

## SPECIAL NOTICES

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

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

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

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

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

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

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

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner 1st Street and Park Avenue. Rev. R. J. Sevcik, pastor, 1153 Mulberry Street.

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

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening, at 7.30. Visitors are welcome.

Seventh Day Baptists in and around Philadelphia, Pa., hold regular Sabbath services in a hall on the fourth floor at 1626 Arch street. Preaching at 2.30 p. m., followed by a Bible Class using the regular Sabbath-school lesson in *Helping Hand*. All are welcome.

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

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

## THE SABBATH RECORDER

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

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## Sabbath School. Lesson VI.—February 9, 1918

JESUS CHOOSES THE TWELVE. Mark 3: 7-35

*Golden Text*.—"He appointed twelve, that they might be with him, and that he might send them forth to preach." Mark 3: 14.

## DAILY READINGS

Feb. 3—Mark 3: 13-19. Jesus Chooses the Twelve

Feb. 4—Luke 6: 12-16. Prayer and the Choice of the Twelve

Feb. 5—John 15: 15-27. The Purpose in Choosing the Twelve

Feb. 6—Luke 14: 25-35. The Cost of Discipleship

Feb. 7—John 17: 9-21. Jesus' Prayer for His Disciples

Feb. 8—Matt. 10: 14-25. The Relation Between Master and Disciple

Feb. 9—Matt. 19: 23-30. The Reward of Discipleship

(For Lesson Notes, see *Helping Hand*)

(Continued from page 117)

universities and graduate schools everywhere.

President Daland hopes that all patrons of the college will see the reasonableness of the increased rate of tuition and that no one will fancy that this increase means extravagance in the policies of the college. The case is exactly the reverse. In view of increasing cost of maintenance, the income of the college, although slightly increased by the endowment campaign, has lagged behind the increase in absolutely necessary expenditure till the gap has become about three thousand dollars a year. This gap must be bridged, lest the college become involved in a serious debt. This the trustees are determined shall not become the case.

REPORTER.

## The Sabbath Recorder

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WHOLE NO. 3,805

**The Old Testament Was Jesus' Bible** If, as is sometimes the case, one feels disturbed over the

way the Old Testament is spoken of as being out of date, effete, and only a legalistic, Levitical code for which the present day has little need, it will be a source of strength and comfort to remember that it was the Master's Bible while he lived among men.

If the Old Testament had served its purpose in the early days of Israel's history and was of little use in the Christian Era, why did not Jesus say so? When he taught that the true spiritual worship of his kingdom should be neither in Gerizim nor in Jerusalem, why did he not say it should have nothing to do with Sinai, or Moses, or Leviticus, or Deuteronomy, or Ezekiel? Evidently our Savior did not believe, with some modern critics, that the Old Testament was like "a millstone round the neck of true religion"; for in the great crises of his life he stayed his soul upon the writings of the prophets and teachers of Israel.

Though men who heard Christ, sometimes said, "What new doctrine is this?" they nevertheless found that his doctrine was rooted in the history and teachings of God's ancient people as found in the Old Testament.

It is with Christ's Bible we have to do when we study the Old Testament, and that, too, not simply as a book of history, but as a book of religious value for living men.

**How Christ Used His Bible** The Bible of Christ's day made the larger part of the Holy

Scriptures bequeathed to the children of God. The New Testament was then unknown, and it is interesting to study the use Jesus made of the Old Testament in his teaching and preaching. He regarded its laws and precepts as the expression of the everlasting righteousness of Jehovah; and he looked upon the Old Testament history, not as a foundation hidden away beneath

a more glorious New Testament structure which he came to build, but as an important part of the structure itself.

When he was tested forty days in preparation for his work, his answer to Satan, "It is written," was a direct reference to Old Testament teachings, and when he began his preaching at Nazareth he read the sixty-first chapter of Isaiah, and said, "This day is this scripture fulfilled in your ears." Thus he used the Old Testament to justify his mission and regarded it as the preparation for himself. In his Sermon on the Mount he referred to the ancient Scriptures no less than six times. In answer to the perplexing questions pressed upon him, Jesus frequently referred to the teachings of Hebrew scriptures. When the marriage relation was questioned he replied, "Have ye not read how God made them at the beginning?" And when criticised regarding his doings on the Sabbath, his reply was, "Have ye not read what David did?" As he drew near the cross he announced, "The things which are written must be accomplished"; and after his resurrection he "expounded in all the scriptures the things concerning himself."

Christ found in the Old Testament "something essential for himself, for his people, and for the world." And these facts make it significant and indispensable to humanity while the world stands.

I do not think Jesus used the microscopic eye upon Old Testament writings so much as the telescopic vision, which gave him a view of the beauty and grandeur of the universe with God's presence behind all physical phenomena; with day unto day uttering speech and night unto night showing knowledge. In the Psalms are found the eternal cries of the human heart; and when men in their wanderings and troubles read them, they may see that they have not lost the road, but are only in the shadows through which God's dear people have passed in all generations. Jesus the royal, suffering Messiah must have found much comfort in the Psalms to which he sometimes referred. With the words of one of

these he answered his critics: "The stone which the builders rejected is become the head of the corner" (Ps. 118: 22).

**A Word of Caution** We have known persons who seemed to think that the Old Testament, the Bible which Christ knew, was a "miraculous body of doctrines and laws handed down from God to man," so losing sight of its long centuries of development in connection with Israel's history before it was completed. The revelation of God to man in the Hebrew writings was unfolded, stage by stage, from Adam to Abraham, from Abraham to Moses, and on through the prophets to Christ. Just as a great painting may represent depths and distances of space, so the ancient Bible represents long stretches of history and depths of time. We must not forget the "sundry times and divers manners," the diversity of conditions and the varied influences under which it was written. To treat it as we would a textbook of science, with the beginning as near to us as the end, would be to lose the effect of its wonderful perspective which brings to us the surest evidence of the divine hand in its production. This gives the conception of the Scriptures as a veritable and gradual unfolding of divine principles suited, first to the generations of men to whom each part was given, and second, to men in all ages who study the parts as a completed whole. Viewed in this way the Bible becomes "the voice of God, forever speaking across the centuries the laws of right and wrong." This gives permanent value to the old Scriptures, which, as we believe, acquire their strongest corroboration from the attitude of Jesus toward them.

If we could always treat the Old Testament with the largeness of view and freedom of judgment with which Jesus treated it, we might get more good from its study. Then we might commune with the great personalities through whom the messages came, partake of their exalted perceptions of the Infinite One, realize something of their burning zeal for righteousness, and follow them more perfectly in their surrender to Jehovah. We should then keep out of the hard places in the Bible. We do not deny that there are such places, but we do not need to live in them any more than we need to go into dark chilly caves

of the earth to dwell, while its beautiful landscapes are bathed in sunshine.

It is well to remember that he who came not to destroy the law or the prophets, but to fulfil, was at the same time the first one to criticise them, and to so restate some as to make them meet the needs of his time. He it was who said, over and over again, "Ye have heard that it was said by them of old time," and then added, "But I say unto you," giving the real spiritual meaning, or interpretation, for which the times were fully ripe. As much as he prized the Scriptures of olden times, he recognized the need of a restatement, for the new era, of many principles which the literalists of his day insisted upon enforcing. To him all foods were lawful, as it was not what a man ate but what he gave forth from his heart that defiled him. "Thou shalt not kill," was given a new meaning, and he even explained the Sabbath law in a way different from the legal interpretation of the lawyers. With Jesus the old standard of legalism was replaced by that of love; but it was a love that prompted him to keep his Father's commandment all his life.

He who should clip from the teachings of Jesus and his disciples every reference to the Old Testament or quotation from it, would be surprised to find how few uncut pages would be left. One well-known writer says: "It is impossible to discredit the Old Testament without discrediting Jesus and his contemporaries."

**A Wartime Program For Local Churches** The General War-time Commission of the Federal

Council, composed of twenty-one members, has prepared a little booklet of sixteen pages with helpful suggestions as to a wartime working program for country churches, with emphasis upon those remote from training camps. Those near by the cantonments will have no difficulty in knowing what service to render, but other churches may not realize how essential it is that the maximum influence of every church in the land, however small, shall be exerted to help win the war. The attitude of the most isolated country church is vital to the nation's welfare, and the pastor who succeeds in arousing his community to take the part it should in its country's time of need, can do a greater service at home than he could as chaplain

in the army or as secretary of the Young Men's Christian Association at the front. Every pastor should think soberly before giving up his church to accept any such chaplaincy or secretaryship, for the country needs him where he is, and the restlessness of pastors tending to the giving up of their home work for field work at the front is looked upon with alarm by many who have studied the needs both here and there.

These programs will be distributed among the churches of America in a few days. They will show something of the calamity sure to follow if we fail to win the war. The issue hangs in the balance. Democracy beaten, would compel America to adopt the policy of militarism, and leave all the massacres, outrages, and cruelties of this terrible war unatoned for and sure to be repeated. The committee says:

The church is an inseparable part of the nation with a most vital contribution of its own to make in the conflict. Fortunately it is a cause for which the church can pray, and in which it need have no divided conscience. Its chief concern should be lest it fail of the mind of Christ, and lest it fail to exert its full power in the national emergency.

The danger now is that thousands of churches will have no real wartime program, but only incidental and spasmodic action; and that consequently their maximum influence will not be realized. Here, as in every undertaking of a local church, the pastor must lead his people.

The first problem is to create a Wartime Committee to organize the church for wartime service. It should meet regularly, and should correlate and organize the wartime work of the church. It should study the needs of the situation in which the church finds itself and the resources of the congregation, and it should then set out to create a wartime program for the church, and to bring into action every bit of power of which the church is capable.

It should be the function of this committee also to organize the women of the church for Red Cross work and for local community service, especially in behalf of those women who are going in such numbers into industries to take the places of the men who have gone into the training camps.

Among other things this program includes work for the boys in camp in various ways,—through Red Cross agencies; work for soldiers' families, conservation of national resources, helping the social conditions in wartime, Americanization of foreigners, keeping open house for soldiers if near the camps, studying the problems of peace and reconstruction soon to confront the nation—in short, improving

in every possible way the great opportunities to uplift the spirit of the nation in its darkest hour. The churches are strong enough, if they act together, to make America one in its efforts to enthrone the spirit of democracy in the world. In times like this the pulpit and pew should unite throughout the land to arouse the conscience of the nation until its people stand as one man against every form of Prussianism that has helped to plunge the world into war.

**The "Defender's" S. O. S.** The *Defender* is the organ of the Lord's Day League of New

England. The November-December number has a striking cut on the cover representing a wireless S. O. S. call, "Save our Sunday!" Before the first S. stand the words, "Save our Sabbath," and before the last S. the words, "Save our Sunday." Under the cut in capitals we read, "Danger!! Help!! Is it nothing to you?"

In the editorial comment on this cut is found this appeal:

We may not ourselves hear, on account of spiritual deafness, the S. O. S. buzz of the spiritual wireless, but it is ringing about us and we can hear it if we will stop and listen. The calls for help come from every side. The dear old day of the fathers is struggling in the waves of doubt, greed and indulgence. If Christian people are not awake, and if good citizens, whether Christians or not, are not watchful, the New England Sabbath is doomed. We may call this an extreme statement or we may laugh at or stone the Prophets who utter it, but one of these days we will realize our danger. . . . This message is not only sent over the *Defender* Wireless to pastors, but to greedy worldings and devotees of pleasure who have just as great a responsibility resting upon them to save America's most vital institution, as upon the ministers. We call upon one and all to heed the S. O. S.

The appeal is strong and urgent, but it is not for the Sabbath of Jehovah and his Christ. It is clearly a plea for the "dear old day of the fathers"—"the New England Sabbath," and "America's most vital institution." It admits a "spiritual deafness" to such a call and that the thing it pleads for is doomed if Christians do not wake up. Elsewhere in this same plea the reader is urged to read a list of "gems" on another page, in which the writer thinks will be heard "the buzz and whir warning us of danger." So we turn to the "gems," and find this one heading the list:



Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Exod. 31: 13.

Surely this is not a plea for the "Christian Sabbath," the "New England Sabbath," it is for the Sabbath God gave at Creation and called upon his people at Sinai to "remember, to keep it holy," and which Christ kept all his life.

Between the S. and the O., in the wireless call on the cover referred to, we find, "Hallow my sabbaths and reverence my sanctuary." This, too, has reference to the Sabbath given as a "sign between me and you, that ye may know that I am the Lord your God" (Ezek. 20: 20). In Leviticus 26: 2 it is given in this form: "Ye shall keep my sabbaths, and reverence my sanctuary." This holy, sanctified Sabbath Day, this Sabbath of Christ, is the one the Bible for a special purpose places on the seventh and not on the first day of the week. It had the sanction of the Savior, who taught by example and precept how to keep it, and was meant to be a sign between God and his people forever, lest they forget him and wander away.

What would be the effect if all Christians of today would cease teaching the traditions of men for the commandments of God, come back to their Bible as the only divine authority for any Sabbath, and send out their S. O. S. messages for help to save from shipwreck the only Sabbath God commanded and which Jesus loved?

**A Dangerous Tendency** A casual observer can not fail to see the increasing tendency to place the grounds for Sabbath-keeping elsewhere than on the Bible precepts. One writer says, "The need of one day in seven is founded in the physical and social wants of man"; and in various ways the advocates of "one day's rest in seven" plead for a sabbath, not because of Bible commands or Christ's example, but because of some need of working men, or some stress of social conditions, making it necessary for man to rest. No sabbath can be enthroned in the hearts and consciences of men by such reasoning. True Sabbathism is of God, and if not founded upon his law—if not established by his revelation then we have no ground for any sabbath. The farther the church gets from Bible au-

thority in fixing a sabbath day, the more hopeless is the sabbath cause. Back to the Bible should be the watchword.

**Let Us Guard Against this Danger** In these crucial days God is calling his children to a larger service and greater usefulness than they have ever known before. The many appeals for sympathy, time, and money are taxing our people heavily, and the danger is that some may think there should be less giving for missions on that account. This is a danger that should be guarded against. To compel missionary work to give way at this time would be disastrous and bring loss to the cause of Christ. Let not those who say, "Christianity has failed," have the chance to accuse Christians of forsaking the supreme task of the church in a time when the world needs the gospel more than ever.

#### ANNUAL MEETING AT LITTLE GENESEE, N. Y.

The annual meeting of the Little Genesee Church and community held Sixth-day, January 4, 1918, was a very pleasant gathering. The day was fine, the roads good, and even the mercury rose to the occasion and was well above zero before noon, a feat it had failed to accomplish for several days of the week previous.

The morning meeting was given to reports of organizations affiliated with the church or for community betterment—a sort of gathering up of the crumbs we have been hearing so much of (not Mr. Hoover's kind, though). The report of the Sabbath school in enrolment and average attendance was almost identical with that of last year, a falling off of seven and one-half average enrolment and a gain of twelve-thirteenths per cent average attendance. The treasurer reported \$103.33 in the treasury, so we have since voted the amount the Board of Finance asks of our school. The Home Department and Cradle Roll are active.

We have three organized classes. The Bethel class with a membership of 35, organized in 1915, is doing many things. They were proud to hang on the wall with their class banner at the beginning of the year a beautiful service flag with three stars. The churches, too, claim these

soldier boys, but they belong to the class and the class keeps in touch with them in various ways. The Berea class of 28 members had charge of the patriotic service in June and gave an exceptionally fine program. The third class, with the age limits of fourteen to twenty, is so young it isn't named yet; it has 16 members. The Christian Endeavor society, with 35 active and 7 associate members, has carried on the usual activities of the society as the pastor's right hand, has formed a Junior society that has joined with them in meetings with the shut-ins, and has raised through the year \$66.44.

The Woman's Board Auxiliary, a very small proportion of the women of the church, reported \$68.00 paid by the members to carry on denominational work.

Ida B. Coon, president of the Library Association, said 1917 had been the banner year of the library. This year 147 volumes have been purchased, making 1,349 on the shelves. Through the year 2,385 volumes and 284 magazines (credited as books), a total of 2,669, have been loaned, or 6¼ volumes for each man, woman and child of the community. The Sunshine Circle, by meetings for work, suppers, bazars, kitchen band concerts, etc., has been able to report \$242.21 raised. The Ladies' Benevolent Society has quilted six quilts and tied one comfort, earning \$20.81. The W. C. T. U. is holding its numbers and interested support of the work of the organization. They have made comfort-bags, costing \$25.00, for soldiers and sailors and helped in the knitted outfits provided for the boys called from the town.

About one hundred and fifty enjoyed the community dinner at the hall from 12:30 to 2:30. A number of oil heaters supplemented the gas heat and added greatly to the comfort and pleasure, and possibly to the genial and homey atmosphere of the occasion.

At 2:30 the annual meeting was called to order by the moderator, O. M. Burdick, Rev. J. L. Hull leading in prayer. The report of the board of trustees was given by the secretary of the board, Mrs. Walter H. Burdick. The principal undertaking of the year has been the paying for the water system installed in the parsonage at a cost of \$230.00. The Sunshine Circle assumed the debt for bathroom. About half of the amount was raised by subscriptions, and

Sabbath morning, August 25, the chairman made an appeal for the remainder and received pledges very soon for \$120.00, so we have no debt. The report of the treasurer, Mrs. A. K. Crandall, showed \$820.72 raised for church purposes and \$242.43 for denominational purposes.

The election of officers made few changes. T. B. Burdick was made moderator and Ferris Whitford, trustee. Pastor Loofboro was voted pastor for the coming year with an increase of salary of \$50.00, making \$700.00.

We are adding other items that do not belong with the annual meeting but those interested in Genesee items will be glad to hear them and we don't write often. Much needed enlargement and fencing of the cemetery has been under consideration for some time and a year ago it was voted to hire money to carry out the plans. Many objected,—“We don't like debt, do it now.” In November the Cemetery Association arranged an oyster supper followed by speeches setting forth the needs and approximate expense. Added to the lure of the stomach was that of an out-of-town speaker, Attorney Jesse Granties, of Wells-ville, who solicited pledges and raised the necessary amount, \$800.00. The lots have been paid for, the fencing has arrived.

We have a Red Cross of 56 members, organized last July, a branch of the Bolivar Red Cross, meeting once a week to make hospital supplies. They have made and shipped about two hundred articles. Contributions of yarn to the value of \$25.00 from individuals and the proceeds, \$54.00, of a supper to raise money for buying yarn, have been used for garments for the boys who have gone or are soon to go from our community. Every one is interested and anxious to do something, and knitters are busy here as everywhere.

MARY E. BOWLER,  
Clerk.

January 23, 1918.

“Men who live for self, never succeed in satisfying self, or in quite satisfying anybody else. Men who live for others, in God-like unselfishness, have joy themselves while giving joy to others.”

We never can willingly offend where we sincerely love.—Rowland Hill.

**THE FOUR KINGDOMS AND THE  
FOUR BEASTS**  
OF  
**CHAPTERS 2 AND 7 OF THE BOOK OF  
DANIEL**

REV. WILLIAM C. WHITFORD

Discussion concerning the significance of the four beasts of chapter 7 of the Book of Daniel has been a matter of perennial interest with Bible students for the last two thousand years. While differences of opinion are still very great both conservatives and radicals seem willing to concede that the dream of chapter 2 and the vision of chapter 7 concern the same kingdoms.

The relation between the various parts of the image and the beasts together with the several kingdoms which these symbols represent according to the prevailing traditional interpretation and the modern is graphically portrayed as follows:

The Image of chap. 2	The Beasts of chap. 7	Traditional interpret'n	Modern interpret'n
head	lion	Babylon	Babylon
breast	bear	Medo-Persian	Median
belly	leopard	Greece	Persia
legs, etc.	beast with ten horns	Rome	Greece

Some light on the interpretation of the beasts of chapter 7 is given through the vision and the explanation of chapter 8; but here the traditional interpretation is found to differ from the modern as above in making the Median and the Persian one instead of two as follows:

Traditional	Modern
1. (not mentioned)	
2. Ram	2. Ram—first horn
3. Goat	3. Ram—second horn
4. Little horn	4. Goat

The traditional interpretation has been ably defended by many arguments. In the first place there really was no Median kingdom between the Babylonian and the Persian. The Persian King Cyrus overthrew Nabonidus, the last of the Babylonian kings, and immediately succeeded to his kingdom.

In the second place the writers of the New Testament support the traditional interpretation. It is very clear that the author of the Book of Revelation thinks of the beast with ten horns as representing the Roman Empire (see Rev. 13). The allusions to Daniel 9: 27; 11: 31 and 12: 11 in the 13th chapter of the Gospel according to Mark point also to the Roman Empire.

In the third place since it is plain that no triumphal Kingdom of God was established immediately upon the overthrow of the Greek kingdom what more natural than to suppose that the Greek kingdom was not the last of the series, but rather the one that succeeded it, namely the Roman.

The modern interpretation is now abundantly established. While it is freely admitted that there was no Median kingdom intervening between the Babylonian and the Persian it is plain that our author held the opinion that there was such a kingdom and very likely this was the current view at the time that he wrote. The story of Darius the Mede in chapter 6 is sufficient evidence for this. Compare Isaiah 13: 17-18; 21: 2; Jeremiah 51: 18-28 from which it would not be difficult to infer that there was a Median kingdom.

It may be freely admitted also that writers in the New Testament as well as Jewish and Christian contemporary writers (as for example the authors of Assumption of Moses and 4 Esdras) interpreted the fourth kingdom as Rome; but their evidence is hardly conclusive for such a thought in the mind of our author. It is easy to believe that like many other editors of prophecy they were not content to leave a prediction at loose ends,—looking as if its time had passed and it had failed of fulfilment, but preferred to make it significant again by setting forward the time.

It seems very probably that the time of the author of the second chapter of Daniel is in 245 B. C. or shortly after, and that his prophecy is clearly dated by verse 43, "They shall mingle themselves by marriage alliances," which seems to be an allusion to the intermarriage of representatives of the Seleucids and the Ptolemies, and in particular of the marriage of Antiochus Theos with Bernice the daughter of Ptolemy Philadelphus in 248 B. C. The date of the later half of the Book of Daniel is clearly in the latter half of the year 165 B. C.; but before the 25th day of December. The repeated and clear allusions to the reign of Antiochus Epiphanes are unmistakable, and yet our author says nothing of the cleansing of the temple, nor of the victories of the Maccabees which made this cleansing possible.

We may say then that the author of

Daniel 2 expected the triumph of the Kingdom of God about 245 B. C. The author of chapter 7 re-edited the prophecy, and set the date at 164 B. C., although he did not need to change the reference to the fourth kingdom. Then the writers of the beginning of the Christian Era set the date a little farther ahead, and changed the reference to the Roman Empire. And since the times of the New Testament there has been a continually repeated process of setting forward the date till the present time.

But the really conclusive argument for interpreting the fourth beast as symbolizing the Greek kingdom is the fact that Antiochus Epiphanes is so plainly pictured by the little horn. The more we become familiar with the reign of this tyrant the more sure are we that our author had the time of this king in mind and could have designated it no more clearly unless he had openly mentioned the name of Antiochus. Five times over in the visions of this book the setting of our author's message is in the portrayal of the deeds of this tyrant who made such a vigorous effort to stamp out by force the religion of the Jews, and by his deeds exalted himself to the position as the standard example of the arch-enemy of God.

Although we speak of the true explanation of the beasts represented by the four kingdoms as the "modern" interpretation it should be remembered that it is really the first in point of time. The Sibylline Oracles (before 140 B. C) bear record to a reference to the little horn as Antiochus Epiphanes, and the writer of 4 Esdras, about 80-120 A. D., confesses that the interpretation that he gives of Daniel's vision of the beasts is not the interpretation that was given by the angel to Daniel. Then as early as the third century the heathen Porphyry (died 304 A. D.) took great pains to show that the Book of Daniel was written by a Jew in the age of Antiochus Epiphanes. This view was also supported by Ephraem the Syrian in the fourth century.

To the casual thinker in regard to Biblical problems it may seem a matter of small moment whether we get the lion, the bear, the leopard and the terrible beast with the ten horns rightly assigned as the representatives of the four kingdoms; but correct thinking about the Bible, even about

minor details of the Bible, is of immense importance. The false exegesis of today which sees the rise and fall of the Roman Empire as a matter of precise discussion in the time of the Exile of the Jews in the sixth century before Christ, and finds supplementary fulfillments of the words of Daniel in all the history of the world down to our day is a fruitful means of promoting an artificial Christianity which does not grapple with the practical problems demanding our attention. The traditional interpretations are not mere harmless vagaries. They are based upon a mistaken theory of the purpose and nature of holy scripture, and of prophecy in particular. The prophets wrote, each one because he had a message for his own times, and not for ages far beyond the horizon of his view. If their work is to be of value for us we must first seek to know what they said in their own day. Then we may apply the principles to our own times, if these principles happen to fit. The message which the Book of Daniel brought was one of comfort and encouragement in a time of great adversity. We need the message now; for truly the world was never so distressed as today, and the powers of evil let loose in Europe and Asia are as malevolent as Antiochus Epiphanes himself. We need to believe in the coming of a Kingdom of God. But a considerable advance has been made in the idea of the Kingdom since Daniel's time. It is not a message of comfort that we so much need as an inspiration for activity in the path of service. We ought not to wait for a miracle, and meanwhile to suffer in patience under the evils which this wicked world has thrust upon the weak and the unfortunate; but we should ourselves fight manfully against the iniquity of the liquor traffic, and the inequitable conditions of labor, and the military power of the tyrants who oppress the world and would make might into right. We are not to study out with diligence the Biblical imagery that may signify deliverance for the world in 1927, or in 1952; but rather we are to bend our energies to meet conditions and to right wrongs in 1918.

"It transpires that the governor-elect of Virginia, supposed to be wet, has declared that he will enforce the prohibition law."



**MISSIONS**

**THE HOME FIELD**  
October-December, 1917

	Weeks of work	Sermons and addresses	Prayer meetings	Calls	Conversions	Baptisms	Sabbath converts	Added to churches	Average congregations	Pages of literature distributed
1. Evangelist:										
Rev. D. B. Coon.	13	29	7	241			3	3	42	640
2. General Field Workers:										
Rev. G. W. Hills.	13	16	1	61					23	500
Rev. R. R. Thorn-gate	13	25	2	50			1		20	
Rev. T. J. Van Horn	13	48	12	123	2		4		41	1489
Rev. L. A. Wing.	13	16	13	42					30	203
3. Missionary Pastorates:										
Rev. A. G. Crofoot	13	14	2	52					77	230
Rev. Wm. Clayton	13	27	12	14			1		15	
Rev. G. H. F. Randolph	13	26	18	41					47	
Rev. L. D. Burdick	13	20	13	40					20	
Wardner F. Randolph	No Report									
Rev. B. E. Fisk.	13	22		25					13	
Rev. W. D. Tick-ner	13	11	5	23					10	36
John T. Babcock	13	20	4	20					62	
Mrs. Angeline Abbey	13	16	4	145					25	100
Fred I. Babcock	11	12	11						45	
Rev. S. S. Powell	13	14	13	43			1	1	25	36
Totals	193	326	117	920	2		10	4	495	3234

Dr. Grace I. Crandall left Sunday for Milton, Wis. Enroute she will stop at several places to visit relatives and friends. She plans on doing special work in the medical schools of Chicago to better fit herself for her work as a medical missionary.—*North Loup Loyalist.*

**MISSIONARY AND TRACT SOCIETY NOTES**

SECRETARY EDWIN SHAW

At the January meeting of the Missionary Board an appropriation at the rate of \$100.00 a year was made for 1918 to the Seventh Day Baptist church at Salemville, Pa., to begin May 1, the time when the pastor who has been called by the church enters upon his work. This is Rev. Royal R. Thorngate, now the general field worker on the Central Association field, located at Scott, N. Y.

Appropriations were also made to the Cartwright (New Auburn, Wis.) and Exe-

land churches, at the rate of \$100.00 when they have pastors located with them. Rev. Herbert L. Cottrell, now of Berlin, N. Y., has been called to Cartwright, and expects to begin work there May 1. The Exeland Church has called Charles W. Thorngate, now of Milton, Wis., formerly of \*North Loup, Neb., and Mr. Thorngate plans to be on the Exeland field in the spring. Brother Thorngate is a farmer and carpenter, and will not be able to give all his time to the work of the church. Nor would the church be able to support a pastor without help in this way. Last year he was for several months in Exeland and himself did much of the carpenter work on the new church building.

The struggling little church at Grand Marsh, Wis, is also to be helped this year at the rate of \$100.00 in supporting its pastor, Rev. William D. Tickner. Mrs. Angeline Abbey, who has been serving as pastor of the New Auburn, (Minn.) Church is taking a vacation, and is attending a Bible school in Chicago for several weeks, but will return to her work at New Auburn.

If any church or any organization in any church, wishes to take up a systematic study of Sabbath literature as published by the Tract Society, please send for sample package of tracts and leaflets.

The secretary spent a delightful Sabbath Day with the church at Waterford, Conn., just after the time of the meeting of the Missionary Board. On Friday he called on the retired pastor at Noank, Conn. The deep and abiding faith and trust of Brother and Sister Potter are sources of strength and courage to all who come to know these dear people. Two calls were made in New London, and then a walk of a mile or so beyond the trolley line brought us to the homes of the Gardners, who are scientific and practical and successful gardeners. A shortage of coal for the boilers in the hothouse was making extra work of burning wood.

It is perhaps two miles to the church, but an auto makes the distance seem short. Here we found the people gathered for the Sabbath eve prayer meeting. A short sermon from the text, "And as ye go, preach," was followed by a testimony meeting in which over twenty people spoke and the

other five responded to the invitation to stand as an expression of their interest in the better life.

Sabbath morning we had the pleasure of joining with the people of the Waterford Church in the communion service. It was a precious season for all. One of the deacons, Albert Brooks, is in the U. S. service at Atlanta, Ga. The united prayers of the church were with him at this time. A delightful surprise was perpetrated by Brother Swinney who presented the church a gift of an individual communion service. Deacon Burdick received and accepted the gift on behalf of the church with words of sincere appreciation.

The Sabbath school discussed the "goal" as suggested by the Sabbath School Board in the Forward Movement plan, and voted to accept the goal in so far as the conditions of the school make it wise and practicable. One did not have to have a magnifying glass to see that real zeal and earnestness characterize the whole spirit of the school.

In keeping with the nation-wide movement to conserve fuel the Young People's prayer meeting in the afternoon was held at the home of the leader, Miss Isabel Grant. The secretary gave his chalk-talk on "A Missionary Bouquet." Three calls were made at homes near the church. The auto was waiting to take us back to Charles Gardner's for supper, and from here the same conveyance later in the evening set us down close by the dock at New London. Slumber was a little disturbed as the boat started on its way out to the Sound by the grinding of the ice-floes, and then all was quiet till the whistle announced the approach to the big bridge, and we had to hustle to be ready to disembark at the 22d Street pier on the East River side of New York.

Sabbath Evangelist Willard D. Burdick attended the meeting of the Missionary Board and then began special work with the people of the Hopkinton Church.

Pastor Leslie O. Greene, of Farina, Ill., will visit the people of southern Illinois at Stone Fort and vicinity about four times a year. The Farina Church gives the time, the Stone Fort people pay the traveling expenses. A trip was made in Novem-

ber, and it is about time to hear that he has been making another visit. This seems to be a very good arrangement, one that may well be imitated in other localities where similar conditions prevail.

Evangelist D. Burdett Coon will be at Gentry, Ark., early in February for work with Rev. T. J. Van Horn.

A letter from Petrograd, Florida, tells of quite a colony of Seventh Day Baptists there for the winter. We shall expect to hear of a Sabbath school, and the reading of a sermon on the Sabbath.

The Syracuse Seventh Day Baptist Church through its treasurer has sent a check for the "denominational building fund." Let the good work go on. And Syracuse does want a church building of its own so much.

**THAT "INTERPRETATION"**  
**AN OPEN LETTER**

*To the Seventh Day Baptist General Conference,*  
*Rev. Alva L. Davis, Corresponding Secretary, North Loup, Neb.*

DEAR BRETHREN: The following paper is published in Volume I of the Library of Christian Co-operation, pages 47-48. This library, consisting of six volumes, is a report of the Third Quadrennial Meeting of the Federal Council of the Churches of Christ in America, at St. Louis, Mo., December, 1916. Rev. Charles S. Macfarland, general secretary, is the editor, and the Missionary Education Movement, New York City, the publisher.

*To the Federal Council of the Churches of Christ in America, St. Louis, Mo., December, 1916.*

DEAR BRETHREN: While appeals to state or national government for the support of distinctly religious institutions seem to us to savor of union of church and state, yet with the understanding that the report of the Commission on Sunday Observance is to be interpreted in the light of the constitution of the Council, we do not oppose its adoption.

Individually or denominationally our people have been associated with this great movement from its beginning. We believe in it. Its expenses have a place in our Conference budget. We are loyal to its principles, and labor for their extension.

Your splendid courtesy has more than once stirred our hearts; and we beg you to record the following as an expression of our atti-

tude toward the work of our Commission on Sunday Observance.

Under the Christian dispensation all time and places and the whole of life are holy. For this very reason, some day, conscientiously regarded, should be especially given to letting God come into our minds and hearts. And the day on which God thus finds men, and on which men find in him their Father, and in every man a brother, is truly a Religious Rest Day.

Yours sincerely,

ARTHUR E. MAIN,  
BOOTHE C. DAVIS,  
A. J. C. BOND,  
EDWIN SHAW,

*Delegates from the Seventh Day  
Baptist General Conference.*

Our General Conference, at Plainfield, N. J., asked for an interpretation, especially of the first and last paragraphs.

The following seems to us to be a plain statement of the meaning of the first paragraph: Inasmuch as our views have been freely expressed in meetings of the Commission on Sunday Observance, and have received much Christian consideration, we see no occasion for opposing the adoption of the report of the Commission by the Federal Council if we may be allowed, (1) to record our conviction that legislative support of distinctively religious institutions savors of union of church and state, a principle rejected by the Council itself; and (2) to take it for granted that the report will be interpreted in harmony with the constitution of the Council which says:

This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians.

It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

The following is our meaning in the fourth paragraph: (1) As ordained ministers are a witnessing symbol of the universal priesthood of all believers, so the Sabbath is a religiously witnessing sign that all time belongs to our Maker. (2) God, man, the world, and the Sabbath are divine realities, whatever one may think, say, or do about them; and we claim the liberty, unhindered by human legislation, but with all due regard to the rights of others, not indeed to make a Sabbath, but to honor the Sabbath of Creation and of

Christ by using it for highest religious, moral, and social ends.

Yours sincerely,

A. J. C. BOND,  
BOOTHE C. DAVIS,  
ARTHUR E. MAIN,  
EDWIN SHAW.

January 1918.

#### THE SPIRIT OF THE FORWARD MOVEMENT

REV. WILLIAM M. SIMPSON

Faith  
Optimism  
Resolution  
Wisdom  
 Ardor  
Responsibility  
Devotion

Methods  
Opportunity  
Vision  
Enthusiasm  
Money  
Energy  
Numbers  
Team-work

#### WHAT THE FORWARD MOVEMENT STANDS FOR

REV. WILLIAM M. SIMPSON

(In the Church)

Family altar in every home  
Organization of personal workers  
Ready response from rank and file  
Woman's Board apportionment met  
Additions of 17 per cent of present membership  
Readers of the Sabbath Recorder  
Denominational allegiance

Missionary Society's apportionment paid  
Organization of cottage prayer meetings  
Volunteers for definite Christian work  
Evangelistic tone in all church work  
Missionary spirit dominant  
Education Society's apportionment paid  
No new organizations or machinery  
Tract Society's apportionment paid

(In the Sabbath School)

Five hundred additional scholars  
Organized registered classes  
Reports to board and association  
Workers' conferences regularly held  
Attendance of 70 per cent of enrolment  
Representation at conventions  
Decisions for Christ urged

Missionary instruction and offering  
Offering to state association work  
Visitors for Home Department work  
Establishment of graded lessons  
Meeting apportionment to Sabbath School Board  
Enlightenment on the temperance question  
Names of babies on Cradle Roll  
Teacher Training class

(For the Young People)

Formation of Junior societies  
Organization of Intermediate societies  
Recruits for definite Christian work  
Weekly attendance at C. E. meetings  
Apportionment to Young People's Board  
Recorder subscriptions taken  
Decisions for Christ

Mission study in every society  
Organization of new societies  
Variety in method of conducting meetings  
Expert Endeavorers in every office  
Members of Army of Universal Patriotic Service  
Enrolment of Comrades of the Quiet Hour  
New members in every society  
Tenth Legioners

## WOMAN'S WORK

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

### THE "LITTLE GRANDMOTHER" OF THE RUSSIAN REVOLUTION

MRS. ASA F. RANDOLPH

The Russian revolution is one of the great events of modern history. While it seemed to come with surprising suddenness, it was really brought about by the labor and sacrifices of thousands of Russia's noblest men and women.

Pre-eminent among these stands out the figure of Catherine Breshkovsky known to millions by the affectionate name of Babouska, the "Dear Little Grandmother" of the revolution.

She was born in 1844, on an estate in the district of Vitebsk, in Little Russia. Her father was the son of a Polish aristocrat. He was a handsome, elegant man of majestic presence. Her mother came of a noble family of Great Russia. She was intelligent and had exquisite manners. She had attended school at a well-known convent in Petrograd and was a woman of culture. She was very religious and cared little for the pomps and ceremonies of the Greek Church but brought her children up on the Gospels. There were four children, one son and three daughters.

Catherine loved solitude. When the children went out to walk she would keep apart from the others. She used to run off to the meadows and watch the cows grazing, then go to the huts of the surfs and mingle with the peasant children and their mothers, studying their life and entering into every peasant woman's troubles. Her mother had taught her to be kind and courteous to the servants, and she loved to pass her time with them; but whenever her mother found her among them, she drew her away, saying, "Katya, this is no place for you." She was a generous child. Her tendency was to give away everything that came into her hands. If she were given some crisp delicacy, fresh from the oven, she would immediately present it to one of the servants. If she got a new toy, she passed it on to some peasant child before the day was out. Often she came home

without her cloak or without her dress, having given it away to some shivering, half-clad creature. Rebuked by her mother she answered, "Mama, you read to us from the Gospel that if any one has two garments he should give one to the poor. Why are you angry if I do just what you read to us?"

She says: "I had wide opportunity to observe the life of the peasantry, for they came in groups to discuss with my father every event relating to their communal life, and during such hours I was always at his side, that I might hear what the peasants had to say. There were questions about the fields, the building of cabins, the taxes they must pay, the roads to be built. Then there were questions about recruiting; for in those days it was only the peasants who gave their sons to the Russian army. Child as I was, I could not understand why these honest folk should bear the entire burden of work and taxes.

"But the life of the manor-house was not the only one to attract the attention of a child with vivid imagination. Scattered about my father's estate, as about every other landed proprietor's dwelling, were so-called villages, long streets of miserable huts where lived great robust creatures clad in coarse garments, uncombed, almost unwashed, who, if they saw their master or any of his family coming, would hastily pull off their head covering and bow almost to the ground. These were the peasants who tilled the soil. They worked everywhere and always. They were scolded, they were whipped, they were exiled to Siberia, at the whim of their master, for the least fault. Their wives and daughters were taken to serve the master or his sons as mistresses; their children were carried off without their consent to be trained as servants or to serve in the house.

"These things tormented my childish mind, and pursued me even into my bed, where I would lie awake for hours, unable to sleep for thinking of all the horrors about me."

She read books of travel with eagerness, and remembered the details so well that once, years after, when she talked about foreign countries with the captain of a ship, he felt sure that she must have actually visited the places she described. She did not care for fiction. What interested her was real life.



As she learned more of the lives of the peasants her desire to help them grew. She thought only of freedom for them, for no revolutionary work has as yet been done. When she was nineteen, to seek guidance and find out what older heads were thinking of, she went with her mother to St. Petersburg, and joined a group of Liberals—men and women of noble birth and university training.

Her mother fell ill and had to go home. She wanted to take Catherine with her; but the young girl objected. She longed for independence; she believed it to be a duty to earn her own living. Many of the younger nobility had come to the same conviction.

She compromised with her mother by entering a nobleman's household as governess to his children. It was useful work, and it enabled her to stay in the city. She held this position for two years and a half, and was well treated, her character commanding both affection and respect.

Her father finally insisted upon her returning home. He promised that she should be independent, and live on her own earnings. He helped her to open a boarding school for girls, and built her a cottage where she taught the peasant children free. All that she earned above her livelihood she devoted to helping the peasants. She would buy a cow for one, a horse for another, doing her utmost to relieve the misery around her.

Three years later, at the age of twenty-five, she married a liberal, broad-minded young nobleman, with a good education and a good heart. He was active in the district, and took a sincere interest in the peasants. He was glad to help Catherine in her good work, and they established a co-operative bank and a peasants' agricultural school. They were convinced of the necessity of a change in the existing form of government, before any improvement could be brought about. To try to overthrow the autocracy was to face imprisonment, torture, exile, and death. Catherine was twenty-six years old. Her husband, like herself, had a whole life before him. She asked him if he was ready to expose himself to these tremendous consequences. He answered that he was not. "I am," she said; and she started out upon the undertaking without him.

Before entering upon the revolution

work which would take her from home and which was almost certain death or exile, she made a round of farewell visits among her relatives and friends. She went first to bid good-by to her elder sister Natalje, and then for a last interview with her parents and husband. Her husband was overcome with grief. He begged her to give up her intention, and go with him to their estate. Her family pleaded a still stronger argument; they reminded her that she was soon to become a mother. She was profoundly convinced that the call of the greatest and gravest duty bade her go. With an aching heart, she bade them farewell. She never saw any of them again. Her husband died soon after she was sent to Siberia, and before she returned, her parents also had passed away.

Catherine then went to Petrograd to get in touch with the leading workers for freedom there. While there her son was born. After recovering from her confinement, she joined her brother's wife, Vera, of whom she was very fond. It had been agreed that Vera and her husband should undertake the care of Catherine's child, and they had promised to treat him as if he were their own. The anguish of parting with her child is still vivid in her memory. She says, "My heart felt torn into a thousand pieces. My feet were lame, my arms stiff. I could not move from the spot. I thought of the warning that had been given me when I first spoke of my wish to work for the peasants. While I was still a girl, they said, 'Wait! You will get married, and that will tie you down.' And the time came when I was married, and I was conscious of no change in my spirit. I felt for the people's cause as strongly as ever. And then friends told me, 'Just wait, you will have an estate of your own to care for, and that will take up all your time and thought.' But my husband and I bought an estate, and no such result followed, for I could never let one tiny estate outweigh the vast plains of all Russia. And with time came new counsel from friends. Now they argued: 'Yes, you have remained unchanged by husband and home, but you will succumb to the command of Nature. With the birth of a child will come the death of your revolutionary ideals. And I gave birth to a little one. I felt that in that boy my youth was buried, and that when he was taken from

my body, the fire of my spirit had gone out with him. But it was not so. The conflict between my love for the child and my love for the revolution and for the freedom of Russia robbed me of many a night's sleep. I knew that I could not be a mother and still be a revolutionist. Those were not two tasks to which it was possible to give a divided attention. So I gave my child to Vera and my brother, to be brought up as their own.

"I was not the only one called upon to make such a sacrifice. Among the women in the struggle for Russian freedom there were many who chose to be fighters for justice rather than mothers of the victims of tyranny."

Catherine now made all her preparations to start out as a missionary of revolution among the peasants. She invited two comrades to go with her. They were dressed as peasants and were provided with false passports. The Empire is wide, and to escape the police all traveling had to be done on foot. Of course these activities were bound to be traced and at last the police captured her through the betrayal of a maid and she was put at once in the infamous "black hole." Of this she says:

"My cell was nine feet long, five feet wide, and seven feet high. It was clean, and a hole above gave plenty of air. My bed was an iron bracket, with mattress and pillow of straw, rough gray blanket, coarse sheet and pillow case. I wore my own clothes. This cell I never left for over two years. On that first evening as I lay in the dark, I heard a faint noise. I felt along the pipe supporting my cot, and found it went through to the next cell and again I heard the noise—tick, tick. I had an idea! There were thirty-five letters in the Russian alphabet. I rapped—once! then twice! and so on until the last letter. By this clumsy code slowly we spelled out words. After that for three years the pipe was always talking. In 1878 we were tried. Out of the three hundred imprisoned, more than one hundred had died or gone insane. We one hundred and ninety-three survivors were packed into a little hall. We nerved each other to refuse to be tried, for the trial we knew was to be a farce. They divided us into groups of ten or fifteen. The trials lasted half a year. When my turn came, I protested against the

farce. I said to the judges: 'I have the honor to belong to the Russian socialistic and revolutionary party, and consequently do not recognize the authority of the Czar's courts over me.' For this I was at once taken out and my prison term was lengthened to five years as a hard-labor convict in the mines. I was the first woman to be sentenced to the mines as a political offender. My term served, I was to be an exile in Siberia for some years longer.

"Secretly, at night, to avoid a demonstration, ten of us were led out. Others followed on successive nights. In the street below were eleven heavy-hooded vehicles with three horses each. In one I was placed with a stout gendarme squeezed in on each side, to remain there for two months. Just in front of my knees sat the driver. We went off at a gallop, and our 5,000-mile journey began. Our springless wagons jolted and bounced; my two big gendarmes lurched; our horses galloped continually, for they were changed every few hours. Often we bounced for a whole week without stopping over ten minutes day or night. We suffered that peculiar agony that comes from long lack of sleep. Our officer kept the money given him by our anxious friends at home, and gave us each the government allowance of four and one-half cents a day."

On reaching the mines of Kara, she found that the prison year was only eight months, and that the forty months she had spent in prison would be deducted from her sentence. She found, also, that the political convicts were not required to take part in the actual hard labor of the mines. Their punishment, which to some of them seemed even worse, was that of enforced idleness. After staying ten months, she left Kara, as she then hoped, forever.

(To be continued)

It was a wise mother of whom the story is told that when cross or fretful voices were heard among the children whether out of doors or in the house, she would call to them, "Sing it, sing it!" Often the song began, "You cheated, you cheated!" or, "I hate you, I hate you!" But so quickly it changed to smile and laughter that it became a family proverb, "Never say what you can not sing."—*The Graded Sunday School Magazine.*

## REPORT OF NATIONAL W. C. T. U. CONVENTION

WASHINGTON, D. C., DECEMBER 2-7, 1917

MRS. BELLE BOWDEN

**E**NTHUSIASTIC, exuberant patriotism characterized the forty-fourth National W. C. T. U. Convention held at Washington, D. C., December 2-7.

An immense audience listened to the address of Hon. William J. Bryan at the mass meeting at Poli's Theater, on Sunday afternoon. Mr. Bryan said in part:

"I esteem it not only a privilege but an honor to be invited to participate in the program on this occasion, when for the first time the W. C. T. U. holds a national convention in a capital that is dry. I am interested in this organization personally by marriage! [laughter] and by heredity! [laughter]. My mother was a member of the W. C. T. U. when I was a boy and my wife was connected with it when she was a girl, and it was because a Christian father and mother taught a little boy in southern Illinois to believe in total abstinence and because another Christian father and mother taught a little girl in Central Illinois to believe in total abstinence, that when the boy and girl were grown and married and sojourned for a little while at the national capital they, as a result of the teaching received in their youth, and especially, I think, because of the work of this mighty temperance organization, united in banishing intoxicating liquor from the table where diplomats were officially entertained in Washington," [applause].

In referring to the rapid strides of the suffrage movement, he said: "It has been growing even before it received a stimulus from the war, and it is interesting to note that the very arguments that have in the past been most universally against woman suffrage are now turned to its advantages."

The meeting was participated in by prominent white ribboners and residents of the capital city, and Miss Anna A. Gordon, president of the National W. C. T. U., presided.

The speakers on Sunday evening were Mrs. Philip North Moore, president of the National Congress of Women, and Congressman Charles H. Randall, of California, M. Clyde Kelly, of Pennsylvania,

and Stuart F. Reed, of West Virginia. Great enthusiasm prevailed. Those who heard the words of our Congressmen at this session felt assured of the passage of the Prohibition Amendment in the opening days of Congress.

**T**HE signal event of Monday morning was the reading of the national president's annual message, a masterly survey of the triumphs of the past year. As that splendid woman stood before us to tell of the victories of the past few months, we thought of the days when she had worked untiringly by the side of that great leader, Frances E. Willard, in the days when it meant so much to stand for temperance. Then, when Miss Willard heard the summons to come up higher, Miss Gordon, with firm step, walked with Miss Willard's successor, Mrs. Lillian M. N. Stevens, that matchless woman who led the forces until she, too, heard the Master's call to enter into rest. Now, as it was given to Miss Gordon to proclaim to that great concourse of women that the goal for which they had been working was almost reached, we could not help but feel that those two great women were very near her in spirit as she poured forth that glorious message so filled with patriotism and which rang with notes of victory.

The reports of the national corresponding secretary and national treasurer presented on Monday afternoon told of a year of wonderful advancement along all lines of activity.

Monday evening, representatives of the Board of Commissioners of the District of Columbia, the Chamber of Commerce, the Board of Trade, the Ministerial Association and the W. C. T. U. of the District gave cordial welcomes to the delegates.

Busily occupied as were the residents of Washington, they were eager to extend gracious hospitality to delegates and visitors and every one seemed to enjoy, to the utmost, the convention season.

On this recognition night, Hon. Louis Brownlow, president of the Board of Commissioners, won all hearts by his tender tribute to his white ribbon mother and reference to the fact that his first successful literary effort, as a boy, was the writing of an essay on Frances E. Willard, which won a prize in school and was pub-

lished in the *Union Signal*. Mr. Brownlow said: "Among other duties I have charge of the police department of the District and I am glad to say we are enforcing the law. I want to give you the figures showing the number of arrests in the District for November, 1916, as contrasted with those of 1917. The number of arrests for intoxication in the District for November, 1916, was 838 and in November, 1917, 199, a decrease of 639 or more than 76 per cent. The highest number of arrests for any week in November of last year was 218, so that in one week in November, 1916, there were 19 more arrests than during the whole month of November, 1917. A very large majority of the cases this year were found at the terminals of the steam and electric railways leading into Washington. They did not originate here.

**O**N Tuesday morning it was realized that the convention was record-breaking in attendance. The Credentials Committee reported 906 voting delegates on its list, each representing a constituency of 500 members, the largest convention in the history of the W. C. T. U.

Tuesday morning was devoted to organization business and to delightful "Rambler's Reminiscences" by the lecturers and organizers.

The afternoon meeting was a succession of surprises, each and all of a delightful variety. They began with the appearance of Hon. Jeannette Rankin, Congresswoman from Montana, who gave a spirited speech on a free press as related to the temperance question.

This was followed by the appearance of the Board of Temperance of the Methodist Episcopal Church, which had been holding a meeting in the city and adjourned to visit the convention in a body. Led by Bishop W. F. McDowell, they filed onto the platform and were greeted with enthusiastic applause. It was a wonderful afternoon and at its close John G. Daily, the author of "A Saloonless Nation in 1920," sang that history-making prophecy in song, and with Mrs. Frances Graham led the convention in the triumphant chorus, "In 1920, with ballots plenty, a saloonless nation we shall be."

The victories in the States and Territories that had won prohibition during the past year were lived over again on Tues-

day evening, when the presidents of the successful commonwealths told in forceful, eloquent language "how they did it."

**W**EDNESDAY was a red-letter day in the history of the official papers. At the morning meeting there was inaugurated a tremendous "drive" for doubling the circulation, and in response to a rousing appeal from Mrs. Addie B. Parsels for the *Union Signal* and Miss Mildred Moody for the *Young Crusader* over \$17,000 in new subscriptions was pledged.

Julia C. Lathrop, chief of the Children's Bureau, and Dr. Harry W. Wiley were the stars of the afternoon.

Every hour,—yes, every minute of the convention was devoted to patriotic utterances but on Wednesday evening it specialized on "Patriotic Work of the W. C. T. U." The first one taking part on the program of this evening was Mrs. Margaret Dye Ellis, national superintendent of legislation, who gave a brief review of the efforts of the W. C. T. U. to secure, through legislation, protection for the military camps, naval stations and cantonments from the liquor traffic and commercialized vice.

Miss Lella M. Sewell, national superintendent of flower mission and relief work at home and abroad, said: "The significant work of the year is that accomplished for the fatherless children of France. The soldiers of France have been fighting nearly three years for the freedom of their country, our country and every country, willingly sacrificing their lives for this great cause. They have died that freedom might live. Now, that the children of many of them are left without a father's care and protection, are they not in very truth a legacy to the people of America from the soldiers of France? Sixty children have been adopted this year between the dates of March 20 and November 1." She made an appeal for the women to bear these children on their hearts and to do what they can in gratitude to these brave men.

Mrs. Ella B. Black told of the work which has been done among the foreign-speaking people.

Mrs. Ella Hoover Thatcher, national superintendent of work among soldiers and sailors, reported the work done in her department by means of a very effective and striking tableau. There was shown a



well equipped, homelike recreation room for soldiers and sailors, with young men in army and navy uniforms sitting at tables, writing letters, reading, playing games or studying French. The scene shifted and the boys partook, with evident enjoyment, of refreshments brought in by the house mother and her assistants. Later the lads moved around the piano for music. After singing, "Keep the Home Fires Burning," and other popular and patriotic selections, all joined in "Nearer, My God, to Thee," and stood with bowed heads as in unison they repeated the Lord's Prayer. Mrs. Thatcher explained that scenes identical with the one presented may be seen at the Soldiers' and Sailors' Recreation Rooms, 1418 Pennsylvania Avenue, Washington, any evening. Social centers for the boys are being opened in many States and there can not be too many to meet the needs.

"Hats off to the Flag," as sung with fine spirit by Mrs. Frances W. Graham, the popular musical director, set the convention aglow with patriotic fervor.

**DR. ANNA HOWARD SHAW**, chairman of the Women's Committee of the Council of National Defense, found a very receptive audience when she rose to speak on "Women Patriots." But one could not conceive of any audience that would not have responded to such an eloquent and captivating speaker. Upon presenting her, Miss Gordon said that she remembered one occasion when Dr. Shaw, with several other speakers, was to address a meeting which was presided over by Miss Frances E. Willard. Miss Gordon wondered what Miss Willard would say upon introducing Dr. Shaw, as she had, as she thought, exhausted her stock of adjectives in presenting the other speakers. When Miss Willard arose she introduced here as one "permeated with latitude and possessed of all the longitude there is."

At the close of Dr. Shaw's address, on the suggestion of President Gordon, all the mothers and grandmothers who had sons or grandsons in the service stood, and with deep feeling the convention sang the war time benediction.

"God bless our splendid men,  
Bring them safe home again,  
God bless our men,  
Keep them victorious,

Patient and chivalrous,  
They are so dear to us,  
God bless our men."

**ELECTION** was the special order for Thursday morning and voting for the national general officers was conducted with the usual enthusiasm, resulting in the re-election of all the old officers.

During the morning many distinguished visitors were introduced, among them Senator Fernald and Senator Hale, both of Maine, and three Congressmen from the same State: also Mrs. Thomas Edison, who brought greetings from her distinguished husband. She was introduced as the daughter of an original Ohio Crusader and of Lewis Miller, of Chautauqua fame, Mrs. Edison referred to the days when the Crusaders of Ohio visited the saloons and pleaded with the men to close their doors, when they were subjected to insult and had buckets of water thrown over them. She said: "When I look back to those days and note the growth of our great cause, I can not be discouraged." She regretted that Mr. Edison could not be there to greet the convention and gave as his recipe for success, "Ninety-nine per cent perspiration and one per cent inspiration."

Mrs. Joseph Daniels, wife of the Secretary of the Navy, was next presented. She came to invite the delegates to an informal reception at her house that afternoon. After her few brief remarks, Miss Gordon, on behalf of the convention, asked that Mrs. Daniels convey to her distinguished husband, Secretary of the Navy Daniels, the hearty thanks of the delegates for the help and protection he had given the enlisted men, in whom all white ribboners are so deeply interested. This reference to the Secretary caused Mrs. Daniels to share with the convention the following comment her sons had overheard concerning their father: "There is one thing about Daniels," said a gentleman who had not favored all the policies of the Secretary of the Navy, "he is never found on the wrong side of a moral issue." "I consider that the greatest heritage my boys can have," said Mrs. Daniels as she smiled down at the great audience of mothers.

The story of the wonderful progress of prohibition in Canada occupied the thought of the convention Thursday afternoon

when it had the pleasure of listening to an inspiring address by Mrs. Gordon Wright, president of the Dominion of Canada W. C. T. U. Mrs. Wright is the mother of three sons, who are serving in the Canadian army. Her husband, chief recruiting officer, has secured more recruits than any other man in Canada. Her brother, Hon. Nervin Powell, as president of the Privy Council and acting president of the War Cabinet, occupies a position second only to that of the Prime Minister. His influence is unfalteringly on the side of prohibition and other righteous governmental policies. Mrs. Wright said that as far as they could learn no wine was served the men in the trenches.

**THAT** champion disturber of conscience, Mary Harris Armor, gave the address Thursday evening. "Registration day was the saddest day I ever experienced," said Mrs. Armor, in introducing her subject, "The Storm Cloud's Silver Lining." She followed by saying: "I awoke in the morning realizing that thousands of mothers' boys, among them my own boy, were to be called to the colors to defend their country. My heart was heavy within me. Suddenly I remembered the admonition of the Scriptures, 'In everything give thanks,' and I tried to recall something I could be thankful for in these troublous days." Mrs. Armor then enumerated in her illuminating fashion reasons for thankfulness that came to her as she prayed through this problem with which so many are grappling in these difficult days. "I thank God that this is not a civil war; that we stand together as an undivided people in this great calamity. I thank God that I believe when this war is over, as a result of it, all barriers of class, of sect and section, will be broken down as never before and all will be knit together by sacrifice and fused by fire. We will present to the world the spectacle of a nation absolutely indissoluble. I thank God that we have unsheathed a stainless sword. I believe that the blood shed by our boys in France is holy. I believe we are making war on war and that the result of this war will be a great world federation that will establish world peace. I thank God that my boy is just as safe in France as in the United States of America, for I remember that my God hath said that all things work

together for good to those that love him. The only safe place, after all, for any man or woman is in the discharge of duty, for to such men and women alone is given the promise of the protection of the Almighty. I did not raise my boy to be a soldier, but neither did I raise him to be a coward or a slacker, and if he must pay the supreme price on the battle field the path of heaven is no farther from France than from America. And finally, I thank God because I believe this war will result in the destruction of a traffic more infamous than war itself, the liquor traffic."

One of the delightful "extras" of the convention was the reception by Secretary and Mrs. Daniels to the delegates, at their home Thursday afternoon. In the receiving line on that occasion with Secretary and Mrs. Daniels were Mrs. William Jennings Bryan, Miss Anna A. Gordon, Mrs. Emma S. Shelton, Mrs. Bishop McDowell, Mrs. Gordon Wright, Mrs. Bishop Cranston and Mrs. Hamilton Bailey.

**EVERY** hour of Friday was full and running over with speeches from distinguished visitors, Congressmen brought in by the State W. C. T. U. leaders, and noted residents of the District. That the District is now dry territory has been a cause for great rejoicing in every meeting.

The enthusiasm of the convention, rising higher every hour, reached its climax Friday evening, recognition night, when a procession of the States that had made large membership gains furnished a unique program. As the more than nine hundred delegates joined hands in the closing service on the last night they realized with unspeakable gratitude that they had had the privilege of participating in the largest, most enthusiastic and most epoch-making convention in the history of the organization.

Shiloh, N. J.,  
January 23, 1918.

In ancient Madrid the rule was that, except for special reasons, the upper rooms of all homes belonged to the king. Ideally, this is beautiful. Upper chambers were royal possessions. Is there a chamber in our hearts that belongs to the King?—  
*Joseph Parker.*

## YOUNG PEOPLE'S WORK

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

### THE EFFICIENCY BANNERS AWARDED

DEAR FELLOW ENDEAVORERS:

You are certainly entitled to an apology for seeming indifference on my part with regard to sending in a report concerning the awarding of the banners for points in Efficiency.

Because of severe illness in our family last August I was not "on the job" when I should have been getting the banners and reports ready to send to Conference. Since then it has been rather a slow process getting matters in shape so as to know definitely how to report in regard to each of the banners. But here I am at last and you will join with me in extending congratulations to the North Loup Christian Endeavor Society for winning the banner for greatest gain in Efficiency, to Milton Junction for highest Efficiency, and to Alfred Station for greatest percentage of Christian Endeavor Experts. This society reports a percentage of 63 in this point for 1917. The Alfred society with a percentage of 53 surely deserves mention.

It is gratifying to feel that although your Efficiency superintendent has been slow, the campaign is still being pushed in many of the societies. Recently one new society has joined in the work. Are there not other societies ready to begin the campaign this year?

CARRIE E. NELSON,  
Efficiency Superintendent.

Milton, Wis., January 23, 1918.

### WHAT MY CHURCH STANDS FOR

ANGELINE ABBEY

Christian Endeavor Topic for Sabbath Day,  
February 9, 1918

DAILY READINGS

Sunday—Faith in Christ (John 20: 30-31; 21: 24-25)

Monday—Salvation Through Christ (Acts 4: 1-12)

Tuesday—The Word of God (2 Tim. 3: 10-17)

Wednesday—Power through the Spirit (John 16: 7-14)

Thursday—The sanctified life (Rom. 6: 1-14)

Friday—Immortality (2 Cor. 5: 1-10)

Sabbath Day—Topic, What my church stands for (1 Pet. 2: 9-12) (May be led by the pastor)

My church stands for, first of all, faith in Christ. The Lord Christ has become the headstone of the corner. We think of Jesus as the founder of the church with which we are united. Many of the principles in which we believe were in the world long before Jesus lived here in the flesh. We believe that God is the creator of all things. We believe that Christ was in the beginning with God, and made all things, as we read in John 1: 1-3. We believe various truths which were given to us through the ancient Hebrews. We believe in, and try to keep, the Ten Commandments in spirit and in letter.

When the world needed him the most, Jesus came to lead men out of darkness into light. They had gone aside into ways of sin and error. He came to lead them back to the ways of truth and righteousness.

Says Shirley Jackson Case of the Department of New Testament Literature and Interpretation in the University of Chicago: "It is impossible to suppose that Christianity was a finished product in Jesus' day, or that it came into being full-fledged at some particular moment in history. On the contrary, it is a growth. We may assume that its basal elements are to be found in the teaching and work of Jesus, still these historical data had to be supplemented by the disciples' experience and interpretation before the new religion could claim an existence in any formal sense.

Christianity is not a static thing; it is a movement to whose origin and development many factors contribute. Nor can it be called the work of one individual. Many persons contributed toward its making; it embodied the social experiences of several successive generations.

"Except in a very academic sense, all religions are complex products, effected by an evolutionary process extending over a more or less lengthy period. Yet we speak of the "founders" of religion, not meaning that various individuals and different ideals have not been instrumental in the creation of most historic faiths, but indicating that some one person reacted so significantly upon contemporary life and thinking, that he so revitalized existing forces, or introduced new ones, as to bring about a movement sufficiently constructive to be termed a new religion.

"The sources of Jesus' religion must

have been manifold. He inherited richly from the past. For centuries the Jews had inculcated in their children reverence for God and loyalty to his cause, and from this atmosphere Jesus had doubtless absorbed many things that were determinative for his career. His contact with the professional religionists of his time may not have been intimate, but he probably suffered no great disadvantage on this account. The cultivation of the pious life through the consciousness of God's nearness to his people was quite as possible in remote Nazareth as in the Holy City. . . . Heart purity, pious conduct, sincere motives, and humility before God were less stimulated by attendance upon the temple service than by the study of the great religions of the past; for instance, the words of Micah:

"Wherewith shall I come before Jehovah, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will Jehovah be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is right, and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

"Jesus frequently quotes the Scriptures, sometimes in criticism, but oftener with approval, and gives sample evidence of having absorbed their spirit, as would be expected from his early training, his sympathy with the prophets was especially close. His career seemed in many respects a repetition of theirs, his preaching resembled theirs in that he stood for the moral issues in contrast with ceremonialism. . . . He drew from the lawgivers and the sages. The law which required love for God with all one's heart and the love of neighbor as oneself was accepted by Jesus as fundamental. Likewise the sages' emphasis upon practical precepts and individual right living found a large place in his teaching, but behind all these lay the prophet's consciousness of an immediate relationship between man and God."

There have been many churches which have professed to be founded alone upon the teachings of Christ; some have adopted his name, "Church of Christ," "Nazarenes," etc. It matters little what our de-

nominal name is, but it does matter very much what the inner life of our church is. If there are enemies of the religion of Jesus Christ,—which he taught in its purity by precept and example,—such as spirits of selfishness, harsh judgments, unkind thoughts of one another, contentious, or evil speaking, the church will go to pieces. "A house divided against itself can not stand." There must be love, gentleness, forbearance and forgiveness. "In lowliness of mind let each esteem the other better than himself."

My church stands for salvation through Christ. We have had a wonderful experience at conversion or have known of such cases. The oft repeated miracle of the transformed life through faith in Jesus Christ is a constant marvel to God's devout children. "Be it known unto you all . . . that by the name of Jesus Christ of Nazareth. . . . doth this man stand here before you whole. . . . Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved" (Acts 4: 10, 12).

#### THE WORD OF GOD

How thankful we should all be for the open Bible! If we could never go to church again (though, of course, hearing the Scripture read publicly, the sermons and the songs, the meeting and greeting one another in God's house, are all helpful), we should yet gain constant strength from feeding upon God's Word.

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 14-17).

#### POWER THROUGH THE SPIRIT

One great neglect in the church today is the teaching about the power of the Holy Spirit. Many have not so much as heard "whether there be any Holy Ghost." He is to "reprove the world of sin, and of righteousness and of judgment. . . . When



he, the Spirit of truth, is come, he will guide you into all truth."

The observance of the Quiet Hour is most helpful here. As we wait and listen during this quiet time for his instruction and his guidance; as we come before him for a heart searching, praying for light, he will give us power of the Holy Spirit to go forth to conquer sin in our own hearts and in the world. More willing than earthly parents to give good gifts to their children is the Lord to give the Holy Spirit to them that ask him.

#### THE SANCTIFIED LIFE

The sanctified one is the consecrated one, who is set apart to do God's service,—as the vessels in the temple were sanctified. If the Christian is living to do the Master's bidding, seeking daily and hourly to do his will, he will not be led away into sin. Those who neglect God's work go to sleep, and before they are aware are carried away by the current of sin, and are in danger of spiritual death.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God in Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof. Neither yield ye your members as instruments of unrighteousness; . . . but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

#### IMMORTALITY

The hope of immortal life gives courage and cheer to many a heavy laden one.

"Wherefore we labor that whether present or absent we may be accepted of him." "Ye have not chosen me," said Jesus, "but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you." Paul speaks of being absent from the body and present with the Lord. It matters little when God shall call us if we are doing his will. It matters little where we are in his world, only that we are doing the work he has given in an acceptable manner in the place he has called us to serve. He has promised that our labor shall not be in vain and that he will bring us at last, one people unto himself.

#### QUOTATIONS

"The word church—ecclesia—means 'called out ones.' God is the caller, and it is he that has given us the truth for which we stand (v. 10).

"The world is right in demanding a higher standard of honesty and life from church members than from the common man (v. 12)."

"The church must stand for light in every sphere: education for the mind, illumination for the soul. The church's enemy is ignorance.

"The church stands for service. Its business is to bring the kingdom of God to men, to show them what that kingdom is by living its life.

"The church stands for justice. It must not be silent in the presence of wrong or oppression or evil. It is the world's social conscience.

"The church stands for the eternal Christ, and its business is to interpret him to men in terms of human life. Men may not understand high doctrines, but they understand love and sacrifice.

"The spectrum separates white light into the colored rays which go to make it up. It takes all the rays to make the white light. So it takes every branch of the church to make a complete testimony to Christ.

"Each denomination is like a pathway leading to the top of a hill. There are many pathways, but one destination, and the nearer the top of the hill we are, the closer do the paths draw together."

"The church stands for the cross, the atoning sacrifice of Christ, and the cross in daily life, the service of love unto death."

The health of a church depends not merely on the creed which it professes, but on the faith and virtue of its individual members.—*Charles Kingsley.*

Division has done more to hide Christ from the view of men than all the infidelity that has ever been spoken.—*George MacDonald.*

Doubts about fundamentals exist in certain churches. Where there is a warm-hearted church, you do not hear of them. I never saw a fly on a red-hot plate.—*Charles H. Spurgeon.*

#### TO THINK ABOUT

"What studies should we make of our principles?"

"What special teaching of your church appeals to you?"

"How can we spread abroad our principles?"

#### NORTONVILLE, KAN.

The monthly business meeting and social of the Christian Endeavor society was held at Pastor Polan's Sabbath night, January 19. It usually meets the first Sabbath night of each month, but on account of bad weather it was postponed until this date. The Literary Committee has charge one month and the Social Committee the next.

As Mrs. Polan has been chosen on the Literary Committee, we were well entertained, and both old and young enjoyed the evening very much. Most of the Intermediates, Christian Endeavorers and many of the older members of the church were present. We began Hooverizing that evening by not serving any refreshments. This is the first social held at the parsonage since the arrival of our new pastor.

Our new pastor and family have been with us now for more than two months and we have learned to love them very much. We have become especially interested in Dighton Lewis, born December 10.

On account of the shortage of fuel, we have not had the regular Sabbath services for two weeks, but have had prayer meeting and Christian Endeavor in town, at the parsonage; and the country people had Sabbath school at the home of Fred Maris last Sabbath. We are trying to keep up the work just the same.

The war has taken our boys out of the church, Endeavor and community, but our hearts and our prayers are with them. One of our boys, Iradell Babcock, will not come back to us. He died of meningitis at Camp Doniphan, Okla.

C. E. CORRESPONDING SECRETARY.

"At Christ's command it is wise to let down the net at the very spot where we have toiled all night in vain."

"A sinner may be frightened into hypocrisy, but he must be wooed to repentance and faith."

#### MEN IN THE SERVICE

The American Sabbath Tract Society, following a suggestion which was made at our late General Conference, has offered to send the SABBATH RECORDER to the men who are in the service of the government during the war. This can not be done without the help of relatives and friends who will supply the correct addresses. The following is a list so far as the addresses are now at hand. The assistance of all is desired to make corrections and additions.

#### Men in the Service from Seventh Day Baptist Churches

- Allen, Joseph L. (Alfred Station, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
- Atz, S. David (Milton Junction, Wis., and Alfred, N. Y.), Co. C, 502d Engineers, S. Branch, American Expeditionary Forces, France.
- Ayers, Lister S. (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
- Ayers, E. H. (Milton, Wis.), Co. C, 331 Machine Gun Battalion, Camp Grant, Rockford, Ill.
- \*Babcock, Iradell (Nortonville, Kan.), Fort Sill, Okla.
- Babcock, Corp. Ronald (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
- Babcock, Sergt. Laurance E. (Milton, Wis.), Ambulance Co. 14, Camp Greenleaf, Oglethorpe, Ga.
- Barker, Lieut. Dr. Frank M. (North Loup, Neb.), Fort Riley, Kan.
- Bass, Sergt. Elmer (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
- Berkalew, George (Milton, Wis.), Co. M, 128th U. S. Inf., Camp MacArthur, Waco, Tex.
- Bond, Dewey L. (Milton Junction, Wis.), Co. K, 128th U. S. Inf., Camp MacArthur, Waco, Tex.
- Bonham, Clarkson Saunders, Second Mate Machinist (Shiloh, N. J.), U. S. S., "Chicago," c/o Postmaster, New York City.
- Brannon, Private Riley U. (North Loup, Neb.), Quartermaster Dept., Bar. 728, Camp Funston, Kansas.
- Briggs, Charles B. (Ashaway, R. I.), Receiving Ship, Navy Yard, Brooklyn, N. Y.
- Briggs, Leverett A. Jr. (Ashaway, R. I.), Receiving Ship, Navy Yard, Brooklyn, N. Y.
- Brissey, Private, William (Berea, W. Va.), Battery D, 314 F. A., Camp Lee, Petersburg, Va.
- Brooks, Albert (Waterford, Conn.), Supply Co., 327 Inf., Atlanta, Ga.
- Burdick, Corp. Arthur E. (Alfred, N. Y.), Co. A, 48th Inf., Newport News, Hill Branch, Va.
- Burdick, Lieut. Phillip (Little Genesee, N. Y.), 1012 Green St., Augusta, Ga.
- Burdick, Sidney D. (Alfred, N. Y.), Coast Artillery.
- Burdick, Sergt. William (Nile, N. Y.), Battery C, 307 F. A., Camp Dix, N. J.
- Burdick, Lieut. Paul (Milton, Wis.), Address not known.
- Burnett, George C., Co. D, 168th U. S. Inf., 84th Inf. Brigade, Rainbow Division, care Adjutant Gen. Expeditionary Forces, Washington, D. C.
- Campbell, Francis E. (Shiloh, N. J.), 3d Provisional Co., Provisional Recruit Battalion, Camp Dix, Wrightstown, N. J.
- Canfield, Paul C. (Nile, N. Y.), Battery B, 307 F. A., Camp Dix, N. J.
- Carley, Francis (Adams Center, N. Y.), 34th Inf. Band, Fort Bliss, Texas.

\*Died, November 17, 1917, at Fort Sill, Okla., of cerebro meningitis.

Champlin, Lieut. E. V. (Alfred Station, N. Y.), Military Branch Postoffice, Trenton, N. J.

Childers, Lieut. E. W., 148 Inft., Co. C, Camp Sheridan, Montgomery, Ala.

Childers, Sergt. A. T., Headquarters Co., Hospital Battalion 14, Camp Greenleaf, Fort Oglethorpe, Ga.

Childers, Private W. J., Battery D, 314 F. A., Camp Lee, Petersburg, Va.

The above are brothers and their home is Salem, W. Va., and all are members of the Seventh Day Baptist church of that place.

Chipman, Lieut. Charles C. (New York City), Battery E, 306 Field Artillery, Camp Upton, N. Y.

Clark, Vergil (Little Genesee, N. Y.), Co. B, 36th Inft., Fort Snelling, Minn.

Clark, John Milton (Farina, Ill.), Great Lakes Training Sta., Great Lakes, Ill.

Clarke, Lieut. Walton B. (Alfred, N. Y.), Fort Stevens, Oregon.

Clarke, Aden (Milton, Wis.), Co. M, 128th U. S. Inft., Camp MacArthur, Waco, Tex.

Clarke, Capt. Dr. Charles P. (Walworth, Wis.), Address unknown.

Clayton, Howard (son of Rev. Mr. Clayton, Syracuse, N. Y.), Camp Dix, N. J.

Coon, Howard Ames (Westerly, R. I.), 32d Squadron, Aviation Camp, Waco, Tex.

Coon, John T. (Ashaway, R. I.), U. S. Coaling Station, Melville, R. I.

Coon, Lance Corp. Aaron Mac (Alfred, N. Y.), No. 1 Presbyterian General Hospital, formerly U. S. A. Base Hospital No. 2, British Exped. Forces, France.

Coon, Sergt. Edgar R. (Nortonville, Kan.), Battery A, 130th Field Artillery, Camp Doniphan, Fort Sill, Okla.

Coon, Leland A. (Leonardville, N. Y.), Co. C, 7th Inft., Camp Greene, Charlotte, N. C.

Coon, Raymond H. (Westerly, R. I.), Camp Sevier, Greenville, S. C., Medical Division, Base Hospital. (Formerly of Camp Dix, Co. E, 310 Inft.)

Coon, Carroll L. (Milton Junction, Wis.), 149th F. A., Battery E, A. E. F., via New York.

Cottrell, Capt. Arthur M. (Unassigned) (Alfred, N. Y.).

Crandall, Private C. L. (Farina, Ill.), Co. G, 130th Inft., Camp Logan, Houston, Tex.

Crandall, Lieut. Winfield R. (Alfred, N. Y.), (Unassigned).

Daggett, Q. M. Sergt. C. S. (Dodge Center, Minn.), Headquarters, 11th Regiment, U. S. Marine Corps, Marine Barracks, Quantico, Va.

Davis, 1st Sergt. Arthur G. (Berea, W. Va.), Co. Q, 4th Battalion, 163 Depot Brigade, Camp Dodge, Iowa.

Davis, Capt. Edward (Salem, W. Va.), medical Corps, Infirmary, 368 Inft., Camp Meade, Md.

Davis, Elmer M. (Milton, Wis.), Camp Kelley, No. 1, Line 55, San Antonio, Tex.

Davis, Frank L. (North Loup, Neb.), Jefferson Barracks, 16th Co. Engineers, St. Louis, Mo.

Davis, Karl (Fouke, Ark.), son of S. J., Co. A, 335th Machine Gun Bat., Camp Pike, Ark.

David, Private Marion (Farina, Ill.), Co. G, 130th Inft., Houston, Tex.

Davis, B. Colwell, Jr., (Alfred, N. Y.), U. S. Marines.

Dunham, W. E. (Alfred, N. Y.), Co. K, 108th U. S. Inft., Camp Wadsworth, Spartanburg, S. C.

Dunn, 1st Lieut. Charles E. (Milton, Wis.), Address unknown.

Estee, James L. (Camargo, Okla.), Co. G, 357, Camp Travis, Texas.

Ellis, Cleom M. (Alfred Station, N. Y.), 312 Mobile Ordnance, Repair Shop, Camp Pike, Little Rock, Ark.

Fenner, Glenn B. (Alfred, N. Y.), 96th Aerial Service Squad, Signal Corps, Am. Exped. Forces, France.

Fillyaw, Walter Judson (Fayetteville, N. C.), 113 26th St., Newport News, Va.

Ford, John P. (Garwin, Ia.), 20th R. T. Co., 161st Depot Brigade, Barracks 1006, Camp Grant, Rockford, Ill.

Glaspey, Roy B. (Shiloh, N. J.), Co. F, 114th U. S. Inft., Camp McClellan, Anniston, Ala.

Goodrich, Lorenzo G. (North Loup, Neb.), Chatham Hotel, Omaha, Neb.

Green, Sidney C. (Albion, Wis.), Aero Corps. Address unknown.

Greene, Carlton (Adams Center, N. Y.), Mach. Co., 310th Inft., Camp Dix, N. J.

Greene, Carl (Adams Center, N. Y.), Co. 5, 2nd Bn. 157 Depot Brigade, Camp Dix, N. J.

Greene, Corp. Ernest G. (Alfred, N. Y.), Battery C, 307th Field Artillery, Camp Dix, N. J.

Green, Paul L. (Nile, N. Y.), Co. I, 128th Inft., Camp MacArthur, Waco, Tex.

Greene, Robert A. (Alfred, N. Y.), Med. Dept., 52d Inft., Chickamauga Park, Ga.

Greenman, George R. (Milton Junction, Wis.), Co. K, 128th U. S. Inft., Camp MacArthur, Waco, Tex.

Hamilton, Sergt. Clinton (Portville, N. Y.), Co. C, 41st Inft., Fort Crook, Neb.

Harris, Lawrence F. (Shiloh, N. J.), Company 13, 4th Training Battalion, 157th Depot Brigade, Camp Gordon, Atlanta, Ga.

Hemphill, Paul H. (North Loup, Neb.), Hdq. 20th Infantry, Ft. Douglas, Utah.

Hill, Frank M. (Ashaway, R. I.), Naval Reserve Force, Torpedo Station, Rose Island, Newport, R. I.

Horton, Corp. Kenneth (Adams Center, N. Y.), C. A. C. Brigade, Amer. Exped. Forces, France.

Hunting, Elmer Leon (Plainfield, N. J.), Barracks 24, Call Flying Field, Wichita Falls, Tex.

Hurley, Francis E. (Milton, Wis.), 2 Radio School, Camp Perry, Great Lakes, Ill.

Hurley, Dr. George I. (Hoquiam, Wash.), Fort Riley, Kansas.

Jeffrey, Dr. Robin I. (Nortonville, Kan.), 122 Ridgeland Ave., Waukegan, Ill.

Johnson, Robert, Co. E, Hospital Corps, U. S. Naval Training Station, Great Lakes, Ill.

Kenyon, M. Elwood (Westerly, R. I.), Naval Reserve, U. S. Submarine Base, New London, Conn.

Knight, Saddler Raymond (Nortonville, Kan.), Co. A, 1st Battalion, 110th Engrs., Camp Doniphan, Fort Sill, Okla.

Lamphere, Leo (Milton, Wis.), Co. M, 128th U. S. N. G., Camp MacArthur, Texas.

Langworthy, Private Floyd E. (Dodge Center, Minn.), 7th P. T. Bn., 159th D. B., Camp Taylor, Louisville, Ky.

Langworthy, Lloyd (Ashaway, R. I.), Co. F, 301 Engineer, Camp Devens, Mass.

Larkin, George (North Loup, Neb.), Camp Perry, Co. H 2-4, Bar. 429 West, Great Lakes, Ill.

Martin, Howard (Alfred, N. Y.), Co. B, 23d U. S. Inft., A. E. F. via New York City.

Maxon, Capt. Dr. Jesse G. (Walworth, Wis.), Schofield Barracks, Hawaii.

Maxson, Charles S. (Milton, Wis.), Co. C, 331 Machine Gun Battalion, Camp Grant, Rockford, Ill.

Maxson, Esile (North Loup, Neb.), Battery E, 335th Field Artillery, Camp Pike, Ark.

Maxson, Roland H. (Milton, Wis.), The University of Wisconsin, Madison, Wis.

Maxson, Leslie B. (Little Genesee, N. Y.), Battery B, 307th Field Artillery, Camp Dix, N. J.

Mills, Corp. Harold A. (Hammond, La.), Co. E, 154 Inft., Camp Beauregard, La.

Mosher, Floyd C. (Berlin, N. Y.), 5th Regt., 2nd Battalion, 23rd Co., U. S. M. C., care Postmaster, N. Y. City.

Osborn, Lester G. (Los Angeles, Calif.), Division B, Naval Reserve. Shore address, 922 Center St., San Pedro, Cal.

Palmeter, Elson G. (Alfred Station, N. Y.), Prov., Rec's H'd'g., Line 93, Hilly Field, So. San Antonio, Tex.

Peterson, Lester W. (Pipestone, Minn.), Battery A, 151 U. S. F. A., France.

Phillips, Lieut. Kent, 105th Field Signal Battalion, Camp Sevier, Greenville, S. C.

Platts, Lieut. Dr. Lewis A. (Chicago, Ill.), D. O. R. C., A. E. F., A. P. O. 710, France.

Poole, Clesson O. (Alfred, N. Y.), Coast Artillery.

(Continued on page 159)

## CHILDREN'S PAGE

### SIX MILES FROM TUCKERTOWN

ALICE ANNETTE LARKIN

From Young People's Paper

Rosalie Duncan stooped over the paper-covered woodbox in the corner and took out the last oak knot. This she hastily dropped into the gaping emptiness of the old, air-tight stove that always seemed to be demanding more fuel.

"I don't see what father is going to do if Mr. Jackson doesn't bring the wood today," she thought as she surveyed the empty box. "There's only enough left in the shed to keep the living-room fire going until tomorrow, and he positively can not write his sermon downstairs unless he does it after the children have gone to bed. But there, I mustn't stand here staring at that woodbox another minute; he will be back before I can get his study dusted."

As Rosalie reached for her duster, her hand accidentally hit the little pile of papers on the old-fashioned desk, and sent them flying in all directions.

"It is father's sermon, or rather the beginning of it," she said to herself as she hastily picked up the scattered sheets and tried to sort them. "I know he didn't get much farther than his text, for Mr. Turner came soon after he sat down to write and wanted him to go to see that man who was injured at the sawmill; and of course he went. Yesterday and the day before he attended the convention at Bloomfield, and tomorrow is Friday, with a dozen calls to be made. Poor, overworked father! If he would only accept the pastorate of that church at Elmwood, everything would be so different. It isn't as if he never had had a chance to be anything but a missionary pastor, with three little country churches to look after and three or four sermons to preach every week. He has had four splendid calls since we came to Tuckertown, and not one has he accepted.

"If the people appreciated all he does for them, it wouldn't be quite so discouraging, but they don't. They only expect him to do more and more every day

while they sit back in their nice, big comfortable chairs at home and give advice. Oh, the Tuckertown and Shewville and Bloomfield people just love to give advice, while somebody else does the work. Deary me! I almost wish I could preach in father's place just once. I wouldn't use the text he's going to—not a bit of it, I'm afraid I should tell them exactly what I think of them. Instead of doing that, he is going to get up there in those three gloomy little pulpits and begin, 'I am among you as he that serveth.' Just as if the people didn't know that!

"If we went to Elmwood to live, we shouldn't have to worry about carpets, either," Rosalie sighed as she tried to cover a new hole in the faded straw matting with a braided rug she had brought from her own room. "There would always be money with which to buy new ones, and father could have a whole month's vacation every year. He wouldn't have to stay at home for the Ladies' Aid fair and buy every single thing which nobody else wanted. He is altogether too patient. I know I am terribly wicked, but I don't want to hear that sermon. I am tired of serving and serving and serving all the time. I would just like to go some place where I should not be obliged to make sandwiches for the Boy Scouts, or dress dolls for the little girls in Iceland, or read sermons in Mrs. Matthewson's ear for a whole week. But here comes Mr. Jackson this minute, and I believe—yes, I believe I'll go home with him on the sled. Aunt Mollie has been urging me for months to come, and mother can spare me till Monday as well as not. Marjory, Bob, Lois, and the baby are all well now, so they will not be extra burdens on mother. Yes, I am going."

Two hours after this sudden decision had been reached, Rosalie Duncan was riding up the little narrow driveway that led to the Jackson farm, six miles from Tuckertown, behind a pair of old, black horses, which their owner had tried in vain to hurry.

"Now if you'll just be patient a few minutes longer, Miss Rosalie," Mr. Jackson said as he got out to open the gate, "we'll soon find Mollie and a warm dinner. She will be mighty pleased to see you. We've had so much snow lately she has got kind of blue." Jonathan Smithers and his wife



are here helping us, but they aren't the most sociable folks in the world. Mother gets longing for young company sometimes. I never saw the beat of the snow that has managed to pile up in these pastures during the past week. It is pretty rough sledding, even now, and if I don't miss my guess, it will be worse within forty-eight hours. Those clouds over there mean more snow."

Rosalie looked in the direction in which Mr. Jackson pointed, but her thoughts were far more of Aunt Mollie and the long, free, happy hours that were to be hers than of any possible snowstorm.

To say that Mrs. Jackson, familiarly known to every one for miles around as Aunt Mollie, was pleased to have company, would be putting it mildly. She was delighted and she fluttered about Rosalie as a mother bird flutters about her young. All too soon the afternoon passed, and long before Rosalie was ready for it, bedtime came.

"Oh, it does seem nice to have somebody do so many little things for me," she said as she blew out the light. "Why, I won't have to get up in the morning until I please. Marjory's tangled hair won't have to be curled, or a dozen cup cakes to be made for the church social. I'm afraid I shall have to pinch myself to see if I really am awake."

Henry Jackson was no mean weather prophet. When Rosalie awoke after a long night's rest, she was surprised to see that it was snowing. Little piles of snow lay on the floor under the window she had left open a few inches. Outside, the wind shrieked dismally and shook the branches of the giant maple trees that grew on all sides of the old farmhouse, whipping them mercilessly. Upstairs, just above her, she could hear Mr. Jackson moving about, and the hall door creaked on its hinges as some one, probably Aunt Mollie, hurried through on her way to the kitchen.

Rosalie's room was comfortably warm, opening directly from the sitting-room, but she shivered as she hastily closed the window.

"Why it's a blizzard!" she exclaimed, as she tried to locate the narrow driveway up which she had come only a few hours before. "I wish father wouldn't go out of the house today, but I know he will. He

will carry that pint of cream to Benny White, even if he gets lost in a snowbank doing it. I must telephone to mother the first thing this morning."

(To be continued)

### THE WORK AT NORTH LOUP, NEB.

MYRA HUTCHINS

In times like the past few weeks the main topic seems to be the weather. We at North Loup have been having cold weather with some snow, but not nearly so cold as our eastern friends have been compelled to endure. For a few days at a time it seemed very cold, but I think that only twice the thermometer has registered as low as twenty-two degrees or twenty-three degrees below zero. Just now the sun is shining and it is comfortable out of doors. The coal and sugar shortage has hardly touched us. In many ways we have much to be thankful for.

New Year's day was cold and the attendance at the annual dinner was not so large as usual. We tried a new plan this year, that of having a picnic dinner. Our dinners were spread on tables and we ate in groups of friends or families. Hot tea and coffee were served. We had a pleasant time and fifty people, more or less, did not have to work for two or three days getting the dinner and bringing order out of chaos afterwards. Our pastor and family have been having quite a sick time. He was unable to be out for two weeks, then seemed to be quite well again but is not very well at present. He is not a robust looking man but seems to accomplish a great deal and gives us splendid sermons. If we all worked as hard as he does for the upbuilding of the church and community a great deal would be done.

The Publicity Committee has just completed a bulletin giving a summary of the last year's work and the plan of the pastor and cabinet endorsed by the church for this year's work. Perhaps a few items from that might be of interest. The average attendance at the morning service for the past year has been 221. The pastor has preached 67 sermons, conducted 9 funerals, led 40 prayer meetings and made 356 pastoral calls. There have been 23 added to the church. Three have died and one member has been dismissed by re-

quest. Our roll now contains: Resident members, 314; non-resident members, 98; total, 412. Early in the year a personal worker's campaign was conducted with fair results. In October and November, meetings were held on the village streets. Regular Sunday evenings meetings are held, when the weather will permit, at Pleasant Hill. These are under the direction of the Evangelistic Committee.

The Sabbath school has an enrolment of over 200, with an average attendance of 118. The school is graded. We have a Home Department of 68 members and a Cradle Roll of about 100. The auxiliaries of the church are all at work and will probably report their progress in their departments of the RECORDER from time to time. The following is the program we hope to carry out this year:

#### WINNING OTHERS

1. Thirty new members added to the Christian Endeavor societies.
2. Community service:
  - (a) Outpost work systematically and regularly conducted.
  - (b) Street meetings during favorable weather.
  - (c) The Clean Life Club increased to 300 members.
3. Missions:
  - (a) Fifty members enrolled in some form of mission study.
  - (b) The denominational budget fully paid.
  - (c) Every member giving—interest, prayers, means.
4. Training.
  - (a) Trained teachers for the Sabbath school.
  - (b) Christian Endeavor expert classes.
  - (c) Mission study classes.
5. Promotion services:
  - (a) Friday night prayer meeting increased 50 per cent.
  - (b) Increased Sabbath school attendance.
  - (c) Christian Endeavor attendance, in each department, increased 25 per cent.
6. Methods:
  - (a) Everybody at work somewhere.
  - (b) Tithing, enrolment in Tenth Legion, every member giving regularly and systematically.
  - (c) The SABBATH RECORDER in every home.
  - (d) Better Sabbath observance.
  - (e) Family worship in the home. Increased membership in Comrades of the Quiet Hour.
  - (f) The membership kept better informed as to the work and aims of the church through the bulletin.

#### OUR AIM

- ✓ To save the lost.
- To grow in grace and the knowledge of our Lord Jesus Christ.

To represent Christ truly before men.  
To interest ourselves in the world-wide Kingdom of God.

We feel that our program is a large one but we know whom we have believed and that he is able to help us do great things. We need your prayers that we may be faithful to our trust.

January 22, 1918.

### Sabbath School. Lesson VII—February 16, 1918

JESUS TEACHING BY PARABLES—FOUR KINDS OF GROUND. Mark 4: 1-26

Golden Text.—"Take heed therefore how ye hear." Luke 8: 18.

#### DAILY READINGS

- Feb. 10—Mark 4: 1-8; 14-20. Sowing and Reaping  
Feb. 11—Gal. 5: 16-24. Walking in the Spirit  
Feb. 12—Luke 21: 29-36. Jesus Warns against Drunkenness  
Feb. 13—Eph. 5: 11-21. Guarding against Evil  
Feb. 14—Prov. 23: 29-35. The Woes of the Drunkard  
Feb. 15—Dan. 1: 8-16. Loyalty to Principle  
Feb. 16—1 Cor. 6: 9-11, 19, 20. Defile not God's Temple

(For Lesson Notes, see *Helping Hand*)

### A CORRECTION

In the RECORDER of January 21, p. 73, paragraph near foot of first column, in the annual message to the Second Alfred Church, the omission of the little word "not" makes the sentence say exactly the opposite of what it should say. It should be, "While as a church we are not rich in material things," rather than "we are rich."

Among the negro servants of Mr. Marshall was one who thought that immersion was all that was needful to salvation, and that the water which cleansed the body would, if consecrated by a minister, purify the soul. "James," said the master, "if I take an ink-bottle and cork it tight, and put a string round the neck, and drag it through the river, how long will it take to clean out the inside?" The negro's face lighted up in a moment, and he said: "Massa, you'll never git it clean that way in the world." In this way he was able to get the truth to his servant's mind and heart, and to bring him to the only fountain that can cleanse the soul.—*Sunday School Times*.

## OUR WEEKLY SERMON

### CHRISTIAN UNITY

REV. AHVA J. C. BOND

Text: *Till we all attain unto the unity of faith, and of the knowledge of the Son of God.* Ephesians 4: 13 a.

I suppose there are Seventh Day Baptists who would even give up the Sabbath for the sake of bringing about the organization of one united Christian Church. And no doubt there are others who have no patience with any form of co-operation even which seems to admit that there may be sincere Christians who do not observe the Sabbath of Scripture. These two opposite views are held by members of the denomination; and between these extreme positions perhaps every shade of belief is represented in our membership.

The question of Christian unity is a practical one for all Christians, and is daily becoming more so on account of developing world conditions. For some years the feeling has prevailed among leaders of many Protestant denominations that the church has been weakened because of divisions and rivalries within. Several things have conspired to reveal the foolishness of many of the divisions of the church, and to emphasize the wisdom of seeking greater unity.

One of the places where the weakened front of a divided Christianity was first felt was in the foreign mission field. Differences which served to split denominations in America, seemed too frivolous in the face of a heathen world to be transplanted across the water. Christian co-operation in foreign missionary labor has in many instances stimulated a closer fellowship and in some cases a closer organization, among the churches at home. Another situation that has commanded attention in this regard is the over-churched and "under-pastored" condition of many communities. The Commission on the Church and Rural Life of the Federal Council of the Churches of Christ in America has made a survey of Ohio, and its secretary has prepared a map that reveals conditions in that great State in a most illuminating way.

Many small communities have three or four weak and dwindling churches, and not a pastor living in the township. In the course of a month perhaps, each church has one Sunday service, conducted by a minister who lives somewhere else, and who preaches to from four to six or eight other churches. Meanwhile the community is without the pastoral care of a resident Christian minister. No doubt other States are no better, and many are even worse in this respect than Ohio. Such a situation calls for serious consideration on the part of the churches involved, and of the denominations that are perpetuating these unchristian conditions.

On the positive side, this movement toward Christian unity has been accelerated through the services of interdenominational organizations. Conspicuous among the widely representative reform agencies are the Woman's Christian Temperance Union and its now full-grown stalwart son, the Anti-Saloon League of America.

Prominent among the organizations more distinctly religious, and which have played no small part in promoting unity in Christian service, are the Young People's Society of Christian Endeavor, and the Christian Associations. The most directly representative of the churches of all these interdenominational Christian bodies is the Federal Council.

The World War, in presenting to the churches a tremendous and compelling task, has stimulated a spirit of unity; and demands concerted action in many lines of service on the part of all Christian forces. These then are some of the forces, and some of the agencies at work which both promote and symbolize Christian unity.

It is quite the fashion when advocating a closer union of the Protestant churches, to speak in eulogistic terms of the Catholic Church as an illustration of strength secured through unity. The facts are, however, that Protestantism in the days of its most extreme denominationalism has nothing on the Catholic Church in the bitter jealousies and factional strife among the various societies comprehended in that centrally ruled but heterogeneous organization. It has union, but not the unity of the Spirit. Elder George C. Tenney, of Battle Creek, in a recent article in the

SABBATH RECORDER, illustrates this point in a reference to Savonarola. Of this martyred saint Brother Tenney says, "He never lived to see his way out of the church, receiving absolution and the last sacrament at the hands of her priests just before being led forth to the fires of martyrdom at the hands of the same church. Catholics to this day do not know in what catalog Savonarola belongs, whether with the heretics or with the faithful." In the same splendid article Brother Tenney pronounces as un-Protestant the efforts to secure uniformity through the use of a prescribed creed; and he is thankful that "the cry, long since raised by Luther and his associates, 'To the Bible,' is still in the air, and broad fields of sweet and satisfying truth lie before those who will venture out into them."

After all, we must go back to the Bible not only for the standards of Christian life, but for the basis of Christian unity. It is a matter that rested close to the Master's heart, it being a part of his wonderful intercessory prayer, "That they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one." The unity for which Jesus prayed is not such a unity as may be secured through allegiance to a pope, or by conformity to a common creed. It is freer, warmer; a more personal matter than papal authority or creedal obligation. It is a thing of the Spirit. It will come not by acceptance of the pope's vicegerency on earth, nor by a recognition of the divine authority in apostolic succession. It will come not by a general adherence to any set creed, nor by belief in the magic of a properly administered ordinance. It depends upon nothing material, physical, external; whether it be a tradition of the church reaching back through the centuries and hoary with age, or whether it be the latest product of some religious fanatic's fertile brain, or the discovery of some modern materialistic philosopher's infallible mind. The unity for which the Master prayed, and concerning which Paul wrote, centers in Jesus Christ and has its source in him. "Till we all attain unto the unity of the faith, and the knowledge of the Son of God."

The church in its ordinances possesses symbols of worship which properly regard-

ed and spiritually received, stimulate and strengthen faith. It has in its creedal statements, symbols of truth which, properly interpreted and spiritually perceived, increase our knowledge of the mind and will of Christ. But these are helps and not tests, stairways and not landings, means and not ends.

There are three positions which a church or denomination may take toward the insistent question of Christian unity. It may be the position, which is popular with certain representatives of many Protestant denominations, that what we need is church union, i. e., to bring all Christendom under one organization. The watchword of these church unionists is "the elimination of non-essentials." This sounds feasible enough perhaps, and its plausibility is emphasized by the fact that the church is suffering from over-organization, or competitive rather than co-operative organization and effort. The weakness of this position however is that while its aim is constructive its method is negative. Another has said, "In speaking to compass this great end we must not appear as sanctified company promoters, anxious to bring about a great combine, or as ecclesiastical managers, skilled in producing artificial constitutions. Such methods can never enlist sufficiently powerful motives in their behalf; nor, indeed, can they appeal to the kind of motives which will ultimately sway all that is best in the hearts of Christian people."

To advocate unreasoned and precipitate action in the matter of *church union* but hinders and retards *Christian unity*. Not only that, but it is likely to restrict the church's activity, lessen her missionary zeal, and weaken her message of salvation. Denominations separated by differences in polity or in ecclesiastical organization may well consider whether union would not be the wise and practical thing. But for a church holding a Scriptural doctrine or practice to compromise its faith for the sake of union would be not only to stifle its own life, but to weaken the impact of the whole church upon the world. Union by the process of elimination is negative and therefore destructive. No doubt much needs to be eliminated from the church, but the only safe process is by a *re-emphasis of the fundamentals of faith*, and by a renewed loyalty and devotion in worship



and service to Jesus Christ our Master and Lord. By this method only can the church be trusted to rid itself of elements of weakness.

Another position open to a Christian denomination facing this impelling question, is that of exclusiveness. A denomination may hold itself separate and aloof from all others, reckoning itself to be the only church, and all besides to be but organized promoters of damnable heresies. Such is the historic position of the Roman Catholic Church, and the one still held by it in both theory and practice. There are Protestant churches that have gotten so far away from the fundamental principles of Protestantism as to assume, in practice at least, this same position. Of this theory some one has said, "In the strictest sense of the word it is an impertinence that any type of ecclesiastical organization—be it Papacy, Episcopacy, Presbytery, or Independency—should be so held as to mutilate the one Body of Christ, or to hinder the free circulation of the life that is in every part."

There remains a third position, and it has not only my sanction, but my earnest and most hearty support. It is that of loyalty to the principle of denominational integrity, and of interdenominational co-operation. I take this to be the historic position of Seventh Day Baptists, and to be in harmony with the logic of our position, and to the spirit of Christ. Resting in the correctness and security of this position, let us confidently face the future.

We are living in a new world. In a torn and bleeding world, in a sin-sick and needy world. But we are living in a unified and waiting world, in a crying and seeking world. The cry must be answered by a united church; but by a purified and holy church, a church Christ-inspired and Spirit-led. How shall Seventh Day Baptists do their part in meeting this twofold demand? Shall we deliberately sink our denominational identity in a sacrificial effort to bring into one organized body all believers? Or, on the other hand, shall we emphasize our separateness, and leave to the co-operative ministry and service of others the world's redemption, while we tag along in the rear, crowding ahead once in a while far enough to nudge these forward-looking denominations in the ribs with our elbow while we shout in their

ears, "You forgot something. What about the Sabbath!" God forbid that we should do either of these disastrously foolish things. So long as the Christian Church, however awakened it may be to its responsibility to save a dying world,—so long as the church fails in the proper recognition of the Sabbath of divine appointment, that long will there be a place for a body of believers who hold sacred the Sabbath of the Scriptures. On the other hand, this Sabbath, which was made for man, must not wait to be brought in as an adjunct to Christianity by a people who confine themselves to this *one* religious duty. Seventh Day Baptists, seeing the wider field, and hearing the world call, must, as loyal observers of the Sabbath law, co-operate with all who follow Jesus in serving the world.

The Christian Church is submitting itself to a rigid self-examination. For three years this process has been going on for the purpose of discovering why Christianity did not prevent this war. We have about decided that, like the disciples who remained at the foot of the mountain, we have stood in the presence of the world's need and argued about the power of Christ, but have been too far from him to transmit that healing power to a suffering world. We have heeded well the Master's admonition to be *in* the world, but we have sought also to be *of* it, which is contrary to the Lord's command.

Many reasons may be given for the church's failure. Seventh Day Baptists who join in this self-examination, indulged in now with a more clearly defined and a constructive purpose, have won the right to say, "The church that has failed is a Sabbathless church." Let us say it; not censoriously, but with humility, as we confess our own shortcomings.

The church that can meet the demands of this new day must be the church of ministry in the name of Christ. And if the Sabbath is needed to prepare the church for its world task, to provide the weekly mountain-top experience of transfiguration that will keep it fit, then Sabbath-keeping Christians have a twofold duty: to keep this matter before the churches of other faiths with whom they co-operate in Christian service, and to demonstrate by their own devotion, as they serve hand in hand with others, the spiritual value of the Sabbath.

## HOME NEWS

ANDOVER, N. Y.—The Ladies' Aid Society of the Seventh Day Baptist Church of Andover, N. Y., held its meeting for election of officers at the church, December 12, 1917, followed by a tureen supper.

The officers for 1918 are: president, Mrs. Flora I. Mosher; vice president, Mrs. Edna Langworthy; secretary, Mrs. Lelia Livermore; treasurer, Mrs. Laura Witter.

The Society has been holding its monthly meetings at the homes of its members during the last year, with the result of better attendance, and it was voted to continue another year.

The January, 1918, meeting was held at the church, and the men of the society were invited to supper.

Fifteen pair of ambulance socks were made and turned over to the Red Cross. The society has also given during the last year—\$10.00 to the local Red Cross, \$10.00 to the Woman's Board, \$10.00 to the Miller tabernacle expenses, and \$5.00 to the local no-license campaign fund. No church suppers have been served during the year on account of the high cost of living, conservation of food, etc.

The annual church meeting, with dinner, was held January 6, 1918. Yearly reports were given, officers elected, and such other business as concerned the church was transacted. A goodly number sat down to the tables of good things, and a pleasant social time was enjoyed.

CARRIE H. GREENE,  
Press Correspondent.

NORTONVILLE, KAN.—Though a blustry day, over 150 persons enjoyed the annual dinner in the church basement Sunday, January 6. In the afternoon the annual church meeting was held. In order to make our church reports conform with the Conference fiscal year, the election of all officers was postponed until July, allowing the old officers to serve until that time. Pastor Polan was given a raise of \$150.

On account of the intense cold and the scarcity of fuel, no services have been held in the church the past two Sabbaths, though several cottage meetings were held.

CARTWRIGHT, WIS.—Perhaps the RECORDER readers would be interested in what the Woman's Missionary Society of the Cartwright Church has been doing for the year ending December 31, 1917.

We meet once a month at the homes of the members in alphabetical order; if for an all-day's session we have a picnic dinner, each member paying the sum of ten cents, if an afternoon session the hostess serves a light lunch, charging ten cents.

The president appoints a committee of three as Work Committee to serve three months. This committee endeavors to procure work for the society to do at its meetings. We have sewed, patched, darned, pieced quilt blocks, and tied comforts, besides making aprons, caps, and handkerchiefs for our sale which we held, making a nice little sum.

We had a lawn social, clearing \$18.00, and a Fourth of July picnic at Round Lake.

In looking over our records, I find we have given \$10.00 to the Woman's Board, \$10.00 on Missionary and Tract debt, \$18.00 on pastor's salary, \$18.00 towards shingling parsonage, \$5.00 to Marie Jansz for work in Java, \$6.00 for Red Cross work, \$5.75 for dishes for society, have paid the expenses of our pastor to attend the June semi-annual meeting at Exeland, also half of the expenses of the delegate to the November semi-annual meeting at Grand Marsh, and furnished flowers for two funerals.

On January 9 we elected our officers for the ensuing year. They are as follows: president, Mrs. Kittie North; vice president, Mrs. Emma North; secretary, Mrs. Jennie Carpenter; treasurer, Mrs. Mary Tappan; chorister, Mrs. Nettie Coon.

We feel that we haven't done our best in the year that is past, but have improved upon the year before.

A MEMBER.

When we think of tens of thousands of horses wounded and killed in war, let us not forget the more than 100,000,000 of food animals killed annually in this country under conditions of cruelty that total more suffering than even war horses know.—*Our Dumb Animals.*

He that can have patience can have what he will.—*Shakespeare.*

## MARRIAGES

THOMAS-RANDOLPH.—At the Seventh Day Baptist parsonage, Shiloh, N. J., December 7, 1917, by Rev. Erlo E. Sutton, Edward A. Thomas and Miss Adele H. Randolph, both of Shiloh.

HARRIS-GARRISON.—At Millville, N. J., December 25, 1917, by Rev. Erlo E. Sutton, George A. Harris, of Pennsgrove, N. J., and Mrs. Ray V. Garrison, of Bridgeton, N. J.

## DEATHS

CRANDALL.—Rebecca J. Hess was born in Huron County, Ohio, April 24, 1831, and died at her home near Farina, Ill., December 27, 1917, at the age of 86 years, 8 months, and 3 days.

When she was six years old her parents moved to Knox County, settling near Chilocoth, and eight years later they came on to Illinois, the State in which she has since lived, a part of the time being spent in Knox County, and Fulton County, before coming to Farina.

On March 27, 1851, she was married to Albert Charles Crandall, who preceded her in death by nearly ten years. All of the five children born to Mr. and Mrs. Crandall are still living: Mrs. Annie Maxson, of Gentry, Ark., William J. and Deacon A. L. Crandall, of Farina, J. C. Crandall and Mrs. Delcenia Burnett, of Milton, Wis. Mrs. Crandall also leaves one sister, Mrs. Nancy Wilson, of Farina, who is nearly ninety years old, and 17 grandchildren and 33 great grandchildren who live in Arkansas, Nebraska, Wisconsin, New York, and other States.

She was converted at an early age, and in 1864 was baptized by Elder Samuel Davison, later uniting with the Farina Seventh Day Baptist Church, of which she was a member at the time of her death. For the past two and one-half years she has been an invalid, but she bore her affliction with patience and courage. She found great comfort in the word of God, and exercised an enduring faith in its precious promises. She waited patiently for the end for which she was well prepared. Thus a fond and loving mother and a kind and charitable neighbor has gone to her eternal reward.

Funeral services were held at her home two miles west of town, Sabbath afternoon, December 29, conducted by her pastor who was assisted by Rev. L. D. Seager, and interment was made in the Farina Cemetery. L. O. G.

DAVIS.—Anna Maria was born near Shiloh, N. J., June 27, 1841, and died at her home in the village of Shiloh, January 6, 1918, in the 77th year of her age.

She was the daughter of Jeremiah and Eunice

Ann Davis and was born in the house built by her father about one-half mile southeast of the village of Shiloh on the pike to Bridgeton. After her father's death, which occurred when she was about fifteen years of age, her mother built the home in which she died, and in which Mr. and Mrs. Davis have lived since retiring from the farm several years ago. The farm on which they spent their active life together is about one-half mile east of the village. All of her life but a few months was spent in these three homes. In the very room where her body lay during the funeral service, she was married to Hiram Davis, January 29, 1868. They had hoped to celebrate their golden wedding, but as Brother Davis said, "God willed otherwise."

To Mr. and Mrs. Davis were born three children: Florence Anna, who died at the age of eighteen years, Herbert Howard who died at the age of sixteen months, and Carrie Edna who, since the death of her husband, Dr. Arnold C. Davis, has made her home the greater part of the time with her parents. Besides the husband and daughter there is left to cherish her memory, a grandson, Milton Daland Davis, two sisters, Mrs. Theodore Davis and Mrs. Charles B. Dickinson, all of Shiloh, beside several nephews and nieces.

Sister Davis was baptized by the late Rev. Walter B. Gillette and united with the Shiloh Seventh Day Baptist Church during the winter of 1857. Thus for more than sixty years she was a member of the church and a worker in the kingdom of her Master. She was not only interested in the work of the church and seldom missed a service when able to attend, but was a loyal worker in the Female Mite Society, Ladies' Benevolent Society and the W. C. T. U. She was kind and cheerful and especially friendly with young people and the stranger who might attend the church services. For several years she had suffered a great deal yet was always patient and had a smile and cheery word for all. She was a beautiful singer and enjoyed the best music. The song used in the funeral service, "Saved by Grace," was selected by her for the occasion as well as the Scripture lesson, John 14.

Her education was obtained in the public schools of her native State and Union Academy of Shiloh. Of her it may well be said that she lived her life well, and that in her death no clouds dimmed the sweetness and beauty of her earthly existence. To be sure there were sorrows but these never shut out of her life the sunshine of a Father's love, and we may well believe that she still lives amid environments free from the cares, the toils and the vicissitudes of this world. For her the mystery of death has been solved, and for us she has left the lesson of a life well spent—an example to the youth of the community and an inspiration to us all.

The following poem, composed some years ago by her niece, Mrs. Fannie E. Davis Burdick, was requested by Mrs. Davis to be read at the funeral service:

Gently fold the fingers  
O'er her weary breast,  
Softly close the eyelids,  
Mother is at rest.

Long has been her journey,  
Feeble grown her feet,  
Now she walks with gladness  
Heaven's golden streets.

Smooth the silver tresses,  
Softly o'er her brow;  
For her head a golden  
Crown is waiting now.  
Ears now closed forever,  
To all earthly sounds,  
Greet the songs of angels,  
That through heav'n resounds.

Lips we've heard so often,  
Thoughts of love express,  
Giving words of comfort  
To any in distress;—  
Here forever silent,  
Now in realms above,  
Praise her God, and Father,  
For his boundless love.

We shall miss her sadly,  
Till our days are o'er.  
She is with her loved ones.  
Who have gone before.  
Blessed Lord, be near us,  
May we never roam,  
Till we meet our Mother,  
Safe at "Home, sweet Home."

Farewell services were held in the home Wednesday afternoon, January 9, conducted by her pastor, Rev. Erlo E. Sutton, and the body was laid to rest in the beautiful Shiloh Cemetery.

E. E. S.

ROSS.—Richard Alanson, son of Austin F. and Phoebe Titsworth Ross, was born at Metchen, N. J., February 15, 1842. He died at Bound Brook, N. J., January 13, 1918.

Mr. Ross had three sisters, two of whom survive him: Mrs. J. D. Spicer and Mrs. Sara Titsworth, both of Plainfield, N. J. He was married to Caroline Willits September 4, 1870. She died in 1896. They had two daughters: Ada, who died in infancy, and Mary Alice who was married to Rev. H. Eugene Davis June 11, 1907. Rev. and Mrs. Davis are missionaries in the Seventh Day Baptist Mission in Shanghai, China.

Since 1894 Mr. Ross has held membership in the Plainfield Seventh Day Baptist Church. Living at Bound Brook he was not often present at church services during recent years, but his Christian character and his broad public spirit were well recognized in his home town where he had been in the sash and blind business for more than fifty years.

The funeral service was held at the church in Plainfield, and was conducted by the pastor, Rev. Edwin Shaw assisting. Interment was made in Hillside Cemetery. J. L. S.

GREENE.—William Maxson Greene was born August 27, 1831, in Berlin, N. Y., and died in Berlin, January 23, 1918, aged 86 years, 4 months, and 26 days.

He was the son of Maxson Greene and Harriet Davis Greene. With the exception of a few years spent in Ohio, Adams Center, N. Y., and New Rochelle, N. Y., he has always lived in or near Berlin.

On December 23, 1854, he was married to Charlotte C. Potter, who died September 5, 1895.

He was baptized by Elder James Summerbell and united with the Berlin Seventh Day Baptist Church, March 6, 1869. He loved the old Berlin Church of which he was sexton for ten years. His interest in the church made him willing to have done the sexton work longer had it been necessary. He had been a member of the church nearly fifty years, and during my pastorate he had been a regular attendant until a short time ago, and when old age and sickness prevented his further attendance, I missed him from his accustomed seat in the Sabbath morning service. Fifty years of church membership in this world should better prepare our brother for a real and vital membership of the Kingdom of God in heaven and for a more blessed association with the redeemed.

Five children remain to mourn his loss: Elwyn Greene, Brunswick, N. Y., Mrs. Harriet Branch, Mt. Vernon, N. Y., Bertha Greene, Berlin, N. Y., Mrs. A. G. Crofoot, Marlboro, N. J., and William M. Greene, Troy, N. Y. A boy, Fred U. Greene, died when six years of age.

The funeral services, conducted by his pastor, Rev. Herbert L. Cottrell, were held from his late residence, Sabbath afternoon, January 26, 1918. Interment was made in the Berlin Seventh Day Baptist Cemetery. H. L. C.

POTTER.—Julius Adelford Potter died at his late residence, corner Second Street and Third Avenue, South, St. Petersburg, Fla., January 19, 1918, Sabbath morning.

The late Mr. Potter was born in Little Genesee, Allegany County, N. Y., April 16, 1844. His wife, his children, and his relatives, his friends and his town mourn the loss of this much loved and respected man. The loss is irreparable in the eyes of all who knew him. \*

(Continued from page 150)

\*Randolph, Franklin Fitz (Great Kills, Staten Island, N. Y.—New York City Church), M. G., Co. D, 58th Inft., Camp Greene, Charlotte, N. C.

Randolph, Private Harold C. (Salem, W. Va.), Q. M. C., Motor Truck Co. No. 337, Camp Shelby, Hattiesburg, Miss.

Randolph, Capt. J. Harold (Shiloh, N. J.). Address unknown.

Randolph, Milton Fitz (New Market, N. J.), Naval Militia Armory, Foot of 52d St., Brooklyn, N. Y.

Randolph, Paul (Milton, Wis.), U. S. N. R., San Pedro, Cal.

Randolph, Lieut. Winfield F. (Alfred, N. Y.), 1st Pa. Field Artillery, Camp Hancock, Augusta, Ga.

Riffenberg, Fred (Ashaway, R. I.), Fort Getty, Jamestown, R. I., Co. 19.

Rogers, Shirley Z. (Farina, Ill.), Co. G, 130th Inft., Camp Logan, Houston, Tex.

Rood, Bayard A. (North Loup, Neb.), Battery C, 17 F. A., Amer. Exped. Forces, U. S. A.

Rosebush, Capt. Waldo E. (Alfred, N. Y.), 57th Dept. Brigade, Camp McArthur, Waco, Texas.

St. John, Milton Wilcox (Plainfield, N. J.), son of DeValois, Officers' Training Camp, 2nd Platoon, 2d Co., Barracks 30, Camp Meade, Md.

Saunders, William M. (Garwin), Co. B, 168th U. S. Inft., 84th Brigade, 42d Division, U. S. Expeditionary Forces, Camp Mills, N. Y.

\*Died, January 12, 1918, at Camp Greene, of cerebro-spinal meningitis.



Saunders, Ora E. (Garwin, Ia.), 4th Platoon, Co. 18, 5th Battalion, 161 Depot Brigade, Camp Grant, Rockford, Ill.

Saunders, S. Perry (Garwin, Ia.), Co. F, 2d Regiment, Camp Dewey, Great Lakes, Ill.

Sayre, A. Gerald (Milton, Wis.), Barracks 842 N. Co. Camp Decatur, Great Lakes, Ill.

Sayre, Walter D. (North Loup, Neb.), Camp Perry, Co. H 2-4, Barrack 429 West, Great Lakes, Illinois.

Seager, Harry Bernard (Farina, Ill.), U. S. A. A. Co., Sec. 602, Camp Allentown, Pa.

Siedhoff, Clarke H. (Milton, Wis.), Co. H, 340th Inft., Camp Custer, Battle Creek, Mich.

Shaw, Lieut. Leon I. (Ord. Dept.) (Alfred, N. Y.), 1208 G St., N. W. Washington, D. C.

Sheppard, Mark (Alfred, N. Y.), (Address later).

Smith, Arthur M. (Ashaway, R. I.), Fort Getty, Jamestown, R. I., Co. 19.

Spooner, Malcolm G. (Brookfield, N. Y.), Gerstner Field, Lake Charles, La.

Stephan, Corp. Earl D. (Nortonville, Kan.), Co. 1st Battalion, 110th Engrs., Camp Doniphan, Fort Sill, Okla.

Stephan, Corp. Thomas A. (Nortonville, Kan.), Co. A, 1st Battalion, 110th Engrs., Camp Doniphan, Fort Sill, Okla.

Stevens, George P. (Alfred, N. Y.), Co. K, 108th U. S. Inft., Camp Wadsworth, Spartanburg, S. C.

Stillman, Archie L. (North Loup, Neb.), U. S. Armed Guard Crew, care Postmaster, New York City, N. Y.

Stillman, Ralph (Nortonville, Kan.), 2d Co., C. A. C., Fort Winfield Scott, San Francisco, Cal.

Straight, B. D., Co. B, 308th Inft., Camp Upton, Long Island, N. Y.

Sutton, Ernest (Salem, W. Va.), Co. 2, M. P. Camp Shelby, Hattiesburg, Miss.

Sutton, Eustace (Middle Island, W. Va., New Milton P. O.), 44th Aero Squadron, Wright Field, Dayton, O.

Swiger, Capt. Fred E. (Salem, W. Va.), 223d Machine Gun Battery, Camp Sherman, O.

Thomas, Herbert (Alfred, N. Y.), Co. L, 311th Inft., Camp Dix, N. J.

Thorngate, Lieut. George (Salem, W. Va., and Milton, Wis.), Camp Greenleaf, Fort Oglethorpe, Ga.

Thorngate, Roscoe M., U. S. S. Maine, c/o Postmaster, N. Y. City.

Tomlinson, Raymond J. (Shiloh, N. J.), Co. F, 114th U. S. Inft., Camp McClellan, Anniston, Ala.

Van Horn, Beecher (North Loup, Neb.), Battery D, 384th Field Artillery, Camp Lewis, Washington.

Van Horn, Harold A. (Garwin, Ia.), Tent 6, Line 144, Camp Kelley, So. San Antonio, Tex.

Van Horn, Harold E. (Garwin, Ia.), Co. F, 2d Regiment, Camp Dewey, Great Lakes, Ill.

Vars, Otho L. (Alfred, N. Y.), Co. K, 310th Inft., Camp Dix, N. J.

Warren, Corp. Hurley S. (Salem, W. Va.), Co. A, 1st Reg., W. Va. Inft., Camp Shelby, Hattiesburg, Miss.

Wells, Edward (Ashaway, R. I.), U. S. Atlantic 116, Care Postmaster, New York City, N. Y.

Wells, Forest (Ashaway, R. I.), 23rd Detachment, 23rd Engineers, Camp Meade, Md.

Wells, Nathaniel (Ashaway, R. I.), Naval Reserve, Y. M. C. A., Newport, R. I.

West, Carroll B. (Milton Junction, Wis.), Army Y. M. C. A., Sec. Bldg. 605, Camp Custer, Battle Creek, Mich.

Whitford, W. G. (Nile, N. Y.), Co. A, Headquarters Trains, 86th Division, Camp Grant, Rockford, Ill.

Wing, Herbert (Boulder, Colo.), Battery D, 341st Field Artillery, Camp Funston, Kan.

Witter, Adrian E. (Alfred, N. Y.), Battery E, 17th F. A., Camp Robinson, Sparta, Wis.

Witter, E. Allen (Alfred, N. Y.), (Address later).

Woodruff, Corp. Charles Eldon (Alfred Station, N. Y.), Co. A, 50th Inft., Charlotte, N. C.

Woolworth, Cecil (Nortonville, Kan.), Battery A, 130th Field Artillery, Camp Doniphan, Fort Sill, Okla.

## THE SABBATH RECORDER

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

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"Are you faint and weary? Go and talk with the living Book; it will give you back your energy."

# The Sabbath Recorder

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VOL. 84, NO. 6

PLAINFIELD, N. J., FEBRUARY 11, 1918

WHOLE NO. 3,806

**"Good Enough" Will Not Do** A certain workman was discharged from a position he greatly needed, and sent his pastor to plead for him, hoping thereby to recover his place. The pastor presented the workman's plea to the effect that his work was good—"at least good enough." To this the employer replied, "That is just the trouble; he has no idea of doing good work, but only work that will do."

Many a man has lost his position by working on the "good enough" plan, but the one who strives to do his best seldom loses his job if he is fitted for it. Of course fitness for the work is essential, but no amount of fitness can avail for him who is satisfied to fix his standard at "good enough," instead of determining to do his best. Have I done my best? This is the all-important question. If it can be answered in the affirmative, if this is the rule of life with the boy or girl, there will be little trouble about getting on in the world.

**Real Communion Between God and Man** Some Christians long for evidences of God's approving smile, and imagine that they must have some supernatural exaltation or ecstatic experience as a result of true communion with Christ. They fail to recognize the Master's presence and approval in the unaffected movings of the heart toward the good and the true. These soul-stirrings that come to the child of God in what he calls his best moments should be recognized as the voice of God in the soul—as evidences of the Spirit's touch inclining him to loyalty to the divine Father. If we fail to recognize the divine presence at such times, and think of the uplift that comes when we are at our best as something developed out of our own selves, we practically deny God's helpful presence and cheat ourselves out of the strength that comes by realizing the close touch of God with man.

Real personal communion with God is to

be sought along the common, everyday pathways of life rather than in the atmosphere of rare mountain-top experiences. If amid life's struggles the soul has caught a glimpse of the higher and truer way; if in a man's best moments the worth and beauty of a clean, pure life faithfully lived has impressed itself upon him until he longs to be sincere and noble and pure; if the gospel of the atoning Christ has appeared so attractive that the heart has said, "Such a Savior is just what I most need," there should be no doubt that the Divine has been in touch with his child. To fail to recognize this will rob one of the comforting assurance of God's nearness. To open the door and bid the Spirit welcome will make real the words of Christ, "We will come unto him, and make our abode."

**Deepen the Devotion Fortify the Faith** Instead of besieging Congress and state legislatures to pass laws on matters of religion, as some are doing, it would be far better for Christian people to heed the appeal now being made for all churches to recognize the unprecedented opportunity for practical work in these times, and to unite in co-operative effort during the month of March to deepen the spirit of devotion, strengthen faith, and to mobilize the powers of the Church for the conversion of men.

The churches are coming short of the great work for which they were designed, not because they are wanting in material wealth, not because they are limited in intellectual ability, but owing to the prevalent decline in spiritual power. When the churches of Christ in America are fully awake to their obligations, when they are revived in the old-time spiritual power and alive to the fact that the future of our country is practically in their hands, then the nation will be aglow with the spirit of true religion, which in all ages has been most essential to human uplift. Every race or nation that has made marked progress in bettering worldly conditions, ad-