Your Magazine Subscription
Should Be Placed Now

THE RECORDER Subscription Agency has made arrangements to take care of your magazine subscriptions at special prices if the same is placed before November 10th. Everything points to a war tax on magazines, which will force the prices higher than ever this winter. Subscribe for the magazines you are going to take now and thus benefit by the special prices the publishers are offering for a few weeks. The RECORDER Agency is in a position to meet or beat any quotation you may have, and if you will tell us what you want we will be glad to quote you the best prices possible.

NOVEMBER 10th, 1917

is the time set by the publishers at which the special prices now quoted will be withdrawn. After that date many magazines will advance. Scribner's Magazine is now $3.00 per year. After November 10th it is to be $4.00 a year. The following will be sent to the same address two years:

TWO YEAR OFFERS

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<th>Magazine</th>
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Send for folder giving special short chance offers.

THE SABBATH RECORDER

18 Madison Avenue
Plainfield, N. J.

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 vestry, or disguised opera in the choir, or processions and vestments and genuflexions. 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.
Coming to Salem

Salem is a city built upon a hill, set apart from the bustle of the metropolis. It is a city of small streets and narrow lanes, and a town of dignity and refinement.

The Conference School

The Salem College is a small college with a large heart. It is a college that is thoroughly modern, and it is a college that offers many things for worthy applicants. It is a college that is well staffed, with good buildings and learning facilities.

The Music Department

The music department at Salem College is well known for its excellence in both music education and performance. It offers a variety of courses and activities for students interested in music.

The Physical Education Department

The physical education department at Salem College is well equipped and offers a variety of courses and activities for students interested in physical education and health.

The Business Department

The business department at Salem College is well equipped and offers a variety of courses and activities for students interested in business.

The Salem College Board

The Salem College Board is composed of faculty members, staff, and alumni. It is responsible for the governance of the college and the development of its educational programs.

The Salem College Community

The Salem College community is a close-knit group of students, faculty, and staff. It is a community that is committed to the development of its members and the advancement of its educational programs.

The Salem College Library

The Salem College Library is well equipped and offers a variety of resources for students and faculty. It is a library that is committed to supporting the educational programs of the college.

The Salem College Alumni Association

The Salem College Alumni Association is a group of alumni who are committed to supporting the college and its educational programs. It is a group that is involved in the development of the college and its educational programs.

The Salem College Foundation

The Salem College Foundation is a group of alumni and friends who are committed to supporting the college and its educational programs. It is a group that is involved in the development of the college and its educational programs.

The Salem College Endowment

The Salem College Endowment is a group of alumni and friends who are committed to supporting the college and its educational programs. It is a group that is involved in the development of the college and its educational programs.
undoubtedly be another call for bonds, and
the board will then extend the same offer
to any wishing to accept it.

Sabbath Services
During the General Con
ference 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 Sab
bath 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 Sabbath
and a few others, was called to a
position as Chaplain at Arch Street, Philadelphia,
with no church connection who may be in
their Christian life.

Rev. Samuel H. Davis

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 cer-
tain church and seemed in a fair way to
receive the call; but when he told the com-
mittee 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
President's Indorsement
stressful ef-
fort on the part
of American women to secure recognition
at the 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 their State.

It is being shown in these days that
the cause of woman is the cause of democracy,
and evidently the nation is coming to ap-
preciate 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 democ-

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 ap-
pointed 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 them-
selves, 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 from the
gratification of the strife as experienced by our
brothers and sisters beyond the Atlantic.

While one teacher in the school men-
tioned above was lecturing, some one asked,
"Why eat corn meal and send wheat abroad

Our peacetime crusade is not over.
... but it begins where we are,
in the camp. Our part in this war.
... is to teach soldiers how to
win the war by saving food.
Sabbath Recorder 579

Exaggerated Stories
We have felt dis-

Spind' Work
No one can hear of

THE SABBATH RECORDER

Fed. of the Y. M. C. A.

Young Men's Christian
Association in arm 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
The American Red Cross has recently learned that many 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 C. T. Lucky were his friends. 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 spirit which dominates some peculiar people. Though careful to limit himself, and hold a rein upon his over active soul 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 at least anxiety. His sense of home was realized in the fellowship of sincere disciples of Christ. His life was restless, indeed, he enjoyed a deep and abiding tranquility 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 throng, I felt the soiled throng. Lord Jesus in my heart!

Down from the mount I came that day, Lord Jesus in my heart. And those who had dared 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, alane. With a Christ-born love for all sons of shame. Lord Jesus in my heart!

—William Norris Burr.

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

The following interesting article, appearing in the current (Sept. 25) issue of The Quarterly, the Reference Record of The Barbican Mission to the Jews, published in London, is from the pen of Rev. C. T. Lucky, late editor of Immanuel's Witness, and of Dr. J. W. Thistle, 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.—CORESS 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 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 so 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 spent time in our London home. Year after year in our Mission Tour in Central and Southern 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 shewed 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; singular in word and condemnation; 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 Hammond—some peculiar people—had 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 24, our beloved teacher and friend, the Hebrew author, Rabbi Chayim Jeddidah (Christian Theophilus) Pollak and Lucky, the illustrious old Apostolic-Messianic community of Jerusalem, zealous for the patriarchal Law and witness for Jesus the Jew. Lucky was a 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 which issued it declared that thus "there passed out of the ranks of the Hebrew Christians the most wonderful, and at the same time peculiar, personage which our era has produced." This remarkable man seemed to belong to two worlds—a thought which, in the Spanish, 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.

**CONFESSIO 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 movement with which they 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. His exposition of the wonderful Jewish literature and Hebrew language—his knowledge of the Pol i sh 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 Candidate's Home, "Paulinum," was opened in Stanislav, 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, which easily excused considering his life-history. We learned to love and admire him, although we could not understand him in his peculiar views. He was a learned Hebrew scholar, 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 who proved devoted to the Lord and here he was by no means alone—he had to experience many grievous disapprovals.

**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 Jehiel Lichtenstein, a Russian Jew, who was afterwards tutor in the Missionary College in Leipzig, and the well-known Joseph Rabino, of Kischneff. These men, who claimed 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 Delitlsch, 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. Delitlsch, he continued to publish this magazine from his home in Stanislau. Acting on his reports, moreover, the Franz-Delitlsch Missionary College (afterwards known as the Institutum Judaicum Delitlschianum) 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 Delitlsch, 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 Candidate's Home, "Paulinum," was opened in Stanislav, 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, which easily excused considering his life-history. We learned to love and admire him, although we could not understand him in his peculiar views. He was a learned Hebrew scholar, 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 who proved devoted to the Lord and here he was by no means alone—he had to experience many grievous disapprovals.

**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? Stanislau 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, 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 Stettin, 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 Jew. Yet a Christian service was held before the remains were conveyed from Stettin to Pau, 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—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-Gesundheit of 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 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 be glad to 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 lively 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 '02 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 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-
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 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 Pastor 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 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 parlor which proved to be a very pleasant occasion.

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 have been held to field on such 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 in 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, 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. 404, a paragraph in these words appears.

“After 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.”

Such a resolution 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.
WOMAN'S WORK

Mrs. George E. Croxley, 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 look 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 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. As 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, everyone 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 flower, do you not? And you do not notice the soil into which it is planted? I do not think you notice it. I have 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 whenever 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.

"Because 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 you a perfect ventilation to the fumes 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. Jewelers 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 monotony of worlds if all people were alike? My friends, I love variety, and so does my Master. 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 asked, "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."
There was a time in my life when I thought that beautifully engraved teapot that only walk back five minutes afterwards and pick it up. It shines in the darkness, and it goes round to the register that it has been out 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 Christ.”

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 every part 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 so dirty that as I ascended 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 admired my new friend 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 at all 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 have once a millionaire, but the trouble was I 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, no 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 worth anything.”

Ah, I thought to myself, is that not like God’s jewels? In many a back street, in many a tenement house, and away in the back slums of your city, you will find good men and women. They are 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. They walk past the mansion houses 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 will tell you that these men are responsible for the safety of the country. 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, that would be nothing 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 business property? They try not to get anything there. It is absolutely safe.” And so I love to think that God takes care of his jewels.

Workers’ Exchange

North Loup, Nebr.

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 were a lunch stand that brought in over $1200. 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.


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 Organization 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 F. 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 that were 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 F. Kenyon, and he was assisted in the laying on of hands by Rev. Loofboro, Rev. Mrs. Fisk, Rev. Eli F. Loofboro, 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 theforeground'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. The earth was out 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 services have been held Sabbath days in Hornell for some 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 parlor of the Seventh Day Baptist church, Plainfield, N. J., October 7, 1917.


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 Brossom, 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 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 discussion of 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. Randolph, now studying for the ministry at Alfred Theological Seminary.

The Board approved Frank J. Hubbard’s request, with her request, 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 the 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. 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.
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 are the Conference report, found in the issue for September 10, p. 326. Other good ones are: September 24, p. 393, a letter from M. J. Huls; October 1, p. 424, the report of Dr. Grace Crandall; October 8, p. 460, a letter from Dr. Rosa Palsmeyer.

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. Hulce, 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. Loofbrough, 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 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 at Alfred Station, October 7, 1917

1. 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 convinced of the reality of religion, any one of which might be termed a conversion or new birth. I believe 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 I definitely decided 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 presented itself to me, 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 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 the 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 to 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 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 Simai 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 our environment, training our mind, and developing our powers of service.

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 have been entirely different, and I would not have needed 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 what 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 Lofroth, 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. Pisk, 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 must take 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 feathers, 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 this is a place for everything, and everything should be in its place."

"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 appointment 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 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. 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, 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.

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 during the years brought comfort and happiness, but in 1895 they moved to Brookfield.

Mr. and Mrs. Langworthy were generally 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 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 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, That a special committee to canvass all families of the church be appointed, to solicit subscriptions to 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 the practical 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 make up the balance of the year.

Fourth, That 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 "Freedom 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 war 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.
AMERICAN SABBATH TRACT SOCIETY—MEETING BOARD OF DIRECTORS


Minutes of last meeting were read.

The Supervisory Committee reported the new listotype 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 ...................... 91

Evangelistic tracts (first set) ................. (each) 62

Love Story Me ...................................... 66

Sabbath and Seventh Day Baptists ........... 39

Sabbath Postcard ................................... 39

How Did Sunday Come Into the Christian Church? ................. 21

Does the New Testament Teach the Observance of Sunday? .... 22

Why I Am a Seventh Day Baptist ................. 31

Baptism ............................................ 12

Sacred Day—How Can We Have It? ............... 26

No Under Laws But Under Grace ................. 2

First Day of the Week in the New Testament ......... 12

Exposé of Faith and Practice .................... 2

Sabbath as the Family’s Day ..................... 2

Adventism, Its Errors ................................ 30

Total ............................................. 925

TRAJECTS SENT TO SIELEKY

200—Why I Am a Seventh Day Baptist

300—Pro and Con

Bible Readings

200—Baptism

200—Sabbath as the Family’s Day

Net loss ........................................... 1

Reasons for discontinuing paper: refused—refused—requests, no reason given.

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

The Committee on Missionary Mission reported 17 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 Fund, 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 October, the time of the General Conference the Secretary was busy with the preparation of the annual reports of the two societies, attending to their printing, 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 the time of the sessions of the Associations, as follows: Northwestern at Battle Creek, Mich., the week of Sabbath Day, September 1; Southeastern at Columbus, Ohio, the week of Sabbath Day, September 8; and Southwestern at Fosse, 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, Chicago, Ill., Beloni, 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 press 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 Society's funds, $50.86. Respectfully submitted.

EDWIN SHAW

Correspondence was received from Mary Janz.

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 typewriter, for use of the Committee on Revision of Denominational Literature.

Voted that an appropriation of $80.00 be made for a Corona typewriter machine, for the use of the Corresponding Secretary. Minutes read and approved.

Board adjourned.

J. H. B. COTTRELL, Recording Secretary pro tem.

Whosoever 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.
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 dried up, because there was no rain in the land." (1 Kings 17:7)

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 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-baked Samaria, far from the solitary retreat of the uninhabited hills, at the very gate of the city, where passed the multitudes. He begins 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 life and ministry 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 vineyards might be 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 reasons, 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, we have been of design 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 the contingency of war.

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 of Jehovah and his church to do what they could to help. 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 American family, if they eat the same 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 we ever saw before.

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 duty, in a good cause. Such honors are not emblazoned on empty plaudits, but claimed 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. 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 ministers of Jehovah that we respond to 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. And 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-
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 my only 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 denounced 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 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 unenriched 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, hiscovetousness cursesthe earth. Let no one be content to sit idle 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 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 in deed monotonous work, but rarely monotony. No task continues very long; everything is changed 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 months, on the moving, must suddenly turn blacksmith when his machine breaks down, and tinker with wrench and hammer, and later in the day he becomes dairymen, farrier, 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, said Je-hovah.
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 shall cease.
Through the open gates the multitudes are rushing
Intoways that lead to sorrow and despair.
Shut the door, 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 the vantage-ground reach down and give
Then 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 now are sleeping,
Shall awake, before my judgment throne to stand.

Then, like a trumpet sound the voice of warning,
Benighted wanderers save from sin's one check;
Lo, forever like the beauteous stars of morning
Shall they shine who turn the lost to righteousness.
August 18, 1817.

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

THE SABBATH RECORDER

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Falsely you have said he failed—
He whose strong, faith-found soul
Never faltered, never quailed;
For whom the longed-for goal
Never vanished; for whom
There was never hopeless wrong;
Who at the brink of doom
Felt his spirit grow more strong.
Failure? No, to him be glory!
Let the verdict be spoken —
Life and death and battles glory
Found him true, his faith unbroken.
—Thomas Curtis Clark

MARY T. GREENE

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THE SABBATH RECORDER

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

FRANK 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 the Yakeley-Row Room, 3rd floor of Y. M. C. A. Building, Maryland St., Syracuse, N. Y., beginning at 9:30 a.m. Sabbath school classes at 2:30 p.m. Bible school at 4:30 p.m. Wednesdays prayer meetings at 7:30 p.m. Friday evening at homes of members. A cordial invitation is extended to all to visit our Chapel, 1522 Midland Ave., Syracuse. O. H. Perry, church clerk, 1521 East 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, 606 West 122nd Street, New York.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services at 11:30 a.m., Morningside Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p.m. Visitors are most cordially welcomed.

The Church in Los Angeles, Cal., holds regular services in its house of worship near the corner of West and 10th streets. Every Sabbath after our Sabbath school at 2 o'clock. Preaching at 2:30 o'clock. Everybody welcome. Rev. Geo. W. Hills, pastor, 240 W. 4th Street.

Riverside, California, Seventh Day Baptist Society holds regular Sabbath 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 meetings at 7:30 o'clock on Sabbath evening. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Sewern, pastor, 1133 Malverne Street.

The Seventh Day Baptist Church of Battle Creek, Michigan, holds regular prayer meetings at each Sabbath in the Sanitarium Chapel at 8:45 a.m. Christian Endeavor Society, Motorcycle Building (sanitarium) 2nd floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 108 W. Washington Ave.

The Mill Yard Seventh Day Baptist Church of London holds regular Sabbath services at 11 o'clock, except in July and August, at the home of the pastor, 104 Tollington Park, N. Thanet. Prayer meetings will cordially invite these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Dayton, are cordially invited to attend services in which we 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 RECORDER Subscription Agency has made arrangements to take care of your magazine subscriptions at special prices if the same is placed before November 10th. Everything points to a war tax on magazines, which will force the prices higher than ever this winter. Subscribe for the magazines you are going to take now and thus benefit by the special prices the publishers are offering for a few weeks. The RECORDER Agency is in a position to meet or beat any quotation you may have, and if you will tell us what you want we will be glad to quote you the best prices possible.

NOVEMBER 10th, 1917

is the time set by the publishers at which the special prices now quoted will be withdrawn. After that date many magazines will advance. Scribner's Magazine is now $3.00 per year. After November 10th it is to be $4.00 a year. The following will be sent to the same address two years:

**TWO YEAR OFFERS**

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THE SABBATH RECORDER

18 Madison Avenue

Plainfield, N. J.

**The Sabbath Recorder**

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

**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 while it is not 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 demands; and if one class is 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 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 not 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 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**

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,