strenuous time when all the world is contending as never before for the downfall of autocratic rule would it not be a good time to have a house-cleaning in

the churches? It is just as undemocratic for a few people to try to rule in the church as it is for the few to dominate in the affairs of state. This kind of rule is not only detrimental to the life of the church but it discourages young men from entering the ministry. What young man of great purpose wants to tie himself up to a vocation when he knows to advocate progress means death to him in a particular field? If the church would be progressive more of young men would heed the call to "go into all the world and preach the gospel." Democracy is only a new word for sacrifice in the interest of mutual justice. We need to make men feel that the ideals of Jesus Christ are sufficiently worthy to warrant the sacrifice of anything lower, whether it be comfort, or wealth, or social privilege, or economic advantage, or life itself. It is one of the chief functions of the church to persuade people to practice this democracy of the kingdom of God. The ordinary world of business insists upon the attitude of acquisition, modified by some regard for the rights of others. The church should stand for the paramount obligation to recognize the rights of others even at the expense of one's own privileges. When this spirit prevails in the churches a new age of Christian progress will then be ushered in and the principles of the kingdom of God will fill the earth.—*The Church Outlook*.

Topeka, Kan.

CORRECTION

In the SABBATH RECORDER of October 8, 1917, in an article entitled, "Annual Meeting," p. 464, a paragraph in these words appears:

"At the business meeting on Sunday morning, the resolutions concerning our relations with the Council of Federation of Churches, as presented to the Los Angeles (Cal.) Church, were read and earnestly discussed, resulting in a unanimous vote to adopt the same in full."

Surely, a mistake is here apparent, as "the Los Angeles (Cal.) Church" has never had any measure regarding the Federal council of the Churches of Christ in America before it for consideration in the nearly five years during which I have been its pastor.

Very sincerely,

GEORGE W. HILLS.

Oct. 19, 1917.

WOMAN'S WORK

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

"Eat less; breathe more.
 Talk less; think more.
 Ride less; walk more.
 Clothe less; bathe more.
 Worry less; work more.
 Waste less; give more.
 Preach less; practice more."
 "When the outlook is not good, try
 the uplook."

GOD'S JEWELS*

And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels. Malachi 3: 17.

You know the meaning of the word *Malachi*. It means "the messenger of Jehovah." And what a God-sent message this must have been to Israel in their departure from him! "You shall be mine, in that day when I make up my jewels." An old writer that lived about four hundred years ago said this about jewels: They were procured at a very great cost, they were prepared with great pains, and they were preserved with great care. Now, God's people are likened to jewels, for a variety of reasons, and the little while that I speak this afternoon, I want to give you seven or eight reasons why they are likened to jewels.

Now, first, because of their origin. I do not know how many of you have seen the crown jewels in the Tower of London, but whenever I have looked at them this thought has always occurred to me, They were not always there. And the question is, Where did they come from? Why, they were drawn up from out of the depths of the sea or dug up out of the bowels of the earth, and while it is true today that you and I are the children of God and sons and daughters of the Lord God Almighty, remember that that was not always true. We were once the children of wrath, even as others, and you may depend upon it that it is a good thing to do what David did at times, to go back and remember the hole of the pit from whence we have been

*Delivered at the Northfield General Conference of Christian Workers, August, 1916.

digged. Why, there are some of God's people who are so occupied with their present blessings and their future prospects as to well-nigh forget their origin, to forget what they once were.

I remember hearing of a rich man up in Toronto who had amassed a fortune there by being engaged in the baking business, and his sons and daughters had no idea of the struggles their father had had in early life. They came to him one day and said: "Pa, do you know there are plenty of people not nearly so wealthy as we are and they have finer houses than we have. We wish you would build us a new house."

"Yes," he said, "I will build a new house, and I will furnish it in whatever way you wish. There is only one stipulation, and that is that my photograph shall be placed in every room."

They readily acceded to that, and the house was built and furnished, and the day of the housewarming arrived and the girls brought in their friends to see the new home. There was the father's photograph in every room, but, to their horror, they found out that it was a copy of an old photograph taken fifty years earlier as he stood in his bakeshop with a white apron on. He said, "I have simply had this placed in every room to remind you of what you came from."

Oh, we boast, do we not, about our ancestors, but did you ever stop to think of their past? Did you ever stop to think that they were a lot like potatoes in the ground, with nothing to boast of, every one of them? And perhaps one reason why we are likened to jewels is just this, because of our origin.

But again, God's people are likened to jewels because of the refining process through which they go. You all admire a lovely diamond, but did you ever think of the cutting and the polishing that were necessary before the owner deemed it fit to be worn? I think I hear some one say: "I am so glad to hear you say that. You know my life has been made up of crosses and losses, and I have been doomed to disappointment. I have sometimes wondered what this all means. Has God clean forgotten me?" No, he has not. He simply means this, that it is the grinding and cutting and polishing that are necessary in order to make you fit for a place in the kingdom by and by. Why, we sometimes

think when we are in trial that everything has gone against us, but it is all for us.

I was crossing the Atlantic on one of my many trips, and I was longing to get home. We were looking forward to a record passage. Everything went splendidly for two days, but the third morning when I came upstairs to the deck I found that we had a strong head wind, and I said to the captain, "I am afraid it is to be no record passage now."

"Why do you say that?" he asked.

"Well, we have this head wind."

"Yes, but have you not crossed this ocean enough times to know that a head wind, if it is not too strong, always helps us and never hinders us?"

"How is that?"

"It gives such perfect ventilation to the firemen down at the furnaces that they can go on feeding the furnaces and forging the ship ahead for all she is worth."

Ah, beloved friends, we are never so near the Master as when there is cutting and polishing, that cutting and polishing that are necessary to make us fit for his kingdom!

I knew a woman in England who owned a large vine, the largest in the world; she got a fortune from that vine, and she employed some four gardeners to look after it, and I said to a gardener one day, "When is the vine nearest to the gardener's hand?"

"When he is pruning it, for he is gripping it with one hand and pruning it with the other."

So that all the cutting and polishing are necessary if we are to shine out for Him.

Then let me say, again, that God's people are likened to jewels because of their variety. You do not get two jewels alike. They are not the same size. They are not the same shape. They are not the same value. Jewels differ, and is it not so with God's people? There are some silly people in the church of God and they want to make all people alike. Would it not be a monotonous world if all people were alike? My friends, I love variety, and so does my Master. You do not get two blades of grass alike. They all differ. But wherever you look, by the help of grace, we are all beautiful. Suppose we were all alike, how would you be able to distinguish one from another? The husband would have to say, "Really, is that my wife?" No, no; just as there is variety in jewels there is variety

with the Lord's people. And you can not read your Bible without recognizing that fact. Listen! There was Abraham. He was a man of faith. There was Joshua. He was a man of courage. There was Job. He was a man of patience. There was Daniel. He was a man of integrity. There was Peter. He was a man of go, and dash, and impetuosity. There was Paul. He was a man of courage. There was John. He was a man of gentleness.

Suppose you have a lovely garden. I come into that garden and I say, "What have you under that north wall?"

"Potatoes."

"What have you over there on the south side?"

"Potatoes."

"What have you in the center?"

"The same thing."

"Have you nothing else?"

"No, nothing else. Are they not good?"

"Yes, they are good; but I want variety, and so does God."

And then you meet with people sometimes and they always are wishing that they had some one's gift other than their own. Have you never met with them? I wish I could sing like Charlie Alexander! I wish I could preach like Doctor Patton! Do you? Just remember those lines that I so love to quote:

"Do what you can; be what you are;
 Shine like a glowworm,
 If you can't like a star.
 Work like a pulley,
 If you can't like a crane.
 Be a wheel-greaser,
 If you can't drive the train."

Be what God makes you.

I was staying with a lady in a lovely castle in Scotland, and the first morning I went downstairs to breakfast I was irresistibly drawn to a beautiful silver teapot that stood in a glass case. The workmanship was exquisite. I never saw anything so beautifully engraved. As I stood looking at it, the lady of the castle came to me, and I said, "Where did you get it?"

"My brother got it when he was knighted by Queen Victoria for bringing the water of Loch Katrine into Glasgow."

"Is it used every day?"

"Oh, no; only on high days and holidays. The last time it was used was some six months ago when we had some great function here at the castle."

"Well, yesterday I was going through the servants' hall and I saw an old brown teapot standing on the hob. How often is that in use?"

"Oh, that is always in use."

Well, I guess I would sooner be like that old brown teapot, always in use, than like that beautifully engraved teapot that only comes out on special occasions. O friends, thank God if you are in usable condition!

But God's people are likened to jewels because of their value. Think of the value of some jewels. Queen Victoria had a diamond, called the Kohinoor, that was valued at a million dollars. Cleopatra had a jewel that was valued at two and one half million dollars; and one of the princes of India today possesses a diamond valued at five million dollars. But as I look around this audience this afternoon I think I see jewels here that cost my Lord a great deal more than that. We cost him his own precious blood. And I am sure God is going to take care of us, because we have cost him so much.

And God's people are likened to jewels because they are some one's property. When you see diamonds on the sidewalk you know that they belong to some one. And, my friends, let us never forget that if we are saved, if we are jewels, we are his property. There was a time in my life when I thought as I liked, when I acted as I liked; but ever since the dear hour when he bought me with his blood, I have been his in body, soul and spirit—as people will quote it, because that is from the outward to the inward, while God always works from the inward to the outward. First, spirit, then soul and body. Or, as a friend said in one of my meetings at Old Orchard, "Mr. Inglis, I am his from head to foot." Oh, let that truth get and grip hold on our consciences and it will revolutionize our life.

But, again, God's people are likened to jewels because of their brilliancy. Why is it that you are attracted to a diamond more than to a piece of granite? "Oh," you say, "because of its value." Yes; but why has it more value? You say, "The diamond appeals to me." Yes; but why does it appeal to you? "Oh, its brilliancy, the way it sparkles." Perfectly true. And if God likens me to a jewel I ought to be shining out for him. I remember Professor Gladstone of London, not the politician

but one of our great scientists, was talking with some of us one day and he said: "There is a peculiarity about that diamond. If I expose it to the sun's rays for a few minutes, and I then go down into a dark cellar where all the light is excluded, I can fling that diamond down in the cellar, and walk back five minutes afterwards and pick it up. It shines in the darkness, and it shines for the reason that it has been in contact with the sun's rays." I come across Christians who say, "I am trying to shine for Jesus, Mr. Inglis." "Stop that," I say, "don't try to shine. Why, you can not help shining, if you will but get into the presence of the Lord Jesus."

When the Master came down from the Mount his face shone. Why? He had been on the Mount with God. He had been in the blessed sun's rays. Oh, to shine for him! And it does not need any effort. There is no need to tell people that you are shining. They can see it.

Then let me say, again, God's people are likened to jewels because they are found in unlikely places. Now it has been my privilege to wander this world over, to preach in pretty nearly every city of the civilized world, and I never reached a place yet but that I found some of God's jewels. You will find them everywhere. You will find them in many a tenement house and away in the back slums of your city. I was preaching in the city of Dublin some years ago, and a gentleman came to me at the close of the morning service and said: "Here is my card. Come around and see me. I think I can show you something you will be interested in." I went around to his place of business, got off the main street and onto a side street, and finally I reached the house indicated on the card. I judged the windows had not been cleaned for many a month. The entrance could never have been swept out. The stairs that I went up on my way to his office were as dirty as they could be. I saw my friend's name on the office door. I went up to the door to walk in and it was locked. I concluded that he had not arrived, and then I heard some one unbolting the door. When the door was open a little way, there stood my friend. He admitted me, closed the door, locked it, and put the key into his pocket. I said to myself, "Whatever can be his business?" He then took me into a side room, bolted that door, and then

opened a huge safe, big enough for me to enter. He took out a drawer and handed it to me and said, "Do you know what they are?"

"Well," I said, "they are stones."

"Stones!" he said, "they are diamonds. I am a diamond merchant. I cut diamonds, polish them and sell them. Stones! Is that all you see in there? Have you any idea of the worth of those diamonds that you are holding in your hands?"

"No, I have not."

"Five million dollars."

"Well," I said, "if you will excuse me, I want to hold to these. I have never been a millionaire until this moment." You see, I was once a millionaire, but the trouble was it did not last long, and as I handed them back to him I said, "Shall I tell you what I was thinking?"

"Yes."

"You would not be offended?"

"No; not at all."

"Well, I did not expect to find so many jewels in such a dirty hole as this."

"Ah, that is why we keep this place dirty. We want to leave the impression on people that would break in that there is nothing in here of value to them."

Ah, I thought to myself, is that not like God's jewels? In many a back street, in many a rescue mission, you will find some of the brightest of God's jewels!

And yet again, God's people are likened to jewels because they are taken great care of. God takes care of his jewels. He is very careful about those who are his own, that he has purchased with his precious blood. If ever you go to London, you can see a sight there that has occurred for the last hundred years. Sunday and week days, summer and winter, in times of war and in times of peace, this same sight is to be witnessed every night in the heart of the city of London, always at the same time. You will see about eighty soldiers walk up one of our main thoroughfares. Traffic makes way for them, and they swing up past the mansion house and go across to the Bank of England. The great doors are swung open and in they march, and if you ask why they are there, they would tell you that these men are responsible for the safety of the untold wealth of the Bank of England. I once said to a notorious burglar, who had broken into many a bank, but whom God had converted since,—I said to

him, "Tell me, did you ever break into the Bank of England?"

"No, thank you," was his reply. "Instead of gold, it would be steel; instead of silver, it would be lead. You can not get anything there. It is absolutely safe." And so I love to think that God takes care of his jewels.

Lastly, God's people are likened to jewels because they are going to be displayed. Why do people buy jewels—to shut them in the bureau? No; they display them. Have you not seen a lady with a beautiful diamond, or a man—because a man is just as vain as a woman—and if she has a beautiful diamond, when she has it on, the headgear has to be arranged or the tie has to be fastened. You know. People buy jewels to display them. My friend, God is going to display his jewels one day.

I was crossing the Atlantic once and we had a lady on board who had evidently found that the country she had just left afforded an opportunity to buy diamonds very much cheaper than the country she was going to, and evidently she had bought all she was in a position to purchase. And crossing the Atlantic, no matter though it was bitterly cold, she did not need her gloves. She wanted to display her jewels. But one day it was so cold that she was compelled to put on her gloves. And yet she was equal to the occasion. She put on her diamonds over her gloves. She wanted to display her jewels.

Ah, friend, God is going to display his one day! Listen! "They shall be mine in that day when I make up my jewels," and in the presence of assembling worlds and angels and demons he will say, "These are my jewels." Are you not thankful today that you are one of his jewels?—*Rev. Charles Inglis, in Record of Christian Work.*

WORKERS' EXCHANGE

North Loup, Neb.

We are always glad to hear from other societies so we believe you want to hear from us also. Our meetings are well attended, usually. We have been doing some quilting and sewing, and during the recent "Pop Corn Days" celebration we had a lunch stand that brought in over \$122.00. With this we were glad to meet some of our obligations.

At the last meeting it was voted that we have a "thank offering" meeting the Tuesday before Thanksgiving and that each member earn or save one dollar to add to our treasury, telling how she obtained the money. We will undoubtedly have an interesting program. Our next meeting is to be held with Mrs. Herbert Thorngate, in the country.

Lately we have been reading a book entitled "Our South American Neighbor," which we find interesting and instructive.

Our women are glad to do all they can to help along the work both local and denominational, so we do not have dull meetings.

Yours in the work,

MYRA HUTCHINS,

Corresponding Secretary, Women's Missionary Society.

Oct. 22, 1917.

NOTES BY THE WAY

SECRETARY EDWIN SHAW

There was to be a meeting of the Missionary Committee of the Western Association at Andover, N. Y., on Thursday afternoon, October 25. Walter L. Greene is the chairman, the other members being Eli F. Loofboro and Ira S. Goff.

When our train reached Hornell early in the morning we were in the midst of a snow and rain storm, and at Andover we found several inches of snow, and Brother Greene said that in coming over the hill from Independence there were drifts three feet deep in the road.

All members of the committee were present, and the interests of our work as a people, and in particular the mission work in the Western Association, were prayerfully and earnestly considered. It is often difficult to discover the special needs and requirements of our fields of labor, and then quite as difficult to decide just how best to meet and supply them. Such meetings are a great help in our efforts.

After the meeting was over we went with Brother Loofboro to his home in Little Genesee, going by the way of Olean, so that it was about midnight when we reached our destination. As a member of the Or-

dination Committee of the Western Association Brother Loofboro had charge of the ordination services which were held at the Hebron Center church, Sabbath Day, October 27. The church had asked the committee to call a council for the purpose. The committee sent invitations to each church in the association asking that delegates be appointed to the council thus called.

So on Friday morning Brother Loofboro and I started, going as far as Shingle House by trolley. Here we joined with Brother George P. Kenyon, wife and daughter, and Mrs. Thomas Burdick and son, in hiring a three-seated carriage to take us the twelve to fourteen miles to Hebron. The recent rain and snow made traveling slow and difficult, and we were too late for any evening services. Telephone connections were all broken by the storm, and the people could not know with certainty as to the time and place of our coming. Then, too, the usual afternoon train to Coneville had been discontinued that week, and the whole road is to be abandoned soon.

The candidates who had been chosen by the Hebron Center Church for ordination were James Hemphill and Mrs. Jane Clare. When Brother Loofboro, who had made the arrangements for the service, called the council to order, he was elected as president of the council, and Byron E. Fisk was elected secretary. The examination was conducted by the president, the candidates giving statements of their religious experience, and answering questions as asked by the president and others. It was voted that the council consider the examination as being satisfactory.

After a sermon which was given by Secretary Edwin Shaw on the selection, the ordination, and the work of deacons, which he called The Democracy of the Diaconate, the council proceeded to ordain the candidates. The consecrating prayer was given by Rev. George P. Kenyon, and he was assisted in the laying on of hands by Rev. Eli F. Loofboro, Rev. Ira S. Goff, Rev. Byron E. Fisk, Rev. William L. Burdick, Deacon Elvin G. Burdick, and Rev. Edwin Shaw. The charge to the candidates and to the church was given by Brother Goff and the welcome to the office was given by

Deacon Burdick. Thus two people have in a special way been dedicated to the important work of the diaconate, and with the prayer and hope that not only they as individuals, but the entire church and community, may be blessed in deeper spiritual power and a larger Christian service.

The evening after the Sabbath a service was held in the church. A downpour of rain kept most of the people at home, but the few who were present were deeply interested in the work of the denomination as the secretary tried to present it. Brother Goff preached Sunday evening to a larger audience, while the secretary went over to the First Hebron church for a service with the people of that community. This church has been without pastoral supervision for about two years, yet it has a local leadership which maintains a Sabbath school, a service of prayer and testimony with the reading of a sermon, and a Christian Endeavor society, week by week during the year.

Sunday afternoon in company with Pastor W. L. Burdick of the First Alfred Church we worked in the field picking up potatoes and driving a team to a harrow, the seven of us bringing in forty-nine bushels, or, with the forenoon's work, eighty-five bushels for the day. That field will yield over one thousand bushels of fine potatoes, if the severe cold does not interfere with the harvest. The supply of milk and cream and eggs and butter and buckwheat flour and potatoes and apples and all sorts of other provisions that seem so abundant in places like Hebron, makes one almost forget that famine exists in the world, but gives one a guilty feeling that almost chokes the throat even as its deliciousness satisfies the hunger.

A delayed train made a miss of connections at Hornell. At Whitesville we had the experience of helping with a shovel in removing great quantities of sand and stones which the floods had brought upon the railroad. In another spot for as much as one hundred rods the water was above the rails, part of the time reaching the steps of the cars. Standing on the rear platform we seemed to be in a boat. Several calls were made in Hornell, and fifteen letters written, while waiting for the train. No serv-

ices have been held Sabbath days in Hornell for a long time, and I understand that the building has been given over to the Memorial Board. Too bad! A nice church in a fine locality! But the membership died or moved away, and others have not taken their places. Too bad!

ANNUAL MEETING OF THE MEMORIAL BOARD

October 1, 1917

The forty-fifth Annual Meeting of the Trustees of the Seventh Day Baptist Memorial Fund was held at the home of the Secretary, October 1, 1917. Present—Henry M. Maxson, William M. Stillman, Joseph A. Hubbard, Edward E. Whitford, Frank J. Hubbard and William C. Hubbard.

The Secretary reported that the General Conference had elected William C. Hubbard, Clarence W. Spicer, and Frank J. Hubbard for a period of three years.

The minutes of the last Annual Meeting were read and the Board proceeded to the election of officers, by ballot, the following being unanimously elected: President, Henry M. Maxson; Vice President, William M. Stillman; Treasurer, Joseph A. Hubbard; Secretary, William C. Hubbard.

William M. Stillman was appointed Attorney for the Board for the coming year, and, by vote, Asa F. Randolph was appointed to act as Attorney in the absence or disability of our Attorney, William M. Stillman.

The President, Treasurer, Orra S. Rogers and Frank J. Hubbard, were elected a *Finance Committee* for the ensuing year.

William M. Stillman, Edward E. Whitford, Holly W. Maxson and Clarence W. Spicer were elected an *Auditing Committee*.

The fixing of salaries and all other business was deferred until October 7, the regular quarterly meeting.

Minutes read and approved.

WILLIAM C. HUBBARD,
Secretary.

QUARTERLY MEETING OF THE MEMORIAL BOARD

October 7, 1917

The first quarterly meeting of the Trustees of the Seventh Day Baptist Memorial Fund, for the year 1917-1918, was held in

the parlors of the Seventh Day Baptist church, Plainfield, N. J., October 7, 1917. Present: Henry M. Maxson, William M. Stillman, Joseph A. Hubbard, Orra S. Rogers, Edward E. Whitford, Clarence W. Spicer, Frank J. Hubbard, Holly W. Maxson, William C. Hubbard, and Accountant, Asa F. Randolph.

The minutes of the last regular meeting were read.

Correspondence was read from Dean Arthur E. Main, Alfred, N. Y., and Secretary Edwin Shaw, Plainfield, N. J. It was voted that \$5 per month, for six months beginning October 1, 1917, be sent to Rev. J. Franklin Browne, of Fayetteville, N. C., as a little assistance in his work.

It was voted to employ B. Franklin Langworthy, of Chicago, Ill., to prepare deeds of the Martha H. Wardner property now being sold, and that the proper officers be empowered and authorized to execute the same when received.

The Board approved Frank J. Hubbard's reply to Mrs. Martha H. Wardner that we will be glad to comply with her request, and invest the proceeds of the sale of her Chicago property together with the \$823 now in our hands to net her 6 per cent per annum.

It was voted that the Board favor investing some of its small endowment balances in the new second 4 per cent Liberty Loan Bonds of the United States.

The Committee on the Relief of Superannuated Ministers reported progress.

The Committee on assessments of streets where improvements affect the Board's holdings, reported no public hearing held as yet.

The Finance Committee presented their report for the quarter ending August 31, 1917, showing changes in securities during the quarter, and on motion, the report was approved and ordered placed on file.

The Treasurer's quarterly report for the quarter ending August 31 was read, and having been audited, was approved.

The Auditing Committee reported that they had examined and audited the Treasurer's Annual Report, ending May 31, 1917, and approved the same.

After a discussion by the members, it was resolved that the income from various sources for Ministerial Relief be transferred to one account.

The Treasurer was authorized to pay stated beneficiaries as their income accrues during the year 1917-1918.

The Treasurer's surety bond of \$5,000 was accepted, and Orra S. Rogers was empowered to be custodian of the same during the ensuing year.

The salaries for the fiscal year were fixed as follows: of the Treasurer, \$800; of the Accountant, \$500, beginning October 1, 1917.

An amount not to exceed \$50 was voted for the petty office expenses, postage, etc., for the Treasurer and Secretary.

Asa F. Randolph was empowered to engage a New York attorney to assist in the proposed transfer of the property of the Hornell Seventh Day Baptist Church, Hornell, N. Y., to the Board, it being the wish of the members of the Hornell Church that their church edifice be deeded to this Board, and when sold, that the \$800 advanced to the Hornell Church by this Board, without interest, be repaid, and the balance be credited to a fund, the income of which will go to the Ministerial Relief Fund.

By vote, \$50, each, was granted to John F. Randolph and his brother, Wardner T. F. Randolph, now studying for the ministry at Alfred Theological Seminary.

The income from the Henry W. Stillman Fund was voted to be divided as follows—25 per cent to the American Sabbath Tract Society, 25 per cent to the Seventh Day Baptist Missionary Society, 50 per cent to Milton College.

The income from the D. C. Burdick Bequest and Farm, amounting to \$462.52 was divided equally between the American Sabbath Tract Society and the Seventh Day Baptist Missionary Society.

The minutes of the meeting were read and approved. Board adjourned.

WILLIAM C. HUBBARD,
Secretary.

DISBURSEMENTS

American Sabbath Tract Society\$588 80
Seventh Day Baptist Missionary Society	432 18
Seventh Day Baptist Education Society	50 00
Alfred University	774 26
Milton College	608 51
Salem College	100 00
Seventh Day Baptist Church, Plainfield N. J.	50 00

"If you want anything done well, give it to a busy person."

YOUNG PEOPLE'S WORK

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

THE MISSIONARY SOCIETY

PAUL S. BURDICK

Christian Endeavor Topic for November 17, 1917

DAILY READINGS

Sunday—A board of elders (Exod. 24: 1-3)
Monday—A church board (1 Tim. 3: 1-13)
Tuesday—A board of leaders (1 Chron. 13: 1-14)
Wednesday—An apostle's report (Acts 11: 1-18)
Thursday—A sample mission (Acts 14: 1-18)
Friday—A missionary's support (Rom. 15: 22-33)
Sabbath Day—Topic, The Missionary Board (Isa. 55: 1-13)

THE MISSIONARY SOCIETY

In our denomination, the work of both foreign and home missions is united under one board, called the Missionary Society. Its duties not only include the partial or entire support of the mission stations in China, Java, Holland, South America, and some twenty-five or thirty pastors and evangelists in this country, but it must always be engaged in an advertising campaign, to keep people like us Christian Endeavorers interested in the work and ready to back it up.

Now, the Missionary Society is making history. When the history of our times is written, an important place will have to be given to the account of what missionaries were doing in our day, and of how they prepared the hearts of heathen nations for the great ideas of Christian brotherhood and peace. And some interested person will thumb over the back numbers of the RECORDER, read an account of the work of Jay Crofoot, maybe, and say, "Why, yes, the Seventh Day Baptists in that day knew the needs of the time, and tried to meet them." Perhaps, too, your grandchildren and mine will crowd around us and ask, "Grandpa, what did you do toward helping to evangelize the world?"

WHAT THE SOCIETY WANTS OF US

It has been well said that the three things the Missionary boards want us to give are, Prayers, Money, and Men. These words sum up as concisely as possible the main needs of the missionary enterprise. Every

one is important; not one must be lacking.

We know that our prayers are answered. No great undertaking towards progress and reform was ever carried to a successful issue without the help of fervent, earnest prayer. Thus the Pilgrim Fathers prayed, kneeling on the deck of their ship as it departed from the Dutch country. That was a missionary enterprise fraught with consequences of most far-reaching significance. So, too, did Lincoln pray in the darkest hours of the early sixties. And so must we pray, when we see the missionary work of a century in danger of being neglected because of the demands of war. Only such prayer will in the end win victory for the cause of Christ.

Then missions need adequate support in the form of money. A reasonably comfortable salary will enable the missionary to buy good food, take an occasional rest, and do much toward keeping him in health and strength. Of course it is possible to live on a few cents a day, as do the natives of India and China, but it would mean, for the European or American, a shortening of his life in those countries by half. How are you answering the call on your pocketbook? Shall we (forgive the paraphrase) "be more tender with our money than we are with the lives of our missionaries?"

Lastly, but by no means least, men are needed. Many people are still filled with a vague dread when they think of encountering the unknown "perils" of a missionary's life. They sing, "I'll go where you want me to go, dear Lord," but add, under their breath, "except to foreign nations as a missionary." Yet these same people would be willing to go, if there were enough money in it, as a consul or ambassador to a foreign country. Or they might go as a business agent to drum up business for the Standard Oil. There are agents at this moment giving away and selling cigarettes and cigars, to fasten the habit upon the Chinese. Yet you have an opportunity to become an ambassador of Christ,—his advance agent,—in these countries. That is an opportunity beside which all chances for worldly gain are as nothing.

An organization known as the Student Volunteers of America is composed of students of colleges and seminaries who promise to go as foreign missionaries, if God shall so direct. Only one or two in every

ten can ever go, because many lack the qualifications, and the boards lack the money. But those who remain in this country are a powerful influence in stirring up interest in missions. Would it not be a good plan for all Christian young people to make a pledge to Christ somewhat as follows: I pledge my willingness to go as a foreign missionary, if God should so direct, or, failing that, I will do all in my power to advance the cause of missions at home and abroad. That would produce a band of workers and givers that would make the "principalities and powers" of darkness tremble to their very foundations.

SUGGESTIONS FOR THE CONDUCT OF THE MEETING

Have one or more members make reports on the work of our Missionary Society. A summary of this work may be found in the latest Seventh Day Baptist *Year Books* (pp. 150-176 in the one for 1916).

Have reports of some of the interesting articles which have appeared in recent RECORDERS regarding missionary work. Most important of these is the Conference report, found in the issue for September 10, p. 326. Other good ones are: September 24, p. 393, a letter from M. Jansz; October 1, p. 424, the report of Dr. Grace Crandall; October 8, p. 460, a letter from Dr. Rosa Palmborg.

Welton, Ia.

ORDINATION OF PAUL S. BURDICK

Paul Stanley Burdick, a member of the Little Genesee Church, and pastor elect of the church at Welton, Iowa, was ordained to the gospel ministry in connection with the semi-annual meeting of the churches of the Western Association at Alfred Station, N. Y., on the seventh of October, nineteen hundred seventeen.

The Council of Ordination was called by the Committee on ordinations of the Western Association, on the request of the First Genesee Church. The meeting was called to order by B. C. Davis, chairman of the Committee on Ordinations; and after brief devotional exercises led by J. W. Crofoot, the council organized by the election of B. C. Davis as chairman and J. W. Crofoot as secretary.

A roll call of the churches of the association showed that representatives were

present from the following churches: First Alfred, Second Alfred, Friendship, Independence, Andover, Hartsville, Richburg and First Genesee. The last named had the largest number, or twenty delegates.

The candidate read a statement in regard to his religious experience, his belief in Christian doctrines, and the relation of the church and its pastor to social service. After a question or two had been answered by the candidate it was voted that we heartily approve of his statement and that we proceed with the ordination.

After the singing of a hymn, and a prayer by J. L. Hull, the ordination sermon was preached by A. E. Main on "The Ministry of the Word" (Acts 6: 4).

The consecrating prayer was offered by E. F. Loofboro, all the ordained ministers present joining in the laying on of hands.

An address on "The Relation of the Pastor to the Church and the Community" was given by Walter L. Greene, and one on "The Relation of the Church and Community to the Pastor" was given by William L. Burdick. The candidate was welcomed into the ministry by Ira S. Goff.

After formal votes instructing the chairman and secretary to issue proper certificates of ordination, and to commend Paul S. Burdick to the General Conference and the churches, the meeting terminated in the usual manner.

SECRETARY.

STATEMENT OF RELIGIOUS EXPERIENCE AND BELIEF

PAUL STANLEY BURDICK

Prepared for the Ordination Committee of the Western Association, met at Alfred Station, October 7, 1917

I. STATEMENT OF MY RELIGIOUS EXPERIENCE WITH RELATION TO THE GOSPEL MINISTRY

I can not point with any exactness to any moment in my life as the particular time when I was converted. There have been a number of crises, or high points of religious experience, any one of which might be termed a conversion or new birth. I believed in and practiced the habit of prayer from an early age. At eleven, I publicly professed Christ and joined the church. Since that time, I have striven, with more or less success, to live the Christian life and to be faithful in my obligations to the church and to other organizations,

as the Christian Endeavor society, to which I belong.

Similarly, I can not tell when the call came to enter the Christian ministry. From high-school days I had thought more or less of it, and believed I would never be satisfied till I had tried it at least. Since definitely deciding to give my life to the ministry, I have been more and more convinced that it is the work above all others I like and in which I wish to continue.

In the summer of 1912 I was called to supply at the Hebron Church, and spent a very pleasant time with the good people there. In June, 1915, I was called to Hartsville, and remained a year and three months with that church while studying in Alfred Seminary. I wish to express my appreciation of the kindly, Christian spirit of the people of Hartsville. They overlooked my failures and encouraged me in my successes.

In December, 1915, I volunteered to go as a foreign missionary if God should so direct. Thus far the opportunity has not opened for me to go, but if it should in the future, I am ready and eager to go. I believe that foreign missionary work is not only the "moral equivalent of war," but it is the kind of work which will, more than any other, prevent wars in the future. Hence I have enlisted in this work with some of the same motives which have actuated my friends who are in the service of their country at this time.

My college work was taken at Alfred, where I graduated in 1912. My seminary work was taken as follows: one year at Rochester Theological Seminary, one year at Alfred, and the third year at Rochester, where I graduated in May, 1917.

2. AN OUTLINE OF MY RELIGIOUS BELIEFS

I believe that God is not only the Creator and Sustainer of the world, but that he is the loving Father of all mankind, as Jesus showed him to be, and that he is unceasingly working for the redemption of his children.

I believe in Jesus Christ, who by his perfect life, his willing sacrifice, and his resurrection from the dead, was declared to be the Son of God with power. Through him God purposed to manifest his loving Fatherhood and convince men of sin, and to reveal a way of redemption through the

cleansing power of the indwelling Holy Spirit.

I believe in the Bible as the word of God, as spoken through his servants. But since errors in the transmission and understanding of that word are not precluded, each man must strive, in the spirit of Christ and with his God-given powers of reason, to understand it as God intended it to be understood.

I believe that man was created in the image of God, but that, as a child may grow more or less like his father as he grows older, so man finds at each stage of his existence that the image of God is a thing to be striven for rather than a thing already attained. "But we all, with unveiled face beholding as in a mirror the glory of God, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (2 Cor. 3: 18). This progression into the likeness of God could not be accomplished by man in his unaided strength, perhaps because the tendencies toward good and toward evil in man's nature and environment were too nearly balanced. Hence the need of a Savior or Deliverer, who was to show men the more perfect way and lead them in it.

As man's spirit needs a body in this world, for its outward expression, so the kingdom of God,—itself an inner, spiritual reality,—seems to need an outer, tangible expression, and this is provided by the Church. Yet a perfect expression by this means is hardly possible. So neither the Christian Church as a whole, nor any branch of it, can claim that it has all truth or that those outside its boundaries are outside the kingdom. Wherever two or three are gathered together in His name, there is a church in the truest sense,—a part of the body of Christ.

I believe the Sabbath was given to man for his spiritual and physical refreshing. Hence, Sabbath observance was meant to be a joy and privilege, and should not be a burden. The Sabbath as a weekly day of rest is associated in the Bible with only one day, the seventh day of the week. Attempts to observe another day of the week as the Sabbath have resulted in failure. The true Sabbath spirit is admittedly lacking in the Sunday-keeping world today. For this reason, and because I know the joy and benefit that come from the observance of the Sabbath of Sinai and of Christ, I can

not but believe that the whole world would be benefited by returning to the observance of the seventh day of the week as the Sabbath.

3. THE RELATION OF THE CHURCH AND ITS PASTOR TO THE SOCIAL SERVICE OF THE COMMUNITY

The term "social service" has been used to cover a variety of activities. For the average country pastor it will mean the effort to make his community a better place in which to live,—a remedying of social ills if there be any, and the creation of a healthy moral, as well as physical, environment. Jesus gave us the first example of social service when he went about healing the sick, teaching the unlearned, bringing comfort to the poor and outcast. Jesus' activities were certainly not confined to evangelistic effort, in the narrow sense, and neither can those of the church and pastor be so confined. We must use all methods consistent with our Christian faith for the purpose of bettering mankind, by improving his environment, training his mind, and strengthening his body.

For this reason, I believe in playgrounds, Boy Scout troops, Girl's Camp-fires, and similar organizations which are for the developing of the too frequent neglected powers of childhood and youth. For older people the study clubs, musical societies, and farmer's organizations need our encouragement and support.

Moreover, the pastor should not neglect the poor in his parish. He should seek not only to relieve their distresses, but to remove the causes, if possible, of their poverty. It will be seen that this may force him to take an active part in politics, as the activities mentioned above lead him into the realm of education. He should not be afraid to enter these open doors, always remembering, however, that there is danger of becoming too involved in these outside activities to the neglect of his pastoral and preaching work.

The primary work of the minister is the reaching and winning of the souls of men. We may do all in our power to improve the conditions under which they live, and to store their minds with useful knowledge, but unless we reach men's wills, our work is largely in vain. Hence I am inclined to believe that all our social and educational work is merely a supplement,—or perhaps I should say the complement,—of our

Christian gospel. It is the latter which alone reaches men's hearts and regenerates their lives. Education and social service are the direct outcome of the gospel, and they complete and round out its work. But when divorced from the gospel of Jesus, these things become too often merely a search after material benefits, and can not be permanent or truly reformatory in their results.

In closing this statement, I wish to express my appreciation of the help and encouragement given me by Christian friends, and especially by my parents. Without the help and example of all these, my life history would in all likelihood have been entirely different, and I would not have heeded the call to give my life to the service of Christ.

IN RESPONSE TO A QUESTION CONCERNING MY BELIEF IN THE FUTURE LIFE

Concerning the reality of the future life, I have no doubt. The whole Bible, and particularly the words of Jesus, are clear on that point. Jesus promises a life more full and satisfactory, to those who are faithful, when the earthly life is done. We shall have his life and live in his presence. Yet it shall be a continuation of the life we now live, for otherwise this life would have to be regarded as a temporary thing. But as to the details of that life, we are all in more or less ignorance.

Little Genesee, N. Y.

ORDINATION AT HEBRON CENTER, PA.

On Sabbath, October 27, 1917, at the Hebron Center Seventh Day Baptist Church, James W. Hemphill was ordained as deacon and Mrs. Jane Clare as deaconess.

The arrangements were made by the Ordination Committee of the Western Association and were in charge of Pastor Loofboro, of Little Genesee.

Rev. Edwin Shaw preached the sermon, Rev. G. P. Kenyon offered the consecrating prayer, Rev. I. S. Goff addressed the candidates, and Deacon E. G. Burdick, of Hebron, spoke words of welcome to the new officers.

Delegates were present from Hebron and Shingle House, Pa., First and Second Alfred and Portville, N. Y.

B. E. FISK,
Clerk of the Church.

CHILDREN'S PAGE

SELF-STARTERS: A SERMON TO BOYS AND GIRLS

REV. WILLIAM M. SIMPSON

Not long ago I saw a man in an automobile drive up to a busy street-crossing and wait his turn to cross. While he was waiting he accidentally let his engine stop. As he had no self-starter, he had to get out and crank up his engine. But every time he tried to start the engine it would only make a few discouraging sounds, as if to say, "I won't go; I won't go; I won't go." Other automobiles and some carriages drove up behind and waited for the man to go ahead. Finally he got his engine started, and drove on, glad to be out of the people's way.

I like to watch the automobiles with the self-starters. The driver just takes his seat, starts the engine right off, and away goes the automobile with a merry hum that sounds like "Here I go; here I go; here I go; here I go."

But there is something that I like even better than automobiles with self-starters:—that is, boys and girls with self-starters. Some boys and girls do not seem to have them. Did you ever hear anything that sounded like this? "Amy! It's time to get ready for dinner." "Ye-es, pretty soon." "Arthur! you come too!" "Ye-es! In a minute!"

I like the self-starter boys and girls who obey willingly as soon as their parents tell them what to do. And sometimes they know what to do without waiting to be told. Conscience tells them, or they hear the voice of the heavenly Father, like Samuel in the temple.

Text: "We will obey the voice of the Lord" (Jeremiah 42: 6).

THE LESSON BESSIE TAUGHT

Bessie must have wakened in the morning with a plan in her busy little head for teaching certain members of the Newton family a lesson. The first thing she did was to go into the library, and, finding on a chair a new magazine that Harry had left there, she pulled off a cover. "There!"

thought she, "I'll teach Harry not to leave so valuable a thing as a book where it doesn't belong."

Then she went into the boys' room, and, finding a borrowed book out of place, she remarked to herself: "This will never do. A borrowed book should always be carefully put away; and, besides, I do not believe in borrowing, especially when a boy has as many books of his own as Willie has. I'll just destroy this one, to teach Master Willie a lesson." So its pretty, bright cover was soon defaced.

Next she visited Marjory's room; and, finding more dust on the floor than should have been there, she evidently thought of the saying, "Dirt is misplaced matter," and gave Marjory a gentle hint by tipping the contents of the scrap-basket out upon the floor.

Then she went into the sitting-room; and, finding Alice's hat on a little workstand, she thought, "Another thing out of place, another lesson to be taught." So she pulled out the feather, leaving hat and trimmings on the floor.

When all was done, she cuddled up on the lounge, well satisfied with her morning's work. At the dinner table four members of the family looked as though each wished some one else would speak first. Finally, mamma said:

"I see Bessie has been trying to teach us again."

Four voices answered faintly, "Yes."

"She certainly has taught us once more that there should be a place for everything, and everything should be in its place," said papa.

"Including Bessie herself," added mamma.

And Bessie? Well, Bessie was a six-months' old puppy, with innocent, soft brown eyes.—*Lucy Southworth Hunt.*

NOTICE

Mrs. Christy Shragg, of Leonardsville, N. Y., has been appointed treasurer of the Central Association in place of Miss Agnes Babcock, deceased. Church treasurers will please send the amount of their apportionment to her, as there are bills that should be paid at once.

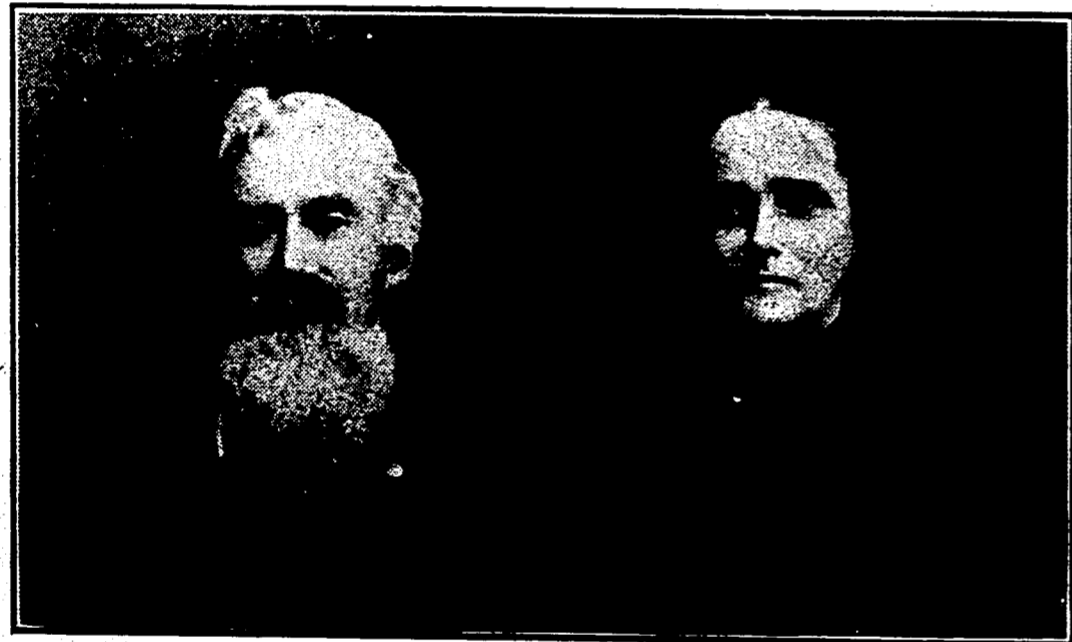
W. P. JONES.

Adams Center, N. Y.

GOLDEN WEDDING CELEBRATION

[No one who has spent any length of time in Brookfield, especially with the Seventh Day Baptist church, has left without having known of the hospitable home of Mr. and Mrs. R. Sherman Langworthy. They have been fortunate who have had the privilege of being under their roof where a cordial welcome is always found. Many will be interested to read this little account of their golden wedding which is clipped from the Brookfield Courier.—PASTOR HUTCHINS.]

The home of Mr. and Mrs. R. Sherman Langworthy has been the scene of many and many a happy event, but never in the long life of these dear people has there been quite the fulness of joy that was experienced the first of the week, when they



MR. AND MRS. R. SHERMAN LANGWORTHY

celebrated their golden wedding anniversary.

Mr. and Mrs. D. J. Frair cleverly arranged a house party in honor of Mrs. Frair's parents, Mr. and Mrs. Langworthy, and Friday night the children, with their families, began to arrive.

The climax of the party was the dinner Sunday, when, for the first time in twenty-one years, the entire family gathered around the festive board. Two tables had been arranged: one for the honored parents, with their seven children and their life partners, and one for the seventeen grandchildren. Mr. and Mrs. Langworthy found their places at the head of the table, Mr. and Mrs. George Rogers at the father's right, then followed Mr. and Mrs. Fred Langworthy, Mr. and Mrs. Clayton

Langworthy, of Adams Center, Mr. and Mrs. J. L. Case, of Cazenovia, Mr. and Mrs. Frank Brooks, of Deansboro, Mr. and Mrs. D. J. Frair, Mr. and Mrs. Orlo H. Perry, of Syracuse. It was indeed a rare sight to see the laden tables, around which were gathered the members of this family, numbering thirty-three, from the gray head whose face speaks, not of wars and conflicts, but of inward peace, and the mother whose thoughtful care fails not to reach every one of all the children and happy, laughing, care-free boys and girls of the next generation, down to the babe, who numbers but one year. Teachers are among this number and young men on whom their parents may safely lean.

A delicious chicken dinner was served, the culmination being the anniversary cake,

bearing a yellow rose, surrounded by fifty yellow candles. The afternoon was spent in making many snapshots of various groups, to assist the memory in recalling the happy time in the days to come.

All the family remained to participate in the festivities Monday, October 15, 1917. In spite of the inclement weather, the bride and groom of fifty years received congratulations and best wishes from one hundred and five friends and relatives. The spirit of informal hospitality pervaded the home and shone from the face of every one of the members, as guest after guest was warmly welcomed. The house had been made beautiful by decorations of autumn leaves, branches of barberries and bouquets of sweet peas. The bride of former days wore a becoming gown of lavender silk,

remodeled from one of her original trousseau, her wedding dress having been burned when their house was destroyed by fire several years ago. But few are left on this side who were of the happy company that met in Preston at the home of Clark T. and Jennet Rogers to witness the marriage of their younger daughter, Eveline Rogers, to Sherman Langworthy, a returned soldier, fifty years ago. Rev. J. M. Todd, of blessed memory, performed the ceremony. Only one guest was present Monday who in any way shared in the happy time, October 15, 1867. Dr. F. L. Irons was present at the wedding reception given by Mr. Langworthy's sister, Mrs. C. B. Crandall, of Oskaloosa, Kan., when her brother brought his bride to his father's home.

The first twenty-eight years of the wedded life of Mr. and Mrs. Langworthy were spent on the farm about three miles north of the village and now occupied by Abram Flint. Here the family of seven children were born and the years brought comforts and happiness, but in 1895 they moved to Brookfield.

Mr. and Mrs. Langworthy were generously remembered with numerous remembrances of silver, china, and gold—a beautiful gold thimble, a gold-mounted cane and over sixty dollars in gold being among the gifts.

We join with their host of friends in the Golden Wedding Wish:

"Through fifty years of wedded life
Your hearts have proven true;
May many more be still in store,
Thus blessing both of you."

SALEM CHURCH AND THE SABBATH RECORDER

Rev. A. J. C. Bond, pastor of the Seventh Day Baptist Church of Salem, W. Va., writes:

"The following resolution was passed by the Salem Seventh Day Baptist Church at its regular business meeting, October 7, 1917, by a unanimous vote:"

WHEREAS, The General Conference at its session in Plainfield emphasized, through reports and discussion, the importance of extending the circulation of the SABBATH RECORDER; and WHEREAS, This matter of securing new subscribers to the RECORDER was urged upon our churches for two reasons: First, because all Seventh Day Baptists ought to take and read our

denominational paper; and, second, in order that subscriptions may more nearly cover the cost of publication; and,

WHEREAS, This church desires to be loyal to the denomination, and to promote every good cause recommended by the Conference; and WHEREAS, We believe this to be a matter of vital importance to all our people, therefore,

Resolved: First, That the pastor be a special committee to canvass all families of the church not now taking the SABBATH RECORDER for the purpose of securing the subscription of every family in the church and every isolated member; for the year 1918;

Second, That where, for any reason, the member or family solicited does not subscribe for the RECORDER, the committee shall endeavor to get the consent of the one solicited to receive the paper for the year 1918, the subscription to be paid by the church;

Third, That where practicable solicitation shall be by personal canvass or call, otherwise by mail. The committee shall report at the regular business meeting of the church in January, 1918, which report shall include a list of all subscribers whose subscriptions shall be paid for by the church, and immediately following that meeting the names shall be sent to the RECORDER office, accompanied by the money to cover in full all such subscriptions. And further said committee shall report the names of all new subscribers who take the RECORDER on their own responsibility.

The expense of the canvass shall be borne by the church.

AMERICAN CHRISTIANITY

American Christianity was never so prominently identified with the cause of world freedom as at this moment. The sentiment of the people is almost universally arrayed against autocracy. The one great desire that seems to fill the very atmosphere is "government for the people, by the people and of the people." This is the sentiment of the army which the United States is preparing for the world conflict and the final victory. The people left at home are to a man lined up for this same world purpose. The Christian people are united in their effort to do everything possible to help on to final victory. American Christianity is engaged in prayer to the God of battles for the success of those who fight not for territory but for freedom. As the prayers of God's people were heard of old so they will be in this trying hour, and when the smoke of battles has cleared away, the rays of the Sun of Righteousness will shine brighter than ever before.—*The Church Outlook.*

Topeka, Kan.

SABBATH SCHOOL

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

THE MANHOOD OF THE MASTER

Some of our men's classes have been studying this book and obtained from it great help in opening up the Scripture teaching for application to the lives of young men. Professor A. E. Whitford found it a rich and inspiring textbook for his Baraca class in the Milton school.

A side light on this book is cast by a letter which has just come to hand from a friend, who recently passed through Battle Creek. "On Sabbath morn we went to the Baraca Bible class held in the Sanitarium. It was there I received a great lesson and a blessing. The study was taken out of a book called 'The Manhood of the Master.' Pastor Kelly was the leader. He brought out some thoughts that brought the tears down my cheeks. I thank God for the great lessons I got at that meeting. After we got home I told my host how that lesson had affected me. He was so impressed with my words that after Sabbath he went to town and bought one of the books, which I study with the Bible daily."

One of our pastors said at the quarterly meeting at Walworth yesterday that virility is needed in our preaching and teaching to young men. The virility is in the Bible. It is most marked in the teachings of Jesus. This book will help you to find it and apply it effectively.

Lesson VII.—November 17, 1917

NEHEMIAH'S PRAYER ANSWERED.—Neh. 2: 1-11
Golden Text.—Ask and it shall be given you
Matt. 7: 7.

DAILY READINGS

- Nov. 11—Neh. 2: 1-8. Nehemiah's Prayer Answered
Nov. 12—Neh. 2: 9-20. Nehemiah in Jerusalem
Nov. 13—Num. 14: 20-35. Moses' Prayer Answered
Nov. 14—2 Chron. 20: 14-19. Jehosphaphat's Prayer Answered
Nov. 15—Isa. 37: 21-32. Hezekiah's Prayer Answered
Nov. 16—Dan. 9: 20-27. Daniel's Prayer Answered
Nov. 17—Ps. 132: 11-18. Jehovah's Return
(For Lesson Notes, see *Helping Hand*)

AMERICAN SABBATH TRACT SOCIETY— MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, October 14, 1917, at 2 o'clock p. m., President Corliss F. Randolph in the chair. Members present: Corliss F. Randolph, Joseph A. Hubbard, William C. Hubbard, Clarence W. Spicer, Edwin Shaw, Frank J. Hubbard, Theodore L. Gardiner, Orra S. Rogers, Esle F. Randolph, John B. Cottrell, Theodore G. Davis, Iseus F. Randolph, Jesse G. Burdick, Franklin S. Wells, Irving A. Hunting, Jacob Bakker, Edward E. Whitford, Alex. W. Vars, James L. Skaggs, Otis B. Whitford, Arthur L. Titsworth, and Business Manager Lucius P. Burch.

Prayer was offered by Rev. Theodore L. Gardiner, D. D.

Minutes of last meeting were read.

The Supervisory Committee reported the new linotype paid for by \$1,250.00 from the Publishing House Sinking Fund; \$72.41 from Publishing House current funds, and \$1,013.36 from the funds of the Tract Society.

The Committee on Distribution of Literature presented the following report:

TRACTS

The following number of tracts have been distributed:

Pro and Con	94
Bible Readings on the Sabbath	94
Evangelistic tracts (first six)	62
(each)	61
Lovest Thou Me	39
Sabbath and Seventh Day Baptists	23
Sabbath Postcard	21
How Did Sunday Come Into the Christian Church?	22
Does the New Testament Teach the Observance of Sunday?	31
Why I Am a Seventh Day Baptist	12
Baptism	26
Sacred Day—How Can We Have It?	2
Not Under Law But Under Grace	12
First Day of the Week in the New Testament	2
Exposé of Faith and Practice	11
Sabbath as the Family's Day	2
Seventh Day Baptist Hand Book	101
Adventism, Its Errors	925
Total	925

TRACTS SENT TO SEELEY

200—Why I Am a Seventh Day Baptist
500—Pro and Con
500—Bible Readings
200—Baptism
200—Sabbath as the Family's Day

1,000—each of the six evangelistic tracts
500—4-page old tracts
600—16-page old tracts

3,700—total

The small 4-page tracts, "Pro and Con" and "Bible Readings," and the new evangelistic tracts seem most popular. Lately there have been several requests for the old tract, "Seventh Day Adventism: Some of Its Errors and Delusions," by McLearn.

SABBATH RECORDER

Number of new subscriptions	5
Number of subscriptions discontinued	6
Net loss	1
Reasons for discontinuing paper:	
1—refused	
5—requests, no reason given.	

The committee on the transfer of books and literature from the Publishing House and the vault of the Potter Printing Press Co. to the Plainfield Storage Warehouse for safe keeping, reported that the transfer had been completed.

The Committee on Italian Mission reported 11 sermons by Mr. Savarese in September, with an average attendance at New York of 7 and at New Era of 13 and 200 tracts distributed.

Voted that the Board authorize the proper officials to execute papers for the sale of the Wardner property when presented.

Voted that the Board approve the action of the Treasurer in advancing \$50.00 to Mrs. A. C. Sears on account of income from estate of Electra A. Potter. The Treasurer presented his report for the first quarter duly audited, which was adopted.

Voted that the Treasurer be authorized to advocate the payment of life membership dues, the money to be invested in Liberty Bonds.

Voted that the Treasurer be authorized to invest odd amounts in the Permanent Funds, that may be in his hands, in bonds of the second Liberty loan at 4 per cent.

The Committee on Denominational Building recommended that at the next meeting on November eleventh, a special order of business shall be the consideration of the question of a Denominational Building, and that a general invitation be extended to all the churches to send representatives if possible to be present at that time, to take part in a general discussion of the subject.

Recommendation adopted and committee

authorized to carry out the same, and arrange for other conferences if desired.

The Corresponding Secretary presented the following report:

REPORT OF THE CORRESPONDING SECRETARY JULY-SEPTEMBER, 1917

From the fifth of July to the time of the General Conference the Secretary was busy with the preparation of the annual reports of the two societies, attending to their being printed, making arrangements for the exhibits at the Conference, keeping up the usual correspondence, attending the meetings of the Boards, etc., only three churches being visited for Sabbath Day services, Plainfield, Waterford, and New Market.

Immediately after Conference he visited the sessions of the Associations, as follows: Northwestern at Battle Creek, Mich., the week of Sabbath Day, September 1; Southeastern at Salemville, Pa., the week of Sabbath Day September 8; and Southwestern at Fouke, Ark., the week of Sabbath Day, September 15. On the return from the Southwest one Sabbath was spent at Gentry, Ark., and one at Middle Island, W. Va., home being reached October 1.

Besides the places already mentioned the Secretary, in the interests of the work of the Societies visited on the trip, Columbus, Ohio, Chicago, Ill., Belzoni, Okla., Memphis, Tenn., and Salem, W. Va.

Except for two or three weeks when the material for publication connected with the General Conference occupied the space, he has provided for the SABBATH RECORDER during the quarter weekly "Notes," consisting of items of general information in reference to our work, our reports of the Associations, and of his visits to various places.

His traveling expenses for the three months chargeable to the Societies is, each \$55.66.

Respectfully submitted,
EDWIN SHAW.

Correspondence was received from Marie Jansz.

Voted that the Publishing House be authorized to send the SABBATH RECORDER to our "boys in the army."

Voted that an appropriation of \$80.00 or whatever is necessary be made for a dictionary, for the use of the Committee on Revision of Denominational Literature.

Voted that an appropriation of \$50.00 be made for a Corona typewriting machine, for the use of the Corresponding Secretary. Minutes read and approved.

Board adjourned.

JOHN B. COTTRELL,
Recording Secretary pro tem.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest. Eccles. 9: 10.

OUR WEEKLY SERMON

FOOD SAVING

REV. A. J. C. BOND

Text: And it came to pass after a while, that the brook dried up, because there was no rain in the land. 1 Kings 17: 7.

Elijah is one of the most interesting and unique characters in Bible history. There is no attempt made in the sacred writings to give a complete biography of Elijah, but there is presented to the reader very vivid accounts of the most significant events in his active career. These epochal experiences reveal much in regard to the character of the prophet, and indicate the method by which his own life was developed, and his program for the kingdom was expanded. Every Bible character may be profitably studied from at least two viewpoints. First, from the point of view of his own spiritual growth through his experiences, and second, from the point of view of his relation to the larger community interests, and of his influence upon the social order of his time, and consequently upon the religion of the race. It is not my purpose this morning to follow through the career of Elijah from either of these viewpoints.

I wish to call attention to what seems to me to be a change of emphasis on the part of Elijah from a personal to a social religion; from a religion wholly occupied by a zeal for the proper worship of Jehovah, to one in which the fundamental rights of humanity were held to be sacred and worth contending for with all the holy zeal of Jehovah's anointed.

The first appearance of Elijah was to Ahab the king, and with the announcement that there would be a drought in Samaria of three-and-a-half years' duration. And then he disappears among the ravines of his own native east Jordan region, where he was provided with bread and meat twice daily and with water from the mountain brook. "And it came to pass after a while, that the brook was dried up, because there was no rain in the land."

We believe that it was by the providence of God that Elijah was provided with food

and drink. None the less by his providence was the brook dried up. It is easy to see the divine hand in the one case, not so easy perhaps in the other. And yet by further reading and a little thought we may see the divine providence in the drying up of the brook. Had the stream flowed on beside which Elijah sat and from which he drank while the world outside was famishing for the want of water, we can not tell what smug exclusiveness and consequent loss of human sympathy might have resulted in the life of Elijah.

But such are not the ways of Providence. The same laws by which the streams of Samaria were dried up operated in Gilead. The punishment visited upon the idolatrous king and his wicked queen affected not only the guilty royal pair, but their subjects as well, many of whom were loyal to Jehovah; and the prophet himself felt the pinch of the drought, "because there was no rain in the land." Elijah was driven out of his secure retreat, and the interested onlooker, who observed with supreme satisfaction the apostate king suffering the just penalty of his apostasy, became an enforced participant in the penalty,—the innocent suffering with the guilty.

Next we find him on the opposite side of sun-parched Samaria, far from the solitary retreat of the uninhabited hills, at the very gate of the city where pass the multitudes. He begs the hospitality of a poor widow who is gathering two sticks with which to bake her last morsel of meal. In this experience with the hospitable woman of heathen Zarephath his heart seems to have been softened, his religion socialized, and his spirit made more magnanimous.

Before proceeding to the practical application to our own times and conditions of this bit of experience from the life of the sturdy prophet, I wish to say again that what I see in the experience of Elijah is a change of emphasis from a personal to a social religion, not a substitution of the one for the other. His faith in the one God was strengthened progressively, and in the presence of the still small voice there was a personal and holy communion never before enjoyed. But we see Elijah also more keenly alive to the interests of other people about him, and ready to uphold those principles of right and justice as between man and man. He braves again the wrath of the king and queen as he in no uncertain

tones denounces their perfidy in treacherously murdering Naboth in order that the king's whim might be gratified in the possession of the coveted vineyard.

The practical use which I wish to make of the text, and the application of the deductions already drawn, are obvious, and have been discerned by you already. For two and a half years America, well fed and prosperous, looked upon the great war as Europe's punishment for her own sins. We were not unconcerned, but hoped for a speedy repentance in order that the awful waste of human life and treasure might cease. Our complacency was such however that some of us began to fear lest our conscience should become calloused on account of our profits wrought out of Europe's suffering. Today, although the American people have not yet fully realized the awful fact, we have been caught in the full sweep of Europe's holocaust.

Used as we have been to rest in the supposed security of our isolation between the oceans, quoting to ourselves Washington's memorable words regarding entangling alliances with Europe, conscious of designs on no other nation and of no ulterior motives of aggrandizement, the possibility of war has been given no place in our plans, national or personal. Today all our plans are subject to war's contingency.

In view of all that is at stake, and of the great task confronting America and her allies, it sounds commonplace and prosaic to say that one of the places where most significant service can be rendered is in the kitchen.

Herbert C. Hoover, food administrator, has appealed to the housewives of the nation to join in a general movement to save the United States and its allies from possible starvation. He has also asked ministers to back up his appeal. He has requested every woman who handles food in the home to pledge herself to carry out "economy" directions and advice so far as circumstances permit. As to the manner in which the women can best serve the nation he lays down six principles, urging the saving of wheat by the substitution of corn-meal or other cereals; the saving of meat; the saving of fats; the increased use of fish, beans, cabbages and vegetables generally; the saving of freight transportation by the consumption of local products as far as may be, and lastly the gospel of the clean

plate and the lean garbage can. "We must enter a period of sacrifice for our country and for democracy," says Mr. Hoover. "Many must go into battle, but those who remain at home can serve by saving. Since food will decide the war, each American woman can do a real national service by protecting the food supply of the nation. An average saving of two cents on each meal every day for each person will save to the nation for war purposes two billion dollars a year."

The call is for a "clean plate and a lean garbage can." Our children should eat up the food that is put on their plates. I used to have to do that as a boy and there was no war on then either. We need but to get back to the more frugal days of our mothers. People should consume the products raised in their own community. Mr. Hoover recommends this because it will save freight. It will leave food that would be shipped in, for consumption elsewhere, and will make a home market for the vegetables that are being grown in greater quantities in the surrounding neighborhoods than in any previous year.

Thank God the glory and glamour of war has been banished to the limbo of hades. The only rewards in this struggle will be the rewards that come with a consciousness of sacrifice in a good cause. Such honors are not emblazoned on escutcheons nor proclaimed from the house top. They are the adornment of the modest; the embellishment of lives unobtrusively lived, but serviceful.

The blight of war is upon the nations of the earth. The issues involved are as far-reaching as humanity, and the blessings of the ends sought overleap the bounds of time. It is not therefore simply at the behest of Mr. Hoover or the suggestion of the President that this matter is presented from this sacred desk this morning. Save the waste and win the war is a watchword worthy to be proclaimed from every pulpit of America because our motives are unselfish and our opportunity to serve humanity is the biggest that a nation ever faced. If we can meet the demands now upon us in the true spirit of service we will thereby work out our own salvation while doing the most possible for the salvation of mankind.

How it fills with new significance our commonest daily tasks to feel that in saving one slice of bread we are sharing the sac-

rifice of those who go to the front and are shortening the time they must stay in the trenches. Lives will be saved, possibly the life of your boy, if not, certainly some mother's son, by the daily economy you practice in your home, and it is but the spirit that a Christian should always take into his toil. We denounce the selfishness of him who prays, "O Lord bless me and my wife, my son John and his wife, us four and no more." But this has a wider application than we have given it. Liberty H. Bailey has said, "To love and to work is to pray." One may dwarf his own soul in hoeing potatoes in a selfish spirit. He may also by the same humble occupation expand his own life through a conscious world-service.

This is the duty I would lay upon you all this morning, and especially upon the housewives of the congregation, "Save the waste and win the war." No one should go un-nourished or ill-fed. That is not economy, and is not what the President asks. Eat enough, but not too much, and save the waste.

The German Kaiser is the Ahab of our time whose covetous designs curse the earth. Let no one be content to sit idly down and drink from secret springs, fed by winged waiters of our own happy good fortune, while our fellow-beings, many of whom have not bowed the knee to the Baal of autocracy, fight for us the battle against militarism. Let us do, not our bit, but our best in field or kitchen, or wherever it may be, and have a part in extending in the earth the principles of democracy, which is religion.

NO MONOTONY IN NATURE

David Grayson says in the November *American Magazine*:

"One of the greatest curses of mill or factory work, and with much city work of all kinds, is its interminable monotony; the same process repeated hour after hour and day after day. In the country there is indeed monotonous work, but rarely monotony. No task continues very long; everything changes infinitely with the seasons. Processes are not repetitive but creative. Nature hates monotony, is ever changing and restless, brings up a storm to drive the haymakers from their hurried work in the fields, sends rain to stop the plowing, or a

frost to hurry the apple harvest. Everything is full of adventure and vicissitude! A man who has been a farmer for two hours at the mowing, must suddenly turn blacksmith when his machine breaks down, and tinker with wrench and hammer; and later in the day he becomes dairyman, farmer, harnessmaker, merchant. No kind of wheat but is grist to his mill, no knowledge that he can not use! And who is freer to be a citizen than he? Freer to take his part in town meeting and serve his state in some one of the innumerable small offices which form the solid blocks of organization beneath our commonwealth."

ON THE WATCHTOWER

MRS. M. L. W. ENNIS

I have set thee on my watchtowers, saith Jehovah,

Thou shalt cry aloud and never hold thy peace,
Till the Christ who died for sinners, in his glory
Comes to reign, and sin forevermore shalt cease.

Through the open gates the multitudes are rushing

Into ways that lead to sorrow and despair;
Shout aloud, and turn their feet into the pathway
Winding on thro' fragrant meadows, green and fair.

Bewildered mid the mazes of temptation,
Behold they stretch imploring hands to thee;
From thy vantage-ground reach down and give them succor.

Break each cruel chain and set the captives free.

Shout, and turn them from their worldliness and folly,

From the pleasures and the passions that destroy;

Faithfully proclaim my truth till they shall know me

Whom to know is blessedness and peace and joy.

I have placed the souls of men within thy keeping,

And I surely will require them at thy hand,
When the millions of the earth that now are sleeping

Shall awake, before my judgment throne to stand.

Then, like a trumpet sound the voice of warning,
Benighted wand'ers save from sin's distress;

Lo, forever like the beauteous stars of morning
Shall they shine who turn the lost to righteousness.

Ashaway, R. I.,
August 18, 1917.

Gather the crumbs of happiness and they will make you a loaf of contentment.—
Anon.

MARRIAGES

KELLY-BENDER.—At the home of the parents of the groom, Pastor and Mrs. M. B. Kelly, of 198 N. Washington Avenue, Battle Creek, Mich., on September 1, 1917, Paul B. Kelly and Miss Emma J. Bender, both of Battle Creek.

ROBINSON-CHASTAIN.—At the home of Mr. and Mrs. W. L. Hummel, of 37 University Street, Battle Creek, Mich., September 12, 1917, by Pastor M. B. Kelly, Rev. William Robinson and Miss Maud Chastain, both of Battle Creek.

HAYWARD-DAVIS.—At the home of Mr. and Mrs. W. L. Hummel, of 37 University Street, Battle Creek, Mich., September 19, 1917, by Pastor M. B. Kelly, Mr. Austin A. Hayward and Miss Hattie Davis, both of Battle Creek.

CLOWES-SERL.—At the residence of the bride's parents, Mr. and Mrs. Stephen Serl, Bradford, Wis., October 24, 1917, by Rev. Lester C. Randolph, D. D., of Milton, Wis., Mr. Robert A. Clowes, of Fairfield, Wis., and Miss Lura Serl, of Bradford, Wis.

DEATHS

BOND.—James G. Bond was born in Fayette County, Pa., April 13, 1842, and died at his home in Milton, Wis., October 18, 1917.

He was the next to the youngest son of Deacon Jonathan and Mary French Bond. The family came down the Ohio and up the Mississippi in the spring of 1847, then across country by wagons. Only four of the eleven children still survive, all of them residents of Milton.

Mr. Bond spent forty-seven years in railroad-ing. After twenty-two years of service for the Chesapeake and Ohio Railroad not one check or merit mark stands against his record. Telegrams of sympathy were received from the vice president of the road and from the Order of Railway Conductors, in which organization he held the highest office for many years. He was a quiet man, kind, tender-hearted and with a strong love for his family and kindred. He is survived by his wife, one son and a little grandson.

Funeral services were conducted at his late home, October 21, by Rev. L. C. Randolph, assisted by Rev. Frank Burdick, pastor of the local Congregational church.

L. C. R.

MAXSON.—At the home of her daughter, Mrs. C. C. Van Horn, Fouke, Ark., October 4, 1917, Mrs. Martin L. Maxson, in the sixty-first year of her age.
Nancy Eveline Maxson was born in Berlin,

Green Lake Co., Wis., in 1856. She was the daughter of Norman and Marian Clark. She was baptized and joined the Seventh Day Baptist church near Berlin when she was sixteen years old. In 1876, she was married to Edward L. Whitney. To this union five children were born, all of whom are living. In 1901, they moved to Arkansas, where they united with the Gentry Church, where she held her membership till she joined the church triumphant. In 1905, her husband died. In 1913, she was married to Martin L. Maxson.

Mrs. Maxson had been in failing health for several years and during the last months of her life she was tenderly cared for at the home of her daughter, at Fouke, Ark. She was a loving mother, a faithful and devoted Christian. She was prepared for the summons that called her to the heavenly home.

Pastor T. J. Van Horn preached the funeral sermon, and appropriate and beautiful music was rendered by a choir of ladies' voices. Burial was in Gentry Cemetery.

T. J. V. H.

Grow.—Hiram, son of Martin and Hulda Hood Grow, was born in Hornell, N. Y., August 16, 1841, and passed away in Little Genesee, N. Y., September 25, 1917, after a long illness.

Mr. Grow was an unassuming man in his disposition. He was kindly disposed to every one, and his few and tender words of others won for himself many friends. He was a member of the First Seventh Day Baptist Church of Little Genesee, joining the same after returning from the West to make his home in Little Genesee. He first identified himself with the Seventh Day Baptist people in 1857, when living at Hartsville, N. Y., and was baptized by Hiram P. Burdick and united with the church of that place. He has always been a Christian man, and though he suffered much during the last of his earthly life he was never heard to complain, bearing all with true Christian fortitude.

Mr. Grow was twice married: first, to Photeba Carmon, of Hartsville, May 23, 1865; second, to Mrs. Sarah E. Coon, November 7, 1907.

From his first marriage there were born seven children, one of these dying in childhood. The ones surviving are Benjamin C., of Makota, N. D.; George, of Bemidji, Minn.; Den, of Battle Creek, Mich.; Mrs. Mattie Jones, of New Auburn, Minn.; Mrs. Ona Severance, of Plaza, N. D., and Mrs. Edna Coon, of Grand Rapids, Wis.

Mr. Grow was a veteran of the Civil War, enlisting in 1861, in Company C, 85th N. Y. Volunteers and serving nearly four years. In April, 1864, he was captured by the Confederates at Plymouth, N. C., and went through the terrible suffering of Andersonville and Florence, being paroled after eleven months of untold hardships and deprivations.

Funeral services were held in the church, conducted by his pastor, Rev. E. F. Looftboro, assisted at the cemetery by members of the H. C. Gardner Post, Bolivar. Floral decorations and the large number who attended gave eloquent expression of the high esteem in which he was held by those who knew him.

E. F. L.

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, Treasurer,
Plainfield, New Jersey.

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1810 Midland Ave., Syracuse. O. H. Perry, church clerk, 1031 Euclid Ave.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Dr. William C. Whitford, acting pastor, 600 West 122d Street, New York.

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

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue every Sabbath afternoon. Sabbath school at 2 o'clock. Preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry Street.

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

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

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

Have patience with all things, but chiefly have patience with yourself. Do not lose courage by considering your own imperfections, but instantly set about remedying them; every day begin the task anew.—*Francis de Sales.*

THE SABBATH RECORDER

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

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He whose strong, faith-found soul
Never faltered, never quailed;
He for whom the longed-for goal
Never vanished; for whom
There was never hopeless wrong;
He who at the brink of doom
Felt his spirit grow more strong.
Failure? No, to him be glory!
Let the verdict fair be spoken:
Life and death and battles glory
Found him true, his faith unbroken.

—Thomas Curtis Clark.

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NOVEMBER 10th, 1917

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PLAINFIELD, N. J., NOVEMBER 12, 1917

WHOLE NO. 3,793

Hopeful Signs in the Gospel of the Streets Several times this year have I been impressed with the zeal of open-air speakers, around whom great crowds gather and stand for hours in the noisy thronging streets of New York; and were it not for the fact that among these street speakers are many godly men preaching the gospel of Christ and him crucified, the effect would be most depressing. I have seen in a single block no fewer than four such speakers, each one holding hundreds of men and boys in close attention, most of them dealing with questions inimical to Christianity, and some of them denouncing the fundamental principles upon which our government is built. In a land of free speech all classes have equal rights in expressing opinions and in advocating their doctrines; and if one chances to run upon three or four such meetings in a day, all of which are atheistic or disloyal or fanatical, he will be likely to go home filled with misgivings as to the future of this country both in respect to religion and civic life.

But when one stops to consider the one great redemptive force in this free speech arena, and remembers that all through the great city hundreds of consecrated evangelists are busy every day, in tents, in parks, on street corners—wherever a crowd of hearers can be gathered—preaching the unadulterated gospel of the New Testament, his hope revives and he feels certain that the leaven will in God's own time permeate the whole lump. During four or five months of this year an average of one hundred and fifty such outdoor gospel meetings were held each week, in which no less than 450,000 people were given the message of salvation and in nine different languages. Many remarkable conversions were reported. Criminals, anarchists, and people of the down-and-out classes were among those brought to Christ.

This work in the highways and hedges of today is one of the hopeful features of Christian activity that should be encouraged. In no other way can the evil influences of skeptical "soap-box preachers" in

our city streets be offset or successfully overcome. The leaven of Christ's gospel is still the hope of a sinful world.

Concerning Those Liberty Loan Cards Recently the Tract Board issued cards inviting persons to become life members of the Tract Society by sending \$25 to be invested in Liberty bonds as part of its permanent fund. These cards were sent to all whose names are on our RECORDER mailing list, and therefore some of them must have gone to persons who are already life members. Please do not infer, if you are already a life member, that the board *implied* by sending you a card that you are not one. Sending a card to every subscriber not only gave to all a good idea of what the board is trying to do in this line, but it offered to any who might already be members an opportunity to make some friend or relative a member also, if so desired. The hearty response given this invitation shows a most gratifying spirit of loyalty both to our government and to our denominational interests.

Yes, Save Wheat But Why Not Barley? On another page will be found an article entitled, "A Good Reason Why," and we hope our readers will give it careful reading. Dr. Grose, who represents the religious press at Food Administration headquarters, makes it clear that no one should refuse to save wheat because other grains are wasted in making beer. We have felt that it was almost an imposition on the American people to urge them to save foodstuffs and at the same time allow brewers to destroy, annually, 78,000,000 bushels of grains suitable for food in making the booze that ruins and debauches soldier and civilian alike!

We insist that the government has made a great mistake in not including beer among things prohibited during the war. Its position would be much more consistent, and, we believe, its case in the matter of food saving by the people greatly strengthened,