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THE SABBATH RECORDER

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Lucius P. Burch, Business Manager

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

Terms of Subscription

Per year \$2.00
Per copy05

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

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

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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

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

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-

vancing the life of the spirit, promoting great reformations has first been dominated by some great religion. The religious element in man has been the great moving power in all the world's history. This is doubly true of the Christian religion. Spiritual ideas that revive conscience, faith, love, lie at the very root of all good. Out of this spiritual root has come the best things in our civilization. Wherever men have come out of darkness into light, or out of the realms of hate into the world of love, into a life of human brotherhood, the movement has been due to spiritual infillings of the human heart. To neglect this spiritual replenishment soon puts a check upon human progress, soon chills the promptings of love for fallen man, and retards all those unselfish activities by which the world is to be saved.

If this is so, nothing can be more timely than the appeal of the Federal Council for all Christians to co-operate in special services of prayer throughout the month of March in order to strengthen faith, arouse interest in the world's work, and to prepare the thousands going out from our homes to meet the dangers of war. For our country to neglect the spiritual life now would be a fatal mistake.

A Lone Sabbath Keeper's Joy in Obedience A lone Sabbath-keeper who has never met our people but who has lived loyal to the Sabbath for years writes of her peace in God's service.

DEAR EDITOR: I am sending you another "mite" which I hope you will receive safely and use in any way you think best. I think trying to uplift God's holy Sabbath Day is the greatest work we can do for him now. I don't think any one would take up this cross unless he were a true Christian. I find great happiness in keeping the Seventh Day because I believe it is the right day to keep and I feel that God is with me and gives me the sweet peace of heart that only he can give.

From the tithes of this home, saved by our friend and her husband, have come for many years regular gifts for the denominational work and special offerings for our extra calls for funds. The ties that bind many lone Sabbath-keepers to us are wanting in their case. They can not, like so many others, think of the old home and friendships in some one of our

churches left behind years ago, for which they still long, and memories of which they continue to cherish. They have found the Sabbath truth and through it the friends of the SABBATH RECORDER to whom they are so loyal. It does us good to receive a word from such friends now and then, and we are glad there are so many like them, scattered far and wide, ever witnessing for the Sabbath and sowing the seeds of truth.

Because Duty Calls In one of his strong, clear addresses to a church in Johnstown, Pa., ex-President Theodore Roosevelt illustrated his position regarding the war by referring to the work of the life-savers along the shore in times of storm. He had been asked if he did not object to war, and his reply was: "Certainly, just as I would object to going out through the breakers on the ocean in a hard gale."

We have many men whose whole business it is to brave the tempests and risk their own lives in order to save the lives of others. They do not go because they like it. They dread the fury of the gale and shrink from the savage threatenings of the deep; but they go impelled by duty and a desire to save. Friends and loved ones tremble to see the life-savers put out in cold and sleet and dangerous seas, leaving wife and children behind. It is far from pleasant for them, but it is a duty to bid them go. No true friend would hinder the lifeboat men from putting out at such a time. So it is in this war; it is a terrible necessity that calls our young men to service. But no true and loyal mother, wife, or sister can refuse in time of the nation's peril to send son, husband or brother to the war when the nation demands it.

Colonel Roosevelt said: "Of course I abhor war, but there are some wars that make every man feel the lift of a great ideal, and he is proud to think that he or his kinsfolk have been in them." These are the words of the hero of San Juan who offered himself to lead an army to France and who today has four sons and a son-in-law in the ranks beyond the seas. While war is distressing to him, and he hates it, and while his heart yearns for five of his family now in the service, he still says he would dislike to see them unwilling to go when their country calls.

**Tories, Copperheads
Pacifists**

The "peace at any price" pacifists and sympathizers with the foe are among the most troublesome enemies any nation can have when war threatens its life. Some of us well remember how "copperheads" during the Civil War clamored for peace and heaped all sorts of abuse upon President Lincoln, doing all in their power to create public sentiment against him and his counselors in the darkest days of the struggle. Tories in the days of the Revolution clamored for peace and called Washington a bloodthirsty leader, greatly to the embarrassment of the Government. And now we have the pro-German sympathizers who would weaken our hands in the struggle against militarism and German brutality!

There come times in the world's strife between right and wrong when a refusal to fight means to side with wrong against right. Had not our forefathers fought for freedom, there would be no land of liberty today. Had Abraham Lincoln and the soldiers of the early sixties been pacifists, human slavery would have continued to curse our country. And today, if the counsels of the pro-German sympathizers in America were heeded, the cause of freedom for the people of the world would receive its deathblow. As much as we hate war, we are confronted by the fact that America must fight now or lose all for which she has striven in the years gone by. When a man finds himself facing the alternative, "fight or die," there is but one thing to do if he wants to live. The same holds true with a nation.

**Colonel Roosevelt
On the Saloon Question**

Every observer can see that the recent pronounced position of Theodore Roosevelt against the liquor business has greatly strengthened the cause of prohibition. We were delighted to read his letter to Dr. Iglehart regarding the latter's book, "King Alcohol Dethroned," which is regarded as the best account available of the growth of temperance sentiment that promises to sweep King Alcohol from the land. Colonel Roosevelt wrote:

I wish to congratulate you on what has happened in Congress and the success that is crowning your long fight against alcoholism. The American saloon has become one the most mis-

chievous elements in American social, political and industrial life. No man has warred more valiantly against it than you have, and I am glad that it has been my privilege to stand with you in the contest.

After such words on the action of Congress in passing the prohibition amendment, those who know Colonel Roosevelt feel assured of his hearty support in the prohibition campaign.

If, however, any doubt exists as to his position, we might recall his vigorous letter to the Methodist Temperance Society favoring the entire suppression of intoxicants among the soldiers in France, after referring to the testimony of his four sons at the front, and also to his expressed judgment that the same rule should prevail at home, and it would seem that no grounds for doubt could remain.

Good Enough!

Here comes old Kentucky into the ranks of the dregs far enough to ratify the prohibition amendment. The very home and fortress of old Bourbon whiskey was the third State to say emphatically, "We are willing to help make the nation dry." When this is so, what hope is there for old John Barleycorn? What State can he depend upon when Kentucky, without hanging back one bit or waiting till toward the last, fairly rushes to be among the foremost ones to approve the amendment—Mississippi, Virginia, Kentucky! Wet and dry joining hands to drive the rum power out of the land! This is certainly encouraging for the faithful temperance legions who have fought the liquor powers for so many years. They now see John Barleycorn's Waterloo near at hand. The nation is ripe for prohibition. The Congressmen representing thirty-seven States gave a majority for prohibition in the House of Representatives. Five States in the House were evenly divided and only six gave an adverse majority. This shows how public opinion stands in the nation. The saloon in America is doomed.

**What Makes a
Christian Nation?**

We note that some religious papers are discussing this question in a practical way and we are glad to see it. Much of the talk about making the nation Christian by law is so impractical, if not really unchristian, that we wonder

more good people do not speak out against it.

Recently, after the Senate had by unanimous vote urged the President to appoint a national day of prayer, the measure was brought before the House Committee on Military Affairs. Here considerable discussion was aroused over the phrase, "a Christian nation," and the superintendent of the National Reform Association was called upon to explain what the expression meant. His explanation as published in the *Standard* is as follows:

The use of the oath, with its solemn appeal to God, in our courts of justice and in the induction of men into civil office; the employment of chaplains in our navy and army, in our reformatory, penal, charitable and benevolent institutions, and in our state and national legislative halls; the Christian laws upon our statute books against blasphemy, profanity, theft, murder, perjury, the desecration of the Lord's Day, licentiousness, etc., each and all of which practically every court in the land that has passed upon them declares to be founded on the Ten Commandments or, strictly speaking, the third to the ninth inclusive; the religious inscriptions on our coins such as "In God we trust," and likewise on our public buildings, paid for as they are out of the public treasury; the reading of the Bible in the majority of the schools of our country; the acknowledgment of God in almost all of our state constitutions; the decision of numerous civil courts that Christianity is a part of the common law of the land, and the decision of the United States Supreme Court that this is a Christian nation; our annual Thanksgiving proclamations and observances, and also our Fast Day observances in times of peril from war and pestilence, and our days of humiliation and prayer in such crises in the nation's history as that in the midst of which we now find ourselves and for the observance of another of which days we are asking in the resolution before you.

Calling a nation Christian does not make it so. Placing laws on our statute books to compel people to observe religious institutions comes far short of making a Christian nation; even a call to prayer—desirable as it is—when issued by our President will not make the nation truly Christian. We know of but one way to make a Christian nation, and that is Christ's way. And we can but feel that if the time and efforts of those who spend their years trying to secure religious legislation to compel people to perform Christian duties, observe sabbaths, etc., were expended in Christ's way—if all their energies were used to reach the hearts of men through the gospel rather than to compel them by civil laws—there would be much more hope of mak-

ing this a Christian nation than there now is by their present methods.

What do the nations that know not Christ care for almost all the things mentioned in the reply to the committee given above if our nation does not practice the precepts or live out the principles of Christianity either at home or abroad? Many things might be mentioned as more conclusive evidences of real Christianity than most of those given to the committee of Congress. Placing "In God we trust" on our coins is not half so conclusive of our real character as is the use of those coins for bribing legislators, corrupting politics, sending rum to Africa, or for revenue from the ruinous and degrading liquor traffic. Indeed many uses to which American money is put belies the statement, "In God we trust." One might better cite the work of Christian Missionaries and of the Red Cross or the Christian Associations if he wishes to state some genuine evidences of America's Christianity.

The fact that we have so-called Christian laws on our statute books, God's name in our state constitutions, and statutes that send us to prison for not keeping Sunday in place of the Bible Sabbath, may suggest a sort of theoretical Christianity; but how about the practical effect—the real spirit of those who insist upon arbitrary laws to compel Sabbath-keepers, against their conscience and against the Bible, to observe Sunday, or to conform to any religious belief held by others? Is this Christian? Do penal laws to enforce any sabbath help to make a Christian nation? Would this be Christ's way to Christianize the world?

No Elections On the Sabbath The bill before the New Jersey Legislature regarding the change of the time of elections and primaries to the Sabbath Day, the elections to be held in school buildings under the care of the teachers, has been modified to the satisfaction of the Sabbath-keepers of the State. The committee from the Board of Directors of the American Sabbath Tract Society, composed of President Corliss F. Randolph, Treasurer Frank J. Hubbard, and Corresponding Secretary, Rev. Edwin Shaw, prepared a courteous but earnest memorial to be presented at the hearing, and Secretary Shaw and Pastor Skaggs went with it to Trenton, where they held a

consultation with those having the bill in charge. The result was a change in the bill before it was presented for the hearing, which was most gratifying to Sabbath-keepers in New Jersey.

Three Good Meetings President Hubbard Pleased

Frank J. Hubbard, president of Conference, returned from the West much pleased with the interest taken in denominational matters at the three meetings held by him in Alfred, N. Y., Battle Creek, Mich., and Milton, Wis. As the time drew near for preparing a Conference program Mr. Hubbard felt the need of counsel from those interested in denominational work, hence these three meetings were arranged for. This plan for securing the consensus of opinion upon matters of denominational interest is approved by the people, and Mr. Hubbard greatly appreciated the interest taken in the work.

Solidarity Our Only Hope as a People

On another page we publish an article from the Baptist *Standard* on the live question of "Baptist Solidarity: A Condition of Future Baptist Success." We have read this article with more than usual interest, and commend it to our readers. If you will read Seventh Day Baptists wherever the name Baptist occurs, you will receive a message greatly needed by our people in these times, and one that could scarcely have been better had a Seventh Day Baptist written it.

PARAGRAPHS FROM A LETTER FROM HOLLAND

DEAR BROTHER SHAW:
Your kind letter of August 20 came to hand here in the end of October, as well as some weeks later the interesting reports of the Tract and Missionary societies. I am thankful to you for the way in which you collected your reports out of separate letters of mine. I ought to have sent you a concatenated report, but it was impossible for me to do so in due time here. Moreover nobody knows in this time how long it takes for letters from here to arrive at their destination. Often I was about to write you, but I always postponed my correspondence as there were continually very important questions pending. I waited for

the solution, but that solution often came very late.

One of these questions was the sale of the chapel in Rotterdam. There has been a great deal of trouble about this matter, because of the insufficiency of those documents the censor had allowed to pass. In the course of the negotiations M. Kramer, the public notary, died, which increased the difficulties. But at last his successor succeeded in settling the matter with the registrar of mortgages in Rotterdam. Meanwhile it was not until October 28 that the purchase money was paid me. Mr. Ouwerkerk paid in a total sum of \$1,700.00 (\$1,600.00 as the amount of the loan on the chapel by the S. D. B. Memorial Fund, \$50.00 as a small compensation to the board, and \$50.00 as a gift to Brother Bakker in Plainfield, former pastor of the Rotterdam Church).

Moreover there still rests with me a sum of \$75.00 remitted in October, 1916, intended for Rev. Ch. Th. Lucky, to be forwarded by me, when he was in Germany. I did not venture to forward the money because I was not acquainted at the time with his exact address, and he was too ill to write to me. So my account with the Memorial Board runs as follows:

Credit	
Restitution of loan on the Rotterdam Chapel	\$1,600 00
Compensation to Memorial Board for Loan	50 00
Gift to Rev. F. J. Bakker	50 00
Remittance for Rev. Ch. Th. Lucky (which could not be forwarded) ..	75 00

Total

\$1,775 00
The Memorial Board owes me, in accordance with your favor of August 20 (announcing the arrangement between the Memorial Board and the Tract and Missionary Societies),

Last semester of 1917, appropriations to	
Rev. D. P. Boersma	\$150 00
Rev. G. Velthuysen	150 00
De Boodschapper	300 00

\$600 00

So we begin the year 1918 with funds of the Memorial Board in behalf of the Missionary and Tract societies to the amount of \$1,175.00. This sum will be sufficient to defray the appointments in 1918 if they will be equal to those of 1917.

Mr. Ouwerkerk, Jr., continued in 1917 his contribution to the Rotterdam Church for renting a room for their meetings, so

they needed not avail themselves of the kind offer of the Memorial Board to use an allowance of \$40.00 a year for this purpose.

Brother W. A. Vroegop is pastor of the Groningen Church, which is in a flourishing condition and numbers at present twenty-six members. He is also co-editor of *De Boodschapper*, and very much occupied in his activities as a leader of the Midnight Mission in the north part of the country. He is a good orator and author. For the work he does in behalf of the church he has no salary. They need in Groningen the offerings of the members for renting a room for their meetings on the Sabbath and for supporting the poor.

Brother Boersma is pastor of the church at Arnhem. Brother Taekema is a man of the study room. Brother Spaan of the Haarlem Church and Brother Van der Kelk of the Rotterdam Church lead the meetings when there is none of us to preach there on the Sabbath. Such is also the condition of the church at the Hague. All these churches and the groups at Hollandscheveld and Breskens have joined our Seventh Day Baptist Alliance, and were all represented at our General Conference at Haarlem, October 19-21, 1917. This was one of the most spiritual and edifying conferences I ever attended in all my life, and greatly strengthened the tie that binds our hearts in mutual love and fellowship.

You will find a picture of Sister Alt and Sister Slagter among their patients and foster-children in Java in *De Boodschapper* of January, 1918. It represents the whole family at Gambong Waloh. They have a good helper now in a Hungarian Christian, Brother Vizjak, formerly an officer in the Salvation Army, who joined them in their work. Sister Alt who learned the difficult native language when she was with Sister Jansz at Pangoengsen is evangelizing in the neighboring villages, and regularly teaching many boys and girls at Gambong Waloh. I trust the Lord will help them in some other way during the illness of Mr. Ouwerkerk. As to the work in Pangoengsen, Marie Jansz is growing old and very weak. Let us unite in prayer that her life be preserved and that soon a man may be found able to take over the work from her. But until now we do not know a brother apt for this hard and extensive task.

As to the general spiritual condition of the churches in Holland and the scattered members, I rejoice to be able to state that we are in good cheer notwithstanding the adversity of the time, trusting in the certain promises of God which prevail even in pressing circumstances. Our Conference has done a great deal of good. Perhaps by one of our Dutch friends in America your attention may have been drawn to an article on the Conference in *De Boodschapper* of November, 1917, by Brother Vroegop. I asked my daughter to translate his excellent yearly report, as it was read to the Conference, that you might have a fuller idea of the condition of our work in Holland. [This translation did not come with the letter.—E. S.]

The last letter I received from our good Brother Van Yeseldijk in Argentina, S. A., proved the good condition of our Seventh Day Baptist church in that country. They wondered they never had got a reply on their request to be admitted into the General Conference, tendered I think the first time in 1912, and repeated afterwards. I cordially recommend this request. Brother Van Yeseldijk and his family are the only Hollanders in the church, the other members are of Spanish or Swedish origin.

I shall not write on the condition in our country. You may easily imagine how our people in Holland feel under the very peculiar protection of the small nations, with our small ration of bread and entire want of rice, tea, coffee, and other products of our own colonies, whilst our ships are interned in America filled with very needful goods, bought and paid for long ago, and we are shut off, or nearly so, from all traffic with the whole world.

Our condition however, is bliss compared with that of many devastated countries. Millions are crying to God for peace, and at the same time the scourge of war is sweeping heavier than ever over the world by the insanity of the spirit of nations and rulers.

I must close now. I trust that you will agree with me that this finishing year, 1917, exactly forty years after the time when Dr. Wardner sowed the first seed of our dear Seventh Day Baptist principles in Holland, has been an important year for our cause.

Recently we were rejoiced greatly by the conversion of a daughter of one of the

constituent members of the Haarlem Church, who deceased last year. An article in *De Boodschapper* by Brother Vroegop was instrumental to move her heart that she sought and found peace at the foot of the Cross. She is now regularly attending our meetings in the church at Haarlem, and I trust she will soon be baptized.

My own activities in and outside the church are steadily increasing. I believe Holland to be the country most indicated to restore, if possible, the old international ties in the crusade against the white-slave traffic and for social purity. We have already begun correspondence with some friends in different countries with a view to a preparatory conference in Holland to be followed by a congress to discuss all that will be so sorely needed in this domain after the war. Would to God this time were near!

My daughter Sara is a faithful help to me. My second daughter has passed her examination as a gymnastic instructor. She is a physician's assistant at present and still continues her studies. My youngest daughter is still at school. She is an excellent scholar, but of delicate constitution. Our boy is now eight years of age. He is bright and healthy. So we have abundant reason to be thankful.

I trust that our dear friends across the Atlantic will be interested in what I am writing to you. Recommending the churches in Holland to your constant love and confidence and assuring you of our prayerful fellowship with you in all your labors.

Very truly yours in Christ,

G. VELTHUYSEN.

Amsterdam, Holland,
December 17, 1917.

THE CAMEL IN WAR

FAR the most interesting and curious use to which an animal in war is subjected is the use of camels chosen and trained because of their strange coloring and height, says the *Baltimore American*.

Small groups of them have been stationed among clumps of acacia trees, with a spy mounted on a camel's neck. This is the safest place a person could be, for the camel or giraffe, standing with only his head above the trees, looks precisely like a bit of the foliage in the distance.

Camels are especially good for desert warfare, because they can go without water so long and can easily carry loads weighing from 400 to 500 pounds. In the last Afghan campaign the British lost over 50,000 camels and today in Egypt there are 60,000 in army service. They are especially used for transportation purposes.

URGES SOUTH TO PRODUCE MORE FOOD

Secretary McAdoo, as director general of the railroads, has issued a statement declaring that the production by each section of the United States of its own food and feed stuff would be much more economical and would effect a great relief in the transportation problem.

He urges upon the people of the South, especially the farmers, to relieve the strain on the railroads as much as possible during the coming year by producing their own food and feed crops, thus rendering unnecessary the transportation of such materials from other parts of the country to them.

The Secretary emphasizes the fact that he does not suggest that the growing of cotton should be discouraged, but that the South, in addition to raising all the cotton that it can well cultivate, should grow hay and corn for its stock and produce as much food as possible for its own people.

He says, "If the South can feed itself, the effect will be to release from unnecessary service in the South a vast number of freight cars and engines and greatly help to win the war."—*U. S. Bureau of Publicity*.

OUR WAR AIMS

What we demand in this war, therefore, is nothing peculiar to ourselves. It is that the world be made fit and safe to live in; and particularly that it be made safe for every peace-loving nation which, like our own, wishes to live its own life, determine its own institutions, be assured of justice and fair dealing by the other peoples of the world as against force and selfish aggression. All the peoples of the world are in effect partners in this interest, and for our own part we see very clearly that unless justice be done to others it will not be done to us. The program of the world's peace, therefore, is our program.—*President Wilson's Message of January 8.*

MISSIONS

OBSERVATIONS FROM SHANGHAI

REV. JAY W. CROFOOT

When I wrote to the RECORDER from Yokohama it was my intention to write again from Nagasaki, but of course I wrote to my family first, and then the other was omitted. The trip through the Inland Sea of Japan was variously estimated by various passengers. The bride of six months who was coming out to do mission work with her husband and who had all the glamour of first impressions to assist her, was very enthusiastic about the beauties of the trip. But the lieutenant in the U. S. Navy who has not seen his wife and baby for twenty-one months and does not know when he can see them (though he has hopes that it may be within a year) thought the much praised Inland Sea is much overestimated. He found it cold, bleak and uninteresting. As for me, I, too, am blasé, but Mrs. Montgomery's enthusiasm had been a never ending source of enjoyment to me and the archeologist who sat opposite me at table. She wrote twenty pages in her diary about the half day we spent at Yokohama.

At Nagasaki we spent most of the day, December 24th. There are, of course, plenty of interesting scenes, characteristically Japanese, to be seen there, but the guide books, if not the geographies, give better descriptions of them than I can. The most unusual sight I imagine was the large numbers of engineers of the U. S. Army who were in port. They were enlisted especially for railroad service and had been sent to Vladivostok to assist in the management of the Trans-Siberian Railway. But on arrival at Vladivostok they found that the Russian revolution had created new conditions and that the Bolsheviks did not require their services. So the U. S. Transport *Thomas* had brought them to Nagasaki where they were awaiting orders.

Christmas Day we were again en route on the sea—and I was again seasick. We reached Woosung some time in the night and rose next morning expecting to take the launch for Shanghai at seven o'clock, only to learn that it had been postponed

to nine o'clock. In fact it did not leave till ten, so our friends had a long cold wait for us on the wharf and in the steamship office at Shanghai. Though Mrs. Davis and Alfred and Miss Burdick and Miss West were there they were less conspicuous than Eugene Davis and the school boys, for the boys had a flag and as we came alongside the wharf they gave a "college yell" which while gratifying was also somewhat surprising. I didn't see anybody who appeared sorry to see me!

One thing which would surprise many of my home friends is that I have suffered more from cold here at 30 degrees of north latitude than I did when near the Aleutian Islands at latitude of about 52½. Not that it is actually colder here by the thermometer, but what does that matter if one feels colder?

On Sabbath Day I spoke after I had been welcomed for the missionaries by Eugene, for the school by Mr. Jeu and for the church by Mr. Dzau. On the schedule of dates when we each shall preach, which we four made out next day, I am put down for tomorrow, too. But I have not taken over any of the school work yet—that is, unless you count what little I did in assisting Dr. Sinclair in vaccinating all the boys yesterday. A boy has just come back to school after having smallpox. In fact it seems even more prevalent than common in Shanghai now. About fifteen deaths of Chinese per week are reported, and there have been about a dozen deaths of foreigners lately. The doctor did my arm on New Years' Day.

For the present I am taking my meals and doing my sleeping in the parsonage where the Davises live, but I have arranged my study in the so-called "Crofoot Home" which was empty. I plan to sleep here also soon. I wish it were possible to let the house with the exception of the two rooms which I shall use, but I fear it is not likely that it can be done as it has proved impossible when they have advertised it before I came.

The matter of giving up the part of the Girls' School property and also a part of the church property to the French for road widening still hangs over us. Probably all we can do is to wait and try to get as much compensation as possible when the land is actually taken. RECORDER readers will rejoice to know that I find evidences of

very real progress among the boys and in the church generally. The boys' progress in religious matters is particularly noticeable. But there's plenty to do yet, and we continue to need the prayers and sympathy of all our friends.

*West Gate, Shanghai,
Jan. 4, 1918.*

BRIEF ITEMS OF MISSIONARY INTEREST

One hundred and nineteen Protestant missionary societies have work in Africa. They enrol 728,967 adult church members and 337,927 in the Sunday schools.

In the Southern States there is an average of more than three churches to every thousand people, only one third of whom are church members. In other parts of the world there are communities of a million people without a church or a missionary. Is this good stewardship.

The Indians of Peru live more like animals than like human beings. Exploited by officials, priests, landlords and traders, without schools, they are daily falling lower in the scale of civilization. They greatly need missionary schools to uplift them.

According to police records, there are five thousand abandoned children on the streets of Buenos Aires, and their principal occupations are gambling and smoking. This is another proof of the vast field which South America offers for the Bible school.

Turkish cruelty in recent months has been especially directed toward the Greeks, of whom there are said to be at least 500,000 in need of relief in Turkey alone.

Eye-witnesses in Persia describe the Armenian refugees there as in "the state of oriental street dogs, with whom they compete for offal." One who has seen the dogs of an Eastern city needs nothing more to complete the picture.

The Loo-choo Islands, in southern Japan, with a population of over 500,000 whose standards, both educational and moral, are very low, present an almost wholly unoccupied and very needy mission field.

Many Americans think vaguely of the Indians as living "somewhere out west" and would be surprised to learn that there are eight Indian reservations in New York State.

Genuine idolatry is so prevalent in Mex-

ico that converts to evangelical Christianity like those in India or China, bring the objects of their former worship to be destroyed.

An illustration of the possibilities of Christian brotherhood was seen in the fellowship of three hundred students, representing thirty-seven nationalities, who were the guests of the student conferences in America during the past summer.

The generosity of Christians on the mission field is shown by a Samoan village church of only thirty-eight members, who gave last year, out of great poverty, \$650 to the work of the London Missionary Society.

Christian industrial education in Africa is transforming naked heathen into intelligent Christian men and women. Formerly they knew no use for a needle and their only idea of clothing was for ornament. Consequently, a man or woman might come to school wearing only a hat.

A village community in India, made up of former thieves, now has evening prayers as an established feature of their life.

The great need of Africa is shown by the fact that in one town, not far from a mission station, twenty wives of one man, all suspected of having caused his death by witchcraft, were buried alive in his grave.

New problems of expansion confront a little church in Peking which seats only 230 people, and yet in which as a result of special meetings, over 600 people indicated their desire to become Christians.

Special meetings, conducted by a Chinese preacher, have resulted in the decision of over fifty students in Canton Christian College to enter the Christian life.

The abnormal social and moral conditions among the 10,000 white civilian population of the Canal Zone give especial significance to work of the Union Church, Panama.

A hopeful sign in West Africa is that the people recognize the character of Jesus as the ideal for Africans as well as for white men. A missionary among them says he is often asked if Jesus was not a black man.

There is only one medical missionary in the whole of Khorasan, a territory as large as France on the border of Afghanistan, and from the Afghans themselves have come calls for an itinerating doctor.

Nearly 500,000 women and girls are reported to be employed in factories in Japan. More than half of these are under twenty years of age, and the working day is often from twelve to sixteen hours long. Wages are about fifteen cents a day.

Over 3,000 Chinese coolies, now at work for the Allies behind the lines in France, journeyed across the Pacific, through Canada and then across the Atlantic, in the special care of a medical missionary from Fuchau.

The type of Chinese womanhood is shown by the fact that when three of them were asked by their American hostess what they would like best to see, they did not choose the theater, or other "sights," but desired to visit institutions for the feeble-minded, the deaf and the blind, so that they might take home to China a knowledge of the methods used.

More men are said to have volunteered in one day in America for war service than all the men and women who have gone out as missionaries to foreign fields in the last fourteen years.

LIEU-OO LETTER

(Belated by censors)

DEAR FOLKS AT HOME:

This is the first day after Christmas and it is very cold, 25° below zero, which is 7° below freezing point. Ice stands on the ponds.

Yesterday we had Christmas exercises in the dispensary waiting room, which serves as a church. There were decorations of green bamboo branches and the scene was made gay with red, green and yellow chains of tissue paper. The program was about as following:

Organ Solo—Dr. Palmborg
Prayer—The Evangelist
Hymn, "Joy to the World"—Congregation
Victrola Music
Scripture Reading—Evangelist
Song, "Jesus my Savior to Bethlehem Came"—
Three nurses and one teacher
Talk, "Benefits of Christianity and of Christ's
Coming"—Evangelist
Song—Congregation
Story, "The Sweet Miracle"—Dr. Palmborg
Victrola Music
Santa Claus—Impersonation by Tong Pau, a
Chinese nurse

Santa Claus was a great source of merriment to the Chinese. Nuts, candy and an orange were distributed to each church member, and members of the day school.

We invited a Chinese family and a young Chinese lady to take dinner, Chinese style,

with the nurses in the hospital, and had them stay and eat Christmas dinner in foreign style with us. They seemed to enjoy it immensely. Dr. Palmborg played "muggins" with them after dinner. They stayed until after prayers. Dr. Rose accompanied the young lady home. I don't think I ever enjoyed a Christmas more. Although there are only about thirty members of our little church here, there were about seventy people at the entertainment. The room was crowded.

We have not been so very busy with sick folks lately. Dr. Rose does about all the dispensary work and I'm spending my time learning the language and keeping house. My sterilizer which was bought in America has not come, and the operating room furniture has not yet been purchased, so no major operations can be done as yet. I've done one or two very minor ones.

Last week was quite a busy one. Dr. Rose went to Shanghai and I was called out five times. Two of the cases were attempted suicide, one from match poisoning and the other from opium. The Chinese have the belief that if a man kills himself because another has thwarted his plans, his spirit will haunt his tormentor. In the first instance, the young man attempted suicide because his mother refused to allow him to take a "second" wife (concubine). The second case the man answered "Just for fun," when asked why he so acted. The other three calls were all from one case; I will not go into particulars about it. As far as I know, all the cases are getting on all right.

Dr. Palmborg had hardly returned from Shanghai when she was called to go about twelve miles to a case of a woman in a very dangerous condition. Dr. Palmborg managed the case so skilfully that the woman is now on the road to recovery and health.

This is my first letter to the RECORDER. I want you to know how much I love the work and what a beautiful country China is. The weather has been delightful, but is too cold to be called that now. The natives are a charming people. Dr. Palmborg is so sweet, a real pleasure to work with such a noble woman.

Respectfully,

B. SINCLAIR.

Lieu-oo, China,
Dec. 26, 1917.

REV. CHARLES M. SHELDON IN ENGLAND

REV. GEORGE M. COTTRELL

I have just returned from Mr. Sheldon's church where I heard his report of his three months' trip to England in the interests of prohibition of the liquor traffic. He sailed with two or three others on the same mission October 20, on the *Philadelphia*, and lately returned on the *Vaterland* (formerly), now the *Leviathan*. Before reaching Liverpool they sighted a submarine, and firing upon it, saw no more of it. Returning they had several days of ultra-stormy weather that kept them locked in their cabins. One of the sailor boys was washed overboard and lost.

The first night ashore everybody in the hotel was ordered down into the lobby because a big air raid was on, and they were not released till four o'clock in the morning. Great mass meetings were held in the largest halls of the leading cities for forty-eight nights. Ten thousand dollars had been spent by the local organization in advertising. The meetings were crowded, though admission fees were charged. Mr. Sheldon also spoke Sunday morning in the Episcopal Cathedral, where he received applause, people even rising to their feet, things never known to have happened before. While the "common people heard him gladly," are with us in their sympathy and interest in the prohibition cause, the Government is not, but upholds and protects the liquor interests; and when they talk of taking over the breweries and distilleries, it is not to abolish them, but to reap the profits therefrom. The English Government absolutely gives no protection whatever to our boys in khaki; but puts an open saloon before them with barmaid dispensers and solicitors that make double temptation to drunkenness. It is a shame that our clean boys must have to meet this. Our Government should request, if not demand, of England that she give our boys the same protection that we vouchsafe them at home. No one here is permitted to sell liquor to our soldiers in uniform. They even go farther and allow the sale of gin and whiskey to the soldiers, while limiting others to beer and wine.

The submarines destroy daily 150,000 loaves of bread, and 750,000 are worse than destroyed by the brewers and distillers of Great Britain. And yet they ask us to go without bread that this drain may be met.

Our own Government is not guiltless in this matter so long as our brewers are doing the same thing. The audience unanimously voted that an appeal should be sent to Washington urging action looking to the corrections of these abuses.

In Liverpool Mr. Sheldon had a room in the best hotel in the world at \$2.25 a day, while in New York he had to pay \$8.00 for one not so good. "Why?" he asked the landlord. "Because there are plenty who are willing to pay it." But the landlord returned him \$4.00 of his \$8.00. When Mr. Sheldon told Mr. Hoover in Washington, he threw up his hand and said, "What can you do about it?" Here is Mr. Sheldon's personal greeting to his church; taken from the morning bulletin:

What are the most important things today, in a world that is emphasizing a multitude of things it calls important? When all things are abnormal, and life itself has to be defined in terms that we have not used before, what shall we say is the greatest task of the Soul of man?

The greatest thing each one of you can do is to conserve and increase your inner spiritual life. You are exhorted, urged and in some cases commanded to conserve food, fuel, time, energy and money. These things are important, but they are not so important as the saving and conserving of the Soul's real life. If that is lost, there is nothing left worth conserving food and fuel for. The very things the world needs most today are the things that money and food and fuel can not get. If you want to do something that will be a real contribution to the making of a new and better world, you must make of your own life a spiritual reality, at the heart of which is a real passion to love God and keep his commandments, and a love of mankind with a passion to serve its needs.

When Love goes out of the program of life, there is nothing left worth while. It is all that holds the bewildering web of life together. Whatever else you do this Year of your Lord, never let Love go. It is your most important need. It is the greatest need of the poor, distracted, tormented world today.

So, after all, the most important thing for you, member of Central Church, is to love God with all your might and your neighbor as yourself. Add to that this: It is also important that you know and feel the Love of God for yourself. Without and within, if Love rules this year, the world will be reconstructed for your own soul, and the world outside will be reconstructed by it.

Affectionately your pastor,
CHARLES M. SHELDON.

Speaking recently of the way to peace, President Wilson said: "Our duty is to stand together night and day until the work is finished."—*Our Dumb Animals*.

WOMAN'S WORK

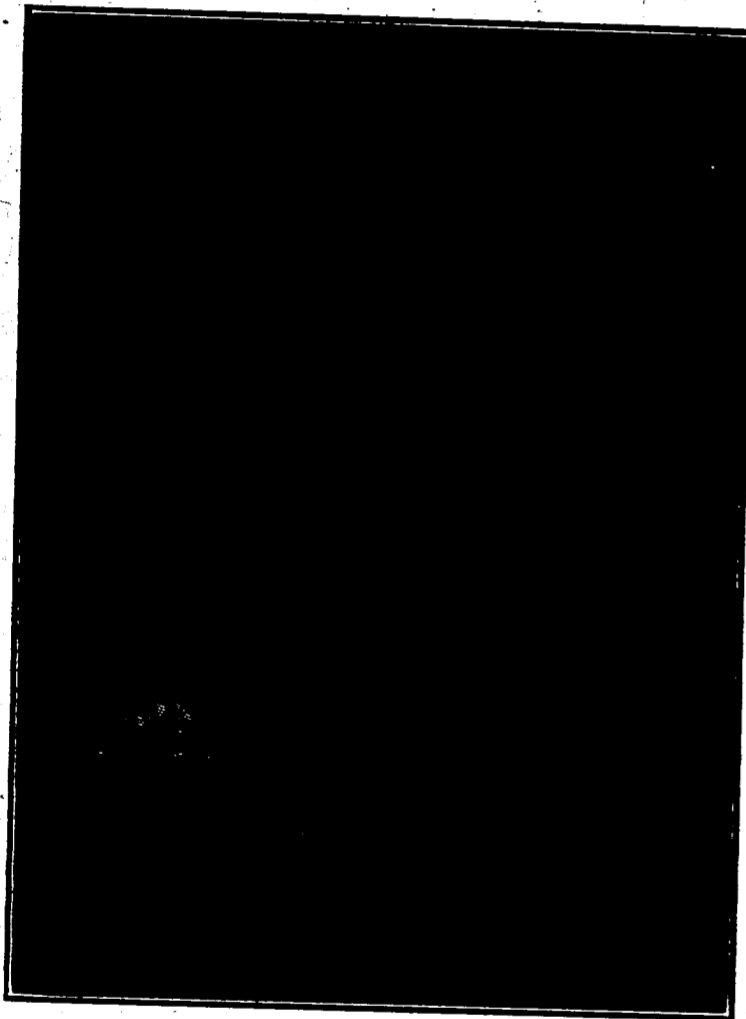
MRS. GEORGE E. CROSLY, MILTON, WIS.
Contributing Editor

THE "LITTLE GRANDMOTHER" OF THE RUSSIAN REVOLUTION

MRS. ASA F. RANDOLPH

(Continued)

Catherine was taken to a bleak little group of huts near the Arctic Circle. In an address given while in America, she told some incidents of the journey. She said: "Picture to yourself, on a cold day in



MADAME BRESHKOVSKY,
The "Little Grandmother" of the Revolution

autumn, with the ground frozen and the wind blowing hard enough to take your breath away, a long procession of hundreds of prisoners, traveling on foot across the country. They were a band of convicts who had served out their terms in the mines of Kara, and were on their way to the places where they were condemned to live in exile.

"I was one of those prisoners. I was on foot like the rest. I always walked ahead of the column, followed by several sol-

diers of our guard. The women were ill and the children were crying and lamenting in the wretched carts that dragged them along at a foot's pace, jolting them and throwing them about. Every one was shivering with cold; nobody spoke; and the silence of the desert was broken only by the blasts of the wind."

Catherine reached Barguzin in February, with the thermometer forty-five degrees below zero. Seeing a few forlorn little children, she proposed to start a school. The police agent showed her the police rules sent out from Petrograd. They forbade an exiled teacher to teach, an exiled doctor to cure the sick, or any educated exile to exercise his profession in Siberia. The government feared that if they were allowed to minister to the people, they might spread their revolutionary ideas.

With three young students whom she met there, she planned to escape. After two years they found an old man who had made the journey of the one thousand miles to the Pacific, years before, and with him they set out one night leading their four pack horses. Of course the escape was discovered and an alarm raised.

They were found and forced to surrender. The hardships attending the trip back, which was made all the way on foot, can easily be imagined. They were driven back to hard convict labor in the hated sulphur mines.

On getting back to Kara, Catherine was glad to find about twenty other women who were political convicts. At the time of her first imprisonment there she had been the only one.

The women political convicts lived together in four low cells. She says:

"Our clothing was a chemise of coarse cloth, a skirt reaching to the ankles, no stockings, and a hugh pair of coarse shoes. Each of us had also a gray dressing gown, with a yellow figure on the back marking her as a convict. We had plenty of clothes of our own, but they were stowed away in one of the storehouses of the prison, and we were not allowed to have them.

"The prison was literally swarming with vermin. They covered the walls, the floor, the beds, our clothes. We used pails of scalding water. After months of incessant warfare, we succeeded in exterminating them.

"Our food was a little black bread and

twelve pounds of meat a month, with which to make soup.

"My fellow prisoners were mostly young women of the nobility, excellent and charming, but delicately bred, and not physically able to bear such hardships. They sickened one by one.

"For three years we never breathed the outside air. We struggled constantly against the ill treatment inflicted on us."

After serving her term at Kara, Catherine was taken to a little hamlet on the frontier of China, a journey of a thousand miles. They made it entirely on foot. They walked about thirty miles a day for two days and rested every third day. There were two women in the party and about a hundred men, most of them ordinary convicts. It was here that George Kennan saw her and describes her in his book:

"She was perhaps thirty-five years of age, with a strong, intelligent, but not handsome face, a frank, unreserved manner, and sympathies that seemed to be warm, impulsive and generous. Her face bore traces of much suffering, and her thick, dark, wavy hair, which had been cut short in prison at the mines, was streaked here and there with gray; but neither hardship, nor exile, nor penal servitude had been able to break her brave, finely tempered spirit, or to shake her convictions of honor and duty. She was, as I soon discovered, a woman of much cultivation. She spoke French, German, and English, was a fine musician, and impressed me as being in every way an attractive and interesting woman."

The eight years Catherine spent here were the hardest part of the long term that she served in Siberia. At times she grew almost frantic with loneliness, and to keep her sanity she would run out on the snow shouting passionate orations, or even playing the prima donna, and singing grand opera arias to the bleak landscape, which never applauded. She had a passionate desire to escape, to renew the struggle. There was not a day when she did not think of escaping, and was ready to run any risk; but the thing was impossible.

At last she became a "free exile," i. e., she received a passport permitting her to travel all over Siberia. Her health had been much impaired, but she soon grew strong again. The last four years of her term in Siberia were spent in going from town to

town, talking with the people, young and old, and preparing them for revolution.

In September, 1896, her term expired, and she went home.

After her return to Russia, Catherine spent three months in visiting relatives and old friends. To her surprise, she found that her surviving sister had aged much more rapidly than she had. She drew the conclusion that strong mental occupation and interest are more effective in preserving health, even under great hardships, than a life of comfort and luxury. She said of her sister's family: "They were worried about their coffee; they were worried about their garden; they were worried about everything. I had had no baggage for thirty years, and I was not worried about anything."

Her son Nicholas had been brought up by kind but conservative relatives, who had told him that his mother was dead. Educated in the ideas of the aristocracy, he had no sympathy with her aims. She had one interview with him, and then parted with him, as she supposed, for life, or until the coming of the revolution; for she could not keep up any communication with him without danger of bringing him under suspicion from the government.

For several years she traveled openly, under her own name, although she did her organizing in secret. Then, finding that she was suspected, she disguised herself as a peasant, and thus kept on with her work for some years more. The government made every effort to catch her, but without success.

In 1904, she visited the United States to enlist help for the cause, and was warmly received.

She addressed great audiences in New York, Boston, Philadelphia, Chicago, and elsewhere. The meeting held to welcome her in Faneuil Hall, Boston, was typical. The following account I have taken from the *Woman's Journal* of December 17, 1904:

"Seldom has Faneuil Hall seen so great an audience as gathered on the evening of December 14 at the meeting called by the society of 'Friends of Russian Freedom' to welcome Madame Catherine Breshkovsky.

"Nearly three thousand persons thronged Faneuil Hall, hundreds standing all through the evening. There were many distinguished persons on the platform.

"Madame Breshkovsky can speak Eng-

lish, but not fluently enough to make a set address; so she generally speaks in French. This evening, however, as there were many Russians present, she spoke in Russian, and Dr. Cahan acted as interpreter.

"When the 'Grand Old Lady' got up to speak, the great audience rose en masse. Handkerchiefs waved, hats were flung up into the air, words of affection in five languages were rained upon her from all parts of the hall, and the applause was deafening."

She addressed other meetings in and around Boston, and spoke at Wellesley College.

She was welcomed by her own country-people with even greater enthusiasm. In Philadelphia, two thousand Russian men and women made her the object of a great demonstration. At the close of her address the audience surged toward the platform, took the aged martyr for liberty in their arms, and for nearly an hour carried her around the hall on their shoulders in triumph, shouting and singing. Every one in the crowd tried to reach Madame Breshkovsky, and all who succeeded embraced her. Her clothing was nearly torn off, and the friends who had arranged the meeting feared that the zeal of her admirers might cost her her life. They made a sudden rush and took her away from the crowd. Exhausted, but still enthusiastic, she sat in a chair behind the wings, and begged to be allowed to go back to her countrymen.

In New York City, she had an enthusiastic reception in Cooper Union, attended by thousands.

In January, 1905, she went on to Chicago, where again she had a great reception. Later she returned to Boston for a longer visit.

The impression that she made in private was even deeper than that left by her public speeches. Kellogg Burland wrote in the *Boston Transcript*.

"To look upon the face of this silver-haired apostle is like receiving a benediction. Her outward and inward calm was superb. Her hands are beautiful in their delicacy and refinement, despite the years in Siberia. Her voice is low and sweet, her smile winning and childlike. Only her eyes betray the sufferings of the years. In repose her face is strong, like iron."

Mrs. Ward wrote in the *Chicago Commons* of March, 1905:

"Not many days ago I stepped into a nursery. Four little children from two to nine years old sat watching a large, handsome, plainly dressed woman with short gray hair combed back and waving over a massive head. Her brilliant eyes were full of merriment as she told the story of a wonderful doll, dramatically illustrating its accomplishments, even to its dancing. The little quartet lost the sense of everything external except the charming story-teller and her fascinating tale. At its close she seated herself in a low chair in the center of the group, talking constantly, most entertainingly, while she cut and folded paper into bewitching shapes—cocks, boats, baskets, dolls, following in quick succession. In a few minutes the shy little three-year-old was on her lap, and the conquest of the children was complete.

"The story-teller was Madame Catherine Breshkovsky, the Russian exile.

"How has she come through her terrible experience with this child-heart fresh within her? Her companions in prison and exile are dead, or live with broken health. Many were made insane by hardships and loneliness. It was not her strong physique along that saved her; it was this child-heart, companioned with a vivid imagination, a keen sense of humor, and a noble faith in the future."

But the most helpful of all the friends whom Madame Breshkovsky made in this country was Mrs. Isabel C. Barrows, the wife of the Hon. Samuel J. Barrows, secretary of the New York Prison Association and national prison commissioner.

Mrs. Barrows, through her large acquaintance, was able to furnish Madame Breshkovsky with many valuable introductions, and she helped to make her work widely known through articles in the press.

Madame Breshkovsky resisted all persuasions to stay in this country and carry on her work from a place of safety. She took back with her about \$10,000 for the cause, most of it contributed by the very poor Russians living in the large cities.

(To be concluded)

"The noblest question in the world is What good may I do in it."

"A sentinel must not leave his post even to gather pearls or diamonds."

BAPTIST SOLIDARITY; A CONDITION OF FUTURE BAPTIST SUCCESS

"THE war has been prolonged by particularism, it will be won by solidarity," said Lloyd George, Baptist, the British premier. Let us take this for a text while we consider the new problems and perils faced by Baptists in America and the world on account of the war.

In an age of organization we represent the extreme of individualism, historically, doctrinally and practically. In an age impatient of mediation, emphatic for activity, we have stood for the spirit, for spiritual freedom. Yet for decades we have had to recognize the value of organization, of limitations on freedom for the individual and for the local church, in securing spiritual results.

What do we think of ourselves and of our future as we consider the world revolutions in thought and method which are now taking place? While the United States government takes over the control of all railways, while centralization of authority, even in this great republic, is admitted as a working principle, are we disagreeably reminded of the historic "rope of sand" called "Baptist polity"? Are we sure no Baptist Bolsheviks are among us, nullifying efforts of the majority to co-ordinate and correlate, to hitch us up to the world program of the allied Christian armies?

SOME interesting parallels appear when we consider secular government. President Wilson aims to make "the world safe for democracy." He is still a democrat even while running the railways. Evidently he believes that democratic liberty may be promoted rather than destroyed by his present methods. Is there any reliable deduction here for Baptists?

When the foundations of our nation were laid the town meeting idea expressed popular rights, popular freedom. The federal system, seeking to curb abuse of power by royalty, installed checks and balances which reached down from the nation to the town and city. But this system wore out. In time we discovered we were ruled by political bosses, who created agencies of power which subverted democracy of the federal sort. Today we are restoring democracy through simplifying government,

abolishing complexities and fixing responsibility on the few. Then we hold them to an accounting by the initiative, referendum and recall.

Have we Baptists not come to the time when we must recognize similar conditions and adopt similar reforms? As cities have been ruled by kaiserism, so there are Baptist churches ruled by kaiserism: little groups of men who have secured control of the organization because the old method of government wore out, because the "guidance of the spirit" had become more formal than real. Of course we need a new spirit. But to get it, we may find the best way is to combine prayer and labor with a new type of organized work. We must now examine again our methods of functioning.

We shall get nowhere if we make the old mistake of trying to solve the problem in an assumed isolation—as if we alone were the Lord's anointed to save the world. Whether we will or no, we are forced to consider competition from other groups similar to ourselves. They make their claims to divine authority, to loyalty to Christ and the Bible. "By their fruits ye shall know them."

Practically our success in this generation depends on the numbers or importance of the new adherents we win. To save the world as a denomination we must be actually saving people. We must be "getting the business." In this task we are forced to accept the psychology of the average citizen, of the average churchman when we try to rally churchmen, and of the average Baptist when we appeal to Baptists to "forward, march!" If other denominations surpass us regularly in spirit, consecration, enthusiasm, efficiency, results, we lose.

IT will not do to talk of church federation, with elimination of creeds and sects. This idea contains a germ of truth very helpful. Experience, however, has proved that while the federation spirit and method must be accepted in general programs, the denominational organization is still essential in the Christian enterprise. The "open membership" suggestion will add nothing of efficiency to the denomination or the cause of Christ—human nature is against it. We can and must maintain our group lines of organization even

when, by adoption, we adopt the federation principle and wage war, not on other units in the army of the Lord but on the common enemy. What Lloyd George wants is solidarity of action among the allied nations based on solidarity within each nation.

Neither can we content ourselves with our fate by alleging that it is not our duty to persist as a denomination, to "take first place in the community," but rather to deliver a peculiar message, as social leaven, and suffer crucifixion in order to win. Other groups, so situated, even radical liberals, today are promoting their ideas by the method of organization and of appeal to denominational loyalty. Religious folk do not take to the sacrificial road to success much better than the kaiser does.

AND what might be our supreme idea? Not immersion—close communion; they are not peculiar to Baptists. Not democratic government, for others follow the same method. We might say "spiritual freedom," if we were united on that. But too many of our clan, claiming to be sole guardians of the Baptist faith, are re-acting today to Roman Catholic methods of forcing opinion. They confuse liberty with liberalism.

With whatever idea or set of ideas we go ahead, we must get together or fail. Our Baptist doctrine alone will not suffice to justify our separate maintenance as a denomination. We must prove our faith by our works. Our world, which we seek to win, judges today by the test of usefulness. The truth must get results in application. Our idea must be vitalized.

What is the answer? Baptists must recognize more generally the principle of co-operative action, or organization such as at times subordinates the individual to the group. We must take the beginning made by the Northern Baptist Convention and "carry on," as we have not done, to success with the Five-Year Program, success in each State and association, particularly success in our programs of action for the cities and for the rural communities.

OUR reasons? 1. Jesus gave more attention to education and organization than some of us have appreciated. He emphasized social salvation as well as personal evangelism. 2. Organization is the

best method of evangelism, the best way to "save souls," the best tool to spread Baptist doctrine. If we do nothing else, let us take a fresh hold on ourselves in the way of organized evangelism as the condition of success in preaching evangelism. Put the Christians to work, with Bible in hand.

3. We live in a mechanical age, not a meditative age, or an age hungry for mere preaching. Sermons will always be needed, to teach, to inspire the workers in the organization. But the sermon in this age must be subordinated, as a general rule, to the work of mobilizing the workers all through the week.

4. Because of the mood of the times our own people (or many of them) can better interpret religion in terms of action than of meditation. Perhaps the prayer meeting is still "the spiritual thermometer" of the churches—often indicating zero. But great numbers of spiritually ambitious folk are better able to express their spiritual loyalty in terms of service than in prayer meeting terms. (See I Cor. 12.) Is there any spiritual value in being a trustee, raising money, or building a house of God?

5. Other groups emphasizing organization along with spiritual gifts frequently surpass us in spirit and results.

6. Most of our failures are due to excessive individualism, particularism, refusal to submit to the principle of solidarity.

IT will take time to get this idea accepted by our people as a whole. As many Americans only recently have begun to feel the reality of war, so many Baptists do not yet realize the meaning of the Northern Baptist Convention idea. The great majority of our people will need to be trained patiently to the new way.

The training will have to begin in the pulpit, with a changed emphasis from preaching to service, from clergy to laity, from individualism to solidarity. We need not use the sermon tool less, but the organization tool more. The spiritual value of common tasks will have to be admitted.

The pastor—the key to every situation—will need to find himself as an administrator. In these days, particularly in centers of population, preaching and pastoral work must be supplemented by executive ability and training. "It is easier to do ten

men's work than to get ten men to do it," but our duty in the church is to put people to work, to get the results and to help the workers grow moral and spiritual muscle. The opposite policy is hindering church advance and is letting church members by thousands starve and shrivel up.

We may have to establish in each theological seminary a new department of church administration and efficiency, even if we have to abolish entirely the department of Hebrew language. We may also need to engage a business manager (like a city manager) for the big city church, so that the preacher may have time to devote to his preaching and other peculiarly spiritual tasks.—*William P. Lovett, in the Standard.*

JULIUS ADEFORD POTTER

Julius Adelford Potter was born in Little Genesee, N. Y., April 16, 1844, and died in St. Petersburg, Fla., January 19, 1918.

He was a son of Daniel and Rebecca Potter. Reiley and Albertus, brothers of the deceased, preceded him to the great beyond. Elverton and George, also brothers of the deceased, were with him during his last days of illness. He leaves one sister, Mrs. Villa Crosley, who resides in Albion, Wis. While rearing this family the father made a home at Alfred Station, N. Y., where many people knew and loved them.

J. A. Potter went to the West when a young man and settled in Peoria County, Illinois, where he became a highly honored and respected business man and for many years was a member of the West Hallock Church.

He enlisted in the Civil War under "Bob" Ingersoll and served his country. After the war he was married to Mary Hakes, daughter of Elder Anthony Hakes, and they were blessed with three children,—A. U. Potter, of Tampa, Fla., Edna McWhorter, of Jackson Center, Ohio, and Alice, who died at the age of six years. His wife's health failing he went to Daytona, Fla., and built a winter home on Ridgewood Avenue and spent several winters at that place. After her death he built a home in Tampa, Fla., for his son, A. U. Potter.

In 1894, he was married to Miss Bertha

Irish, granddaughter of Deacon William Maxson, in Westerly, R. I. To them were born two children,—Charlotte Potter Kemp, of Daytona Beach, Fla., and Helen, who was the pride of his later years. After having resided five years each in Hammond, La., and Biloxi, Miss., he removed to St. Petersburg, Fla., so as to be near his son in Tampa. This place he loved most of all and built a substantial home and became identified in business and civic circles.

By the death of J. A. Potter another stalwart man and pioneer passes on, leaving a lasting impress of service upon the record of the upbuilding of St. Petersburg and a keenest sense of personal loss to those who knew him best. It was the privilege of the writer to know Mr. Potter for many years and intimately, in public and in business and in private life. He was staunchness itself. A self-made and successful business man, safely conservative and splendidly progressive as a factor in the affairs of the city, a noble husband and father, and a true and lasting friend, his departure leaves a void indeed hard to fill.

W. L. S.

AN INCIDENT OF THE WAR

THEY had returned to the trenches. An English officer was missing. Some one had seen him fall. Learning of the spot, his brother, also a member of the company, begged the privilege to attempt to find and bring him in. The permission was granted. The brother crept out into No Man's Land as best he could. He found him lying at the bottom of a shell hole. He managed to lift him out, and finally bore him back within the lines. But when he laid him down the life had fled. "Are you not sorry now," said the commanding officer, "that you ventured all this?" "No," was the reply, "because when I looked down into that shell hole he looked up into my face and smiled, and said, 'I knew you would come.'" Shall not all our sons and brothers in France know that by every means in our power we, too, will come to meet their needs?

Through the splendid work of the Y. M. C. A., pushed right up to the trenches, each of us can know the deep reward that lies in that short sentence: "I knew you would come."—*Our Dumb Animals.*

YOUNG PEOPLE'S WORK

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

BIG JUNIOR DIVIDENDS

Words of commendation for faithful effort are both deserving and helpful. The following words of appreciation of the work and worth of the Junior Christian Endeavor society of the North Loup, (Neb.) Church, by Grace F. Hooper, National Junior Superintendent of the United Society of Christian Endeavor, appeared in the *Christian Endeavor World*. Without doubt they are well deserved. And the fact back of it all is that during the twenty-seven years of the society's usefulness there have been unselfish, consecrated workers who have generously given of themselves and their time in training the boys and girls into Christian service. Faithful workers has it paid?

The Seventh Day Baptist Junior society at North Loup, Neb., is the oldest in the State. It celebrated its twenty-seventh anniversary on January 17, 1918. It has never taken a vacation, and has missed only one meeting, and that because of a terrible storm.

The present secretary of the society is a daughter of one of the charter members. From the early members have gone out a pastor to Illinois, a pastor to New York; another, not a member, but a regular attendant, is a pastor in Minnesota; another, who was preparing for the ministry, is an officer in a training-camp; yet another is a missionary to China; a dozen or more have done evangelistic work as singers; many are Christian teachers in our public schools and others are filling important positions of trust all over the United States. Junior work pays big dividends.

A MESSAGE OF HOPE

DEAR YOUNG PEOPLE: When I wrote you my New Year's greeting the weather was cold,—it has been colder since then— but whether the coldest is yet to come remains to be seen. We are living in the hope that the ground hog will not get a chance to see his shadow on Candlemas Day. On the second Sabbath of the month we had no church service. With mercury registering nineteen below and a brisk gale blowing the snow of the previous day no one cared to venture out.

But I am ready to redeem the promise

in my former letter to tell you something about knitting needles. You were correct if you surmised they were being used for the benefit of the soldiers. Knitting by hand had almost become a lost art with American women until the world-wide war made its need apparent. In my childhood days the knitting work was kept within easy reach of the busy housewife should she for any reason pause a moment from her household duties. I have in mind a vivid picture of a neighbor who ran in one evening to tell us a piece of news. Although her stay was so brief that she refused to be seated she plied her knitting needles vigorously by the dim light of a tallow candle while she related her story. Girls were taught to knit when very young. I commenced doing my own knitting when I was six years old and my sisters commenced "their career" at a still younger age. I had to do my "stint" before I could go to play in the morning. One day when the play was unusually inviting I became utterly discouraged over my work, for although I measured often it didn't seem to progress at all. Finally I exclaimed in sheer desperation, "I'll never get my 'stint' done." "You'll do it quicker," quietly observed my mother, "if you stick to your work and don't spend so much time measuring." My work was being hindered as a result of my eyes being too intently fixed on results. May it not be that our work for the Master is sometimes hindered on account of our excessive desire to see results.

Probably I was one of a countless number of children who wished we didn't have to knit, but who now in the hour of our country's need see the advantage of that early training. Whether it is pardonable or not for those who learned to knit in childhood to find amusement in the trials of the middle-aged persons who are just taking up the work, it is in accordance with human nature. Sometime in August I heard a lady who was knitting a sweater say seriously, "I want to get it done for Christmas if I can," but at the rate her needle moved I feared she might be disappointed. Another lady who found she had too many stitches in her work dropped the extra ones from her needles because she knew no other way to dispose of them. Do not those who enter upon the Christian race in childhood have an advantage

over those who postpone it until middle life or later?

But these knitting needles are going to introduce to you a message of hope. In these days of carnage and travail, when "men's hearts [are] failing them for fear and for looking after those things which are coming on the earth," we say blessings be upon the heads of those who have the keenness of vision to penetrate the darkness, catch sight of the light beyond and bring a message of cheer to souls that have grown faint.

It has been my privilege to listen to several such messages in the past few months, but I shall mention only two of them, one of which was given by one of our own boys, Carroll West, of Milton Junction, Wis., the other by Dr. J. Wilbur Chapman,—two persons widely separated by age and experience, yet each one having discerned the silver lining to the black war-cloud that hangs over the world.

A cantonment has been erected at Battle Creek for the accommodation of forty thousand soldiers. The construction period extended from July 5 to December 10, 1917. During that time one hundred and fifty-seven thousand men were employed, eight thousand five hundred being the greatest number at any one time. The material required for the camp would fill a train of cars thirty-five miles long, nineteen carloads of nails alone being used.

The Y. M. C. A. is well established on the camp grounds, having eleven buildings including an auditorium with a seating capacity for three thousand people. Carroll West, one of the secretaries, gave a report of its work at a session of our Christian Endeavor Society and verily it was a message of hope. From it we gathered that the value of this work will be determined only at the day when all things shall be revealed. He told us of the religious services and how men who had never taken God into account were doing so now; of the distribution of Testaments among the soldiers, some of whom had never before seen one, and how eagerly they were being read. He said the people who were sending cheery words instead of tears to the camps were the ones who were helping win the war.

Dr. Chapman came to Battle Creek to hold a religious service for the cantonment, and the next morning he conducted family

worship at the sanitarium. The services usually held at the main building, the annex and East Hall were all merged into one service.

There is comfort in the sound of Dr. Chapman's voice, as well as his words, which falls with soothing effect upon the ear. By way of introduction he spoke of the present world crisis which he regards as a challenge to the church—a challenge that the church will meet. In going up and down throughout the length and breadth of the land he had discovered a hopeful awakening. Never before as at the present time had he known so many ministers who were seeking a fuller consecration, nor heard so many say that they must have a new spiritual equipment.

He next gave a brief account of the service at Camp Custer. The auditorium was full. It was estimated that, in response to his request that all of those who were members of churches and would pledge their loyalty to Jesus and to keep themselves pure would rise, two thousand sprang to their feet; and a hundred who made no profession, upon his invitation went forward and knelt at the foot of the Cross.

Dr. Chapman's subject was the Twenty-third Psalm. Often had we heard it discussed, but under the benign influence of the early morning light and his Spirit-led ministration it glowed with new beauty, throbbled with new life, and took a deeper hold upon our inmost self.

A translation of this immortal psalm was given Dr. Chapman in Switzerland, which gives it a fuller meaning than does our version—"The Lord is shepherding me." The letters in the word Lord are all capitals which makes it mean Jehovah.

"Time," said Dr. Chapman, "is divided into three continents, yesterday, today and tomorrow. It is anxiety for tomorrow that is killing so many people. Trouble comes into the home, a dear one is stricken down and the life slowly ebbs away. As we look into the future we say, 'We can bear this today, but oh, how shall we be able to stand it in the tomorrow of life!' But 'Jehovah is shepherding' us. He was with us today, he will be with us in the tomorrow of life."

Dr. Chapman learned two valuable lessons from a shepherd in Palestine. First, the shepherd leads his flock, he does not

drive them; he stands between them and danger. So our Shepherd stands between us and danger. Any pain or loss that comes to us comes to him first, and the only reason it is allowed to get by him and touch us is that it is necessary for our salvation and the redemption of the world. Secondly, when a shepherd herds his flock he stands in an elevated position where he can look over the entire flock and see the needs of each one. So Jesus, our tender, tireless Shepherd, after his resurrection was elevated to the heavenlies where he can look over the entire world and see the needs of each individual child.

Very truly yours,

MARTHA H. WARDNER.

202 N. Washington Ave.,
Battle Creek, Mich.,
Jan. 25, 1918.

WHAT MY CHURCH IS DOING

ANGELINE ABBEY

Christian Endeavor Topic for Sabbath Day,
February 16, 1918

DAILY READINGS

Sunday—Preaching (Rev. 3: 7-12)
Monday—Building up the saints (Eph. 3: 1-16)
Tuesday—Missionary work (Acts 13: 1-12)
Wednesday—Teaching the young (Deut. 6: 3-9)
Thursday—Social work (John 12: 1-8)
Friday—Community work (Acts 9: 36-43)
Sabbath Day—Topic, What my church is doing
(1 Thess. 1: 3-8) (May be led by the pastor)

Recently a number of ministers who desired to bring before us the needs of the work they were trying to do, spoke along their own special line. One spoke of community work,—some things he and his helpers had done, and of more things which needed to be done. Men and women and money were needed. Another spoke of mission work. He represented a certain mission in the city. In his experience at the meetings, and in visiting the homes, he found that not so much theology was needed as the simple gospel, and "knee-ology" and "scrub-ology." Going into the homes of the poor and ignorant, praying with them, sometimes helping at the washtub, sometimes washing the children's faces and helping them dress for the Bible school, often opened the way for the gospel of Christ, and led to the conversion of their souls. He said that people were being converted at the mission "at a cost of three and one-half cents apiece, or three for ten

cents." Another spoke of the great obligation of the church to save the boys and girls of the congregation, not letting them slip away during the teen age. In one district in Chicago where there used to be eighteen churches, there are now only three, yet there are more people living there than there were when the eighteen churches were flourishing. Several ministers represented foreign-speaking churches, and called attention to the fact that thousands upon thousands who were formerly connected with churches in the Old World, after landing here and getting employment become churchless. If we do not help to save these drifting ones, we, too, may be lost.

In our lesson Paul and Sylvanus (Silas) and Timothy send greetings to the church in Thessalonica, giving this cheering assurance, "We give thanks to God always for you all, making mention of you in our prayers." There was fervent thanksgiving for their conversion and growth in grace. "Remembering without ceasing your work of faith and labor of love, and patience of hope in our Lord Jesus Christ." This church not only possessed faith, hope and love, but was making a practical demonstration of them, "*Work of faith.*" Faith and works must go together. Paul says in another place, "Show me thy faith without thy works, and I will show thee my faith by my works." "*Labor of Love.*" "The root of a church's activity must be love. Where it is mere honor or emulation, there will be much movement, but there will be little progress." If the individual members of a church possess the right kind of love, they are not going to be content simply to attend church and sing about their love to God, and listen to the eloquent preacher, and just greet one another with the hand-clasp and pleasant smile they feel like giving when they are dressed up and pleased with themselves, and then be idle or occupied with their secular cares the following week, but they are going to show their love by their labors for God all through the week.

Then Paul commends the Thessalonians for their "*patience of hope.*" It is a great virtue to hope, and keep on hoping. "Tribulation worketh patience." Blessed is he who can hope even in the midst of tribulation, who in patience waits for God's answer to his prayer. "Behold the eye of the

Lord is upon them that fear him, upon them that hope in his mercy" (Ps. 33: 18).

"Amidst temptations sharp and long,
My soul to this dear refuge flies;
Hope is my anchor firm and strong,
While tempests blow and billows rise."

"Let thy mercy, O Lord, be upon us, according as we hope in thee" (Ps. 33: 22).

Paul says (v. 4), "Knowing, brethren beloved of God, your election." (One commentator, explains that this refers to the election of Christian and church privileges). In Second Timothy 2: 10 we read: "Therefore I endure all things for the elects' sake, that they also may obtain the salvation which is in Jesus Christ with eternal glory." This would appear as though the elect were not sure of salvation. Let us not be overconfident as the self-righteous Pharisees, who, blind to their own faults, thought that they were the people. Let us always remember to keep humble, and to sit at the feet of our Savior often, to be taught of him.

"For our gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance (or fulness)" (v. 5). The gospel will come to each one in power and in fulness if he seeks it earnestly. If a young Christian desires in his heart to lead others to Christ, he may become a soul-winner. God is calling him into the service. He should do every known duty,—follow the Lord in everything, and as he is taught by the Holy Spirit let him communicate by example and precept. Power over sin will come, results will come, souls will be saved.

Some, like the Thessalonians, have "received the word in much affliction," yet "with joy inspired by the Holy Ghost." A lady who had lived for the pleasures of this world was stricken down on a bed of suffering, which lasted for two years, and then she died. While ill she learned to love her Savior and the Bible. She was too weak, much of the time, to hold the Book, and could only learn as others read to her. She regretted her wasted years, and longed to live that she might do good in the world. She did much good during the months of suffering. Different girls were employed in her home from time to time. Some were very ignorant and superstitious, some were godless,—worldly and sinful. She instructed and admonished these. The influence of her patient endurance was felt

by the friends who visited her. One summer evening a hymn which she was singing reached the ears of some men standing on the street corner. They had been grumbling about the weather, and felt rebuked and ashamed. One said that if that woman who was suffering intensely could sing like that they surely ought to endure a little discomfort patiently and cheerfully.

As these Thessalonians were examples to all the other believers in Macedonia and Achaia and in every place their faith had sounded forth, so that they did not need to recount their faith, may we each seek to be so Christlike that our faithfulness may be an example to others, and may our faith, too, spread abroad in every place.

QUOTATIONS

"The Church in Thessalonica was famous for its faith as well as its activity. Indeed it was active because of its faith. Let us first feed the inner life.

"When a church has 'much assurance' or confidence in its mission and the truth it proclaims, we may look for success. Men detect the note of doubt or uncertainty and also know the ring of certainty.

"The church should try to create the international mind, arouse an interest in other peoples, inspire to service on foreign fields. The church's big business is missions.

"As leaven influences and changes its environment, so the church should act upon its surroundings and transform them. Its message makes alive.

"The farmer sows his fields expecting to harvest in summer. The church should have a harvest time each year when the fruits of the year's work may be gathered in.

"Men are not coming forward into the ministry, or as missionaries, because they are not coming forward into the membership of the church."

"A hustler's committee may be organized, which will look for new members outside of the regular church attendants."—*Marshall A. Hudson.*

TO THINK ABOUT

What local home mission work is our church doing?

What larger part in our church's work can I take?

What is the church doing for the foreigner?

THE POWER OF THE CROSS IN ASIA

ANGELINE ABBEY

Christian Endeavor Topic for Sabbath Day,
February 23, 1918

DAILY READINGS

Feb. 17—The Cross foretold (John 3: 14-21)
Feb. 18—In Jerusalem (Acts 4: 32-37)
Feb. 19—In Samaria (Acts 8: 5-13)
Feb. 20—In Caesarea (Acts 10: 34-48)
Feb. 21—Healing diseased (Acts 3: 1-10)
Feb. 22—Stephen's power (Acts 6: 8-15)
Sabbath Day, Feb. 23—The power of the Cross
in Asia (Ps. 96: 1-13)

Do you ever hear people say they do not believe in foreign missions? One wonders if such people believe in *any* missions, or in evangelistic work at all.

We are all foreigners. The work of Christ did not start in America. Why should any one be so clanish as to want this blessing only for his own people? Some seem to have the spirit of the man who is reported to have been in the habit of asking this blessing at the table: "Lord, bless me and my wife, our son John and his wife, us four and no more, amen."

Since it is reported that there is only one religious worker to teach ten thousand of the inhabitants of the foreign field, while there is one to every three hundred at home, and since the people in other lands are starving and dying for the Bread of Life how can we be so selfish as not to desire to give a portion of our abundance to them? A minister said one time at Conference that China is just as near to Heaven as the United States is. The Chinese are just as precious in God's sight as the Americans are.

A church or a people that is not missionary will stagnate and die. The ancient Hebrews were complacent and self-righteous,—were they not God's chosen people? Amos came upon the scene and preached about the wickedness of heathen nations, and declared that God was going to bring them into judgment. Then he turned and preached against the sins of the Israelites, and prophesied as to what the result would be if they did not repent and turn from their sinfulness. They were warned by other prophets also.

Jesus came and worked not only in his own province, but in the regions round about. He taught in Judea and Samaria as well as in Galilee. The people of Galilee and Samaria were looked down upon by the aristocrats of that day. Are there any

among Seventh Day Baptists who are proud, who feel above the common people, who would scorn a man or woman because he is ignorant or poorly clad or sinful? In Heaven there will be no room for aristocracy. If any one among us has such a spirit, he had better reform before it is too late.

Because the Jews did not accept Christ, and help to save the world they were destroyed as a nation. If every nominal Christian had been one truly patterned after Jesus, doing his work each day,—in a word *if every so-called Christian had done his duty during the past century, it is safe to say that there would be no war today.* If the Christ spirit of love and peace is exemplified among men, they can not fight. It is no doubt necessary now for Christian men to go to battle because of the wrongdoing of others. It has probably been necessary in times past for some who were trying to live righteous lives to do this. In Old Testament times men prayed for victory over their enemies and obtained it. Even Jesus, after referring to the time when he had sent the disciples out without purse and wallet and shoes, and yet they had lacked nothing, said, "But now he that hath a purse, let him take it, likewise a wallet; and he that hath no sword, let him sell his cloak and buy one." Says one commentator: "This saying is both a description of their altered situation with reference to the world without and a declaration that self-defense and self-provision would henceforth be necessary. . . . But it does not warrant aggressions by Christians, nor spreading the Gospel by the sword."

The Lord is patient. The nations have had centuries to become purified. "God's message, like his love, is for all the earth, we must not forget."

"O sing unto the Lord a new song:
Sing unto the Lord, all the earth.
Sing unto the Lord, bless his name;
Show forth his salvation from day to day.
Declare his glory among the nations,
His marvelous works among all peoples."

Oh, how much the world needs the new song,—the song of redemption! A few people know it, and it is obligatory upon them to "bless his name, to show forth his salvation from day to day"; to show to those who are in darkness the "Light of Life," that they are saved from sin, that

they no longer love money or fame or ease, declaring his glory among the nations, not only by teaching and preaching and singing, but by living and working to save them from suffering and sin and death.

Our God is worthy, and deserving of praise.

"For great is the Lord and highly to be praised:
He is to be feared above all gods,
For all the gods of the people are idols:
But the Lord made the heavens.
Honor and majesty are before him;
Strength and beauty are in his sanctuary."

If we were even mindful that our Lord is King of all the earth, that he is the greatest in the universe, we should not so often insult him with our niggardly gifts. Men seek to give gifts worthy of the station of the recipient. They often make great sacrifices in order to give valuable gifts to show their admiration, esteem or love to earthly friends. Our God is the greatest of all, and we should love him more than any earthly friend. He is not here to be seen with the natural eye, but we can give to him by giving to his work, and to the needy ones of earth.

"Give unto the Lord, ye kindreds of the people,
Give unto the Lord glory and strength,
Give unto the Lord the glory due unto his name:
Bring an offering, and come into his courts:
O worship the Lord in the beauty of holiness:
Tremble before him, all the earth.
Say among the nations, Thee Lord reigneth:
The world also is established that it can not
be moved:
He shall judge the people with equity."

There is one standard by which all will be judged. There will be no favoritism or partiality.

"Let the heavens be glad, and let the earth rejoice;
Let the sea roar, and the fulness thereof.
Let the field exalt, and all that is therein:
Then shall all the trees of the wood sing for joy."

This song of the ancient Hebrews is obligatory upon us, and will be upon all of God's children until his righteousness is established in the earth.

QUOTATIONS

"After I became a Christian," says an Indian, "my own family began to hate me, and I suffered insult and beating and much sorrow; but in all my heavenly Father gave me much help, and by the grace of God after a while my persecutors themselves began to turn to Christ."

"In the Nestorian mission in Persia revivals seem to come periodically, beginning with boys and girls in school and spreading to the villages. They are characterized by a deep sense of sin, earnestness in prayer, and an eager desire to know the word of God. The Nestoria field is inviting."

TO THINK ABOUT

What is being done for Mohammedans in Asia?

What obstacles hinder missions in Asia?

How do schools help missions in Asia?

"The only possible way to really enjoy the Quiet Hour is to try to practice some of the kind thoughts and the Bible precepts that come to one in it."

SUGGESTIONS

Different ones might be assigned the names of our missionaries in Shanghai and Lieu-oo, to give reminiscences of their lives or to report upon their work. Another might tell of the mission in India and in Java.

HOME NEWS

ALFRED, N. Y.—Dr. W. C. Whitford has returned after several months spent in New York City, where he has been taking special work in Union Theological Seminary, and acting as pastor of the New York Seventh Day Baptist Church.

President B. C. Davis was in Hornell Sunday evening and gave an address at the Spencer church on the subject of "Jerusalem," in the light of his own observations in that ancient city. He is in Albany this week to attend the meeting of the Association of College and University Presidents of New York State and to look after business for the state schools.

Prof. Samuel B. Bond, of Salem, W. Va., has purchased the Dr. Daniel Lewis farm near this village and will take possession of the same some time in May. We understand that Mr. Bond will go into raising sheep on an extensive scale. We are glad to welcome Professor Bond and family as residents of Alfred. Mrs. Bond was formerly Miss Carrie Truman, daughter of A. M. Truman, of this village.—*Alfred Sun.*

Curiously enough, the family loafer never thinks of providing the family loaf.—*The Youth's Companion.*

CHILDREN'S PAGE

SIX MILES FROM TUCKERTOWN

ALICE ANNETTE LARKIN

(Concluded)

But this it was impossible to do, as Rosalie discovered when she made the attempt immediately after breakfast. There was no reply, and she was obliged to hang the receiver up in disappointment. Evidently the wires were down somewhere.

Rosalie hurried to the kitchen. "How long does it take to get your telephone in working order after a storm?" she asked Mrs. Jackson, who was frying doughnuts.

"Why, it all depends on the storm, Rosalie, and how long it lasts. But you mustn't worry about your folks; you know they are all right, even if you can't hear from them. No, you needn't help with the dishes; you have plenty of such work to do at home. There is a new paper on the table and a letter from my sister you might be interested in."

Rosalie dropped the dish towel she had taken from the dresser, and went reluctantly back to the sitting room. The paper of which Aunt Mollie had spoken lay on the table, but it held little attraction for young people; and Rosalie found herself longing for one of the new books from the little Tuckertown library—books that through her father's efforts had recently been added to the shelves which were none too well filled.

Having nothing else to do, she finally picked up the letter from Mrs. Dickenson which Aunt Mollie had said she might like to read, and sat down by the window. Mrs. Dickenson lived out on the Bloomfield road and attended the service at the little old church there. Rosalie was not acquainted with her, but had often heard her father speak of her.

Rosalie passed rapidly over the first part of the letter. It told of too many things with which she was familiar; the children were having colds, Billy had fallen and sprained his knee. But the opening paragraph of the second closely written page arrested her attention.

"Mollie," it read, and Rosalie could al-

most see the emotion with which it had been penned, "I don't know what we are going to do if Elder Duncan accepts that call to Elmwood. He said last week he was still undecided, but I do wish the suspense could be removed. He has done so much for us all, it doesn't seem as if we could let him go. Of course, it's a splendid opportunity for him and his family, and he probably wouldn't have to work half as hard as he does now; but what will become of our boys and girls when he is gone? We were three years without a pastor before he came, and now, just when he has secured such a hold on our children, we must give him up. Mollie Jackson, I'd sell the last cow on the place—little as I can afford it—if money would keep him. If ever a man served the Master with his whole heart and soul and body, that man is Roger Duncan."

Rosalie could read no farther. Unnoticed, the letter fell to the floor and lay there while she looked out into the fast increasing storm.

"And I was so positive they didn't appreciate him," she thought as she pressed her burning face close to the window. "I must have been selfishly blind or I would have seen how much they love him. Here I've been urging him to go to Elmwood, regardless of what is best, when poor, little Mrs. Dickenson would sell the last cow on the place if money would keep him."

Rosalie was alone with her thoughts for a long time. Mrs. Jackson and her helper hurried back and forth from kitchen to pantry and from pantry to kitchen. Occasionally Rosalie could hear heavier footsteps on the bare floor. Suddenly a new sound mingled with the other noises, the plaintive bleating of a lamb.

Presently Mrs. Jackson hurried to the door. "Don't be frightened, Rosalie," she said, wiping her hands on her apron, "Henry has just brought a stray lamb into the kitchen to warm it up. It wandered away from its mother and was almost on the point of freezing to death; but it will soon be all right now. Such things often occur here. I always think of your father when Henry comes in with one of those frail little beings in his arms. He spends so much time looking for strayed human lambs and sheep."

She started to say more, but, noticing that quick tears had come to Rosalie's eyes

and fearing an attack of homesickness, she changed her mind and hustled out to the kitchen, coming back five minutes later with a cup of steaming broth.

Rosalie drank it obediently, but deep down in her heart she knew that it would take more than a cup of broth to cure the kind of homesickness that had suddenly attacked her.

"I'm not really homesick either," she told herself more than once in the days that followed. "Only there is so much time in which to think, and so little to do. I'd be so thankful if somebody would call up and ask me to make ice cream for China or candy for a church social. And I want to hurry home and get father to preach that sermon all over again. I don't believe there were half a dozen people out to hear it, anyway. It would be glorious just to sit back in our old pew and watch him as he leans over his desk and remember how much his people love him. Why, it's the most blessed thing in the world to be able to serve somebody as he serves them."

For five days the storm kept Rosalie snowbound. On the sixth day Mr. Jackson came in with the news that the roads were being cleared, and it might be possible to reach Tuckertown by morning. A few minutes after this announcement was made, the telephone bell rang.

"If it's only Bobby asking me to do something, I'll be so glad," Rosalie said as she took down the receiver.

But it wasn't Bobby; it was mother, saying that father had started for the farm with old Roan and the sleigh. He needed her help in getting ready for the monthly social at Tuckertown.

"You mustn't be too greatly disappointed if he tells you that he has decided to decline the Elmwood call," she said after she had answered many eager questions. "He feels that his place is here, and he has been as happy as a boy since making the decision last night."

"I shall not be disappointed, mother," Rosalie replied earnestly. "I shall be glad, very glad!"

"Rosalie! Rosalie! Is that you?" a voice other than Mrs. Duncan's suddenly broke in. "This is Bob. Say, Rosalie, listen! Will you make a dozen sandwiches for the Boy Scout meeting tonight?"

"Of course I will," replied Rosalie, "just

as soon as I get home. I shall be glad to do anything for you I can."—*Young People's Paper.*

SALEM COLLEGE NOTES

The student body sustained a deep loss recently in the passing away of Marley Stewart on Sunday, January 13, his death being due to asphyxiation. Marley was a sophomore in the academic department, and an earnest student, well-liked by teachers and classmates.

The Red Cross work under the auspices of the Y. W. C. A. is going fine. Each Thursday evening at seven o'clock the girls meet and have a busy hour knitting, or making surgical dressings. A large number of eye bandages have been made, but now interest is centered in sweaters. There are but few girls in the school who are not in the throes of "knit one, purl one."

The music department gave an excellent program at the chapel hour on January 22. It was varied and most interesting, and showed clearly the splendid work that department is doing.

The college recently voted to buy a service flag in honor of the large number of former students who are now in the army—nearly forty, in fact. We're very proud of these boys.

The college basketball team under the leadership of Professor Burdick is coming out splendidly. At the first of the season the boys met with several defeats; but instead of becoming discouraged, they set to work determined to make good—and made good they have, as shown by several games played within the last two weeks. We're expecting to hear great things from the girls' team too, in the near future.

The new semester opened Thursday morning with increased attendance and renewed enthusiasm on the part of both students and faculty. For the first day or two there was a little confusion, due to changes in the schedule, but things are now running as smoothly as ever.

Y. M. C. A. NEWS COMMITTEE.

"Dr. David Starr Jordan says that the boy who smokes cigarettes is like a wormy apple, he drops off before the harvest time."

"Alas! alas! many ships which sailed for the desired haven are lost on the rocks."

SABBATH SCHOOL

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

A DISTRICT CONVENTION AT VERONA

ONE of the liveliest bunches of Sabbath-school workers your editor has met was at Verona. An evidence of this is their participation in conventions. Inside of the International, state and county organizations, they have a district organization known as Sunday School Association of District No. 12. A quarterly convention was recently held in the Presbyterian church, Verona, N. Y. The superintendent of the district organization is T. Stuart Smith, the superintendent of the Verona Seventh Day Baptist School. We note Seventh Day Baptist names on the program and the lists of committees.

This work in association with other Christian people furnishes an opportunity to do good and to receive good. It brings the Seventh Day Baptist brand of character and conviction to the attention of others. I have noticed in many instances also that those who are most active in this interdenominational work are most loyal to our own denomination. Has that been your observation?

The program of the day at Verona included a "Report of Missionary Work and Plans for the Future," an address, "The Faithful Teacher's Reward," an address on the "Adult Bible Class," and a song, "Keep the School Fires Burning." The program has an hospitable flavor. It gives the names of the Reception Committee and announces that tea and coffee will be served at noon. Evidently a sort of indoor Sabbath-school picnic where everybody brings a basket dinner. Yellow-legged chicken and all that sort of thing. "Wouldn't you like to 'a been there?"

THE article following was the outcome of a chat with Pastor Simpson. I asked him to put on paper the ideas which he had expressed to me personally. Not all evangelists are like the "radical dogmatist" described in the article. Many of them are doing a great deal of good. But the article will make you think, and it will

exalt before you the great opportunity of the Christian organizations,—the Church, the Bible school, etc., which are on the job the year round. The beauty of it is that Pastor Simpson is carrying out the idea which he sets forth.

CONSTRUCTIVE EVANGELISM

REV. WILLIAM M. SIMPSON

A new definition of the word "evangelism" is needed, one that will take us back to the former literal meaning of proclaiming good news rather than the performing of a certain class of antics not necessarily related to the high and holy office of converting people to the world's Redeemer, Jesus Christ. Recently "evangelism" has meant the actions of a type of radical dogmatist who comes into a community while he attempts to exalt his own doctrine. He usually has with him a "singer" whom the people of the community must call "professor." This "singer" knows how to stand upon one leg on a chair, with cornet held high in one hand, while he waves a cheap hymn book in the other hand, and yells, "Everybody sing!" If the "evangelist" proposes to stay in a community six weeks, he will propose to spend about two weeks at first "getting the Christian people converted, especially the preachers." (One strange thing is that he has to do that thing in every place he goes! Isn't it strange that no Christian people or preachers, except that evangelist and his singer, have ever been converted?)

Now, in this new, old, literal meaning of the word "evangelism" the chief emphasis should be upon the work of presenting the Christian message appealingly rather than upon the dogmatism, or the antics, or the cornet. There might be a chance that occasionally a "professional evangelist" or his "singer" needed conversion. Hush! don't repeat that; for if they have any political influence with Saint Peter, it might go hard with you at election time. But some people think that along with the great amount of good that these professional evangelists do they actually do some harm.

(1) The coming of the professional evangelist may make some persons think that pastors can not preach a religion that functions.

(2) Leaving the church and holding

"evangelistic" meetings in a hall or tabernacle makes some persons think the church is not a place for religion for all, but only for an aristocracy.

(3) Many "evangelists" delight to "say" thinks that the pastor does not dare to say. Most pastors "dare" to say any true thing that their congregations need to hear. Therefore, such speeches do harm rather than good,—alienating pastor and people and sometimes necessitating a pastor's moving before he has been in the community long enough to have done constructive work.

(4) The professional evangelist's evangelism is almost always extremely emotional. There is a normal amount of good emotion in true religion; but the "campaign" introduces more than the normal amount, and does not always appeal to the noblest emotions either. Music, the language of the emotion, is used to excess in these "campaigns." The psychologists tell us that when the nervous system is under tension, good emotions may overflow into bad ones. When young people have all the school work that they can do, the evangelist comes, asks them to attend his meetings six nights a week for six weeks. The music of "evangelistic hymns" is largely of the exciting ballroom type. After a half hour of such music comes a sermon filled with exciting hell-fire and brimstone stories. Then come the "invitation" and the "altar." After that the fellows take the girls home late at night. Plainly, from the psychologist's point of view, the "professional evangelist's" "campaign" is intended to break down a man's power of resisting evil. Therefore, the weakest are won to this so-called Christianity, while the truly strong souls develop a contempt for it.

(5) "Union" efforts that are united only in organization but not in Christ (John 17: 21) are likely to have for one of their chief results further separation of the "co-operating churches." Another result is the unpopularizing of the Christian movement in the community.

(6) Certain types of minds are led to think that religion itself consists in the accompaniments of the exciting campaign. When the spasm is over, their religion is gone. But their names are still on the church rolls as evidence of the "wonderful success" of such and such an evangelist.

Now, evangelism, in its true sense, can preach the gospel of our Lord and Savior Jesus Christ without doing so much mischief. Christian people led by consecrated pastors and Sabbath-school superintendents can work all the year wisely and persistently to win people to the truth and the saving power of the Christian religion. They can advertise their public meetings, give personal invitations, make surveys of their communities and adopt systematic plans to give every "man, woman and child" a chance at least to hear the gospel. There can be a systematic plan of religious education and helpful, edifying entertainment for the public social life of the community. Civic reform can be championed by Christian people. And through it all runs the tonic effect of the "personal evangelism" of Good Samaritan religion. In short, the real evangelism is constructive.

SABBATH INSTITUTE AT HOPKINTON, R. I.

Sabbath Evangelist Willard D. Burdick sends a program of the Sabbath institute which closed a series of meetings lasting eight days at Hopkinton, R. I. He speaks in high terms of the help that was given him by other speakers. Also of the encouragement to the local church because of the visitors who came to the institute, for several were present from other churches besides the speakers whose names appear on the program. On leaving Hopkinton he takes up similar work at Rockville.

PROGRAM

January 26, 1918

- 10:30 a. m.—"Letting Down the Bars"—Rev. Willard D. Burdick
Dinner at church
- 2:30 p. m.—"The Heritage of Seventh Day Baptists"—Rev. C. A. Burdick, West-
erly
"Our Young People and Sabbath-
Keeping"—Prof. Harold R. Cran-
dall, Rockville
"Sabbath-Keeping and Our Denom-
inational Future"—Rev. George
B. Shaw, Ashaway
- 7:45 p. m.—"The Sabbath and the Choice of a
Life Work"—Dr. Edwin Whit-
ford, Westerly
"Reasons for the Restudy of the
Sabbath Question"—Rev. Wil-
lard D. Burdick

Lesson for February 23, 1918

JESUS TEACHING BY PARABLES—THE GROWTH OF THE KINGDOM. Mark 4: 21-34

Golden Text.—"The earth shall be full of the knowledge of Jehovah, as the waters cover the sea." Isa. 11: 9.

DAILY READINGS

- Feb. 17—Mark 4: 21-34. The Growth of the Kingdom
 Feb. 18—Zech. 4: 1-14. The Day of Small Things
 Feb. 19—Luke 2: 40-52. The Growth of the Child Jesus
 Feb. 20—1 Pet. 2: 1-5; 2 Pet. 3: 14-18. Growth in Grace and Knowledge
 Feb. 21—Matt. 13: 24-30. The Harm Done by Evil Seed
 Feb. 22—Isa. 61: 1-11. The Growth of the Kingdom Foretold
 Feb. 23—Acts 2: 37-47. How Christ's Kingdom Grew

(For Lesson Notes, see *Helping Hand*)

INTERESTING LETTER FROM ARKANSAS

TO THE DODGE CENTER "RECORD":

We can not hope that your Dodge Center readers will take as much interest in this contribution to your columns as we take in the news of our Dodge Center friends that comes to us through the weekly visits of the *Record*. But I will take the risk of your finding some use for this from your Ozark-Arkansawyer.

The year just closed has been a period of unwonted prosperity for this section of the country. The fame of this corner of Arkansas has gone far on account of apples that are produced here. Sixty-five carloads of closely culled fruit is the record for this autumn. This does not account for the fruit that was required to keep the three large evaporators in operation during the apple season, nor the thousands of bushels of inferior fruit that were sent to the largest vinegar plant in the world, located at Siloam Springs, seven miles down the "K. C. S. Railroad." I wish all my friends in your town could have seen the great luscious apples piled on the ground in front of these evaporators which found themselves unable to take care of the fruit as fast as it came in. Visiting the ice plant in Siloam Springs one day late in the season I saw hundreds of barrels of fruit in cold storage there.

General farming was also profitable in a good degree. It is a far cry from the fruit belt on the table-lands of Belton County to the rice fields of southern Arkansas. Last June I saw the process of flooding the land for rice culture in that section of the State. The smoke from many pumping stations could be seen on Little Prairie across which I rode one day on my way to Gillette. One of these pumps at which I drank was throwing a stream of

water eight inches in diameter into a ditch from which it was distributed to an eighty-acre rice farm. One of the attractive features of rice culture is the freedom of the land from weeds. Water is good for rice but bad for weeds. On one side of the road was a beautiful field of rice showing green above the water flooding the field, with not a spear of other growth to be seen; on the opposite side was a field onto which the water had not yet been turned, where the rice could scarcely be distinguished from other growth. Twelve years ago this industry was not known in this section. About that time some enterprising men sent a sample of Little Prairie soil to Washington for analysis to determine what it was good for. The result of that inquiry is the great rice fields of eastern Arkansas. There are three great rice mills at Stuttgart and one at Dewitt, the county seat of Arkansas County. I was told that the capacity of one of these mills is a carload of rice a day. My first visit to this section was in the month of October the time of threshing and marketing the rice. In the great warehouse in Dewitt there were bags of rice looking out at me from the third-story windows, rice on all the platforms outside, rice was traveling into the city on great heavy wheeled wagons, and rice was strewn along the streets. Through the courtesy of the management, I was permitted to see the whole process of the manufacture of this cereal, from the hulling to the sorting and the polishing.

But the description of this interesting process must wait until a future article. Fortunes are made and lost in rice farming. The lure of 100 bushels to the acre, and \$1.00 per, has led many a man to invest his entire capital in a rice farm resulting in the loss of everything. Experience is as necessary as capital in this industry, and it takes such a large amount of both that a man had better think twice before he plunges in. I talked with an experienced rice planter from Mississippi who, eight years ago, came to eastern Arkansas with nothing and now owns a fine farm, land, plant and all entirely paid for.

I have just returned from a five weeks' campaign in southeastern Oklahoma.

This is a cotton country. Corn and sugar cane and peanuts and sweet potatoes come in for a good share of attention at the hands of the farmer, but cotton is king.

You can not blame a farmer for being enthusiastic when he has good reason to suppose he can raise at least a bale of cotton to the acre and sell it for twenty-five to thirty cents per pound. I rode into town with a man who lives thirteen miles from market who was going that day to make the last payment on a sixty-acre farm which he had entered six years ago with little or nothing to start with. This is in the Choctaw reservation, which contains some of the best and some of the poorest land in Oklahoma. There were hundreds of bales of cotton awaiting shipment at various stations between Antlers and Poteau as I returned to Gentry last week.

T. J. VAN HORN.

Gentry, Ark.,
 Jan. 2, 1918.

JAPANESE Y. M. C. A. SENDS DEPUTATION TO AMERICAN AND ALLIED ARMIES

Bringing a gift of \$10,000 to aid the Y. M. C. A. in this country,—\$5,000 of this sum having been contributed by the Emperor and Emperess of Japan on Christmas Eve, as an expression of appreciation of the splendid work done by the Y. M. C. A. in the Japanese Army at the time of the Russo-Japanese war—Major-General N. Hibiki, of the Imperial Japanese Army, and Chief of the Japanese Y. M. C. A. Deputation to the Allied Armies, presented greetings to the Federal Council of the Churches of Christ in America, in New York City, at the meeting of the Administrative Committee on January 10.

Major-General Hibiki emphasized the importance of the Christian leadership of Japan in the Orient and urged the necessity for missionary work in that country. "For," said he, "If we win Japan for Christ, we win Asia."

The Deputation of the Japanese Y. M. C. A., which Major-General Hibiki represents, has been sent to the Allied Armies and will visit the camps here and in Europe and also the British, French and Italian Army Headquarters. They have brought flags and gifts from Japan which they will distribute in the various centers.

Major-General Hibiki was Chief of the Commissariate during the Russo-Japanese War. He has been a director of the Y. M. C. A. for many years, and his interpreter,

Mr. K. Yamamoto, is Secretary of the Y. M. C. A. in Tokyo. Their trip to New York City was made for the especial purpose of presenting greetings to the Federal Council. They were introduced to the Administrative Committee by Dr. Sidney L. Gulick, Chairman of the Federal Council's Commission on International Justice and Goodwill.

Major-General Hibiki stated that there are already many Christians in the Administrative departments of the Japanese government and high in positions of responsibility. When these numbers can be multiplied two or three fold, he says, the international policies of Japan will certainly become Christian.—*Publicity Service, Federal Council.*

LETTING REINDEER DO THE WORK

Starting herds of domestic reindeer among the natives of Alaska was one fine project in which missionary and government joined. Rev. Sheldon Jackson was the missionary who had the bright idea. He saw that the Eskimos were in danger of starvation and proposed to bring over the domestic reindeer from the Asiatic side of Bering Strait. This would give the starving Alaskans as permanent a food supply as the cattle herds of the American plains give the westerners. Jackson reasoned that it would also make the Alaskans herders instead of hunters and advance them in civilization.

Today the reindeer industry is large and flourishing in Alaska. The animals afford milk and meat, hides, and thread made of sinews; they make good pack animals, and can be both ridden and driven. The introduction of reindeer into Alaska is a boon ranking next to the introduction of Christianity.—*World Outlook.*

The sacrifices we are exacting of the noble American boys who are going to the bloody fields of France for the lives and liberty of us who stay at home call to us with an irresistible appeal to support them with our most earnest efforts in the work we must do at home.—*Secretary McAdoo.*

Parents must give good example and reverent deportment before their children.—*Jeremy Taylor.*

MARRIAGES

BOOTHE-WESCOTT.—At the parsonage in Alfred Station, N. Y., November 28, 1917, by Rev. Ira S. Goff, J. Norman Boothe and Susan B. Westcott, both of Alfred Station.

BEE-DAVIS.—At the home of the bride's parents, Mr. and Mrs. Sherry Davis, Greenbrier, W. Va., December 21, 1917, by Pastor W. L. Davis, Mr. Jesse C. Bee, of Briggsdale, Colo., and Miss Tressie F. Davis, Greenbrier, W. Va.

PALMITER-DODGE.—At the parsonage in Alfred Station, January 12, 1918, by Rev. Ira S. Goff, Willis Otto Palmiter and Elsie May Dodge, both of Alfred Station.

ORMSBY-ALLEN.—At the home of the bride's parents, at Alfred Station, N. Y., January 30, 1918, by Rev. Ira S. Goff, Arthur Elsworth Ormsby and Fannie Marie Allen, both of Alfred Station.

DEATHS

CLARKE.—Harry M. Clarke was born November 1, 1859, at Unadilla Forks, Otsego Co., N. Y., and died on the morning of November 4, 1917, aged 58 years, and 3 days.

He was the son of Edgar B. and Mary Weaver Clarke. On his father's side he was a descendant of Joseph Clarke, who came to America from Bedfordshire, England, in 1638, settling in Newport, R. I., and who was one of the grantees named in the Rhode Island charter secured by Dr. John Clarke from Charles II, in 1663.

Mr. Clarke's early life was spent in Westerly, R. I., where he was graduated from the Westerly High School in 1878. In 1881, he became clerk of the surrogate's court of Chemung County, N. Y. After being admitted to the bar he rose rapidly in his profession, becoming a very successful lawyer in Elmira.

On April 28, 1887, he was married to Ella L., daughter of Milton T. and Martha M. Leavitt, who survives him.

In early life he became a member of the Pawcatuck Seventh Day Baptist Church of Westerly, R. I. In his later years he was an official in the Park Church, Elmira, N. Y. His lodge and the Chemung County Bar Association gave a loving tribute to his memory.

Funeral services were conducted by Rev. Samuel E. Eastman, who was assisted by Rev. A. G. Cornwell, and committal services were in charge of his Masonic brethren.

NOTE.—Owing to the absence from home and illness of the pastor of the Leonardsville Seventh Day Baptist Church, this notice has been delayed.

—ED.

CARTER.—Florence Davis Carter was born December 30, 1857, and departed this life November 9, 1917.

She professed Christ as her Savior, was baptized and united with the Greenbrier Seventh Day Baptist Church early in life, and was a faithful member for more than forty years.

She was united in marriage to Mr. Albert Carter, April 7, 1889, who with much love and devotion tenderly cared for her through all her years of suffering till death relieved her and her spirit took its flight to the home beyond.

Besides her husband she leaves three sisters, —Mrs. Susan V. Backus, Parkersburg, W. Va.; Mrs. Zura Randolph, New Milton, W. Va., and Mrs. Belle Bond, Smithton, W. Va.

The high esteem in which she was held was manifest in the large gathering at her funeral. The services were held at the Greenbrier church by Pastor W. L. Davis and the body was laid to rest in the Greenbrier Cemetery till the Savior comes to call his own.

And as we hopefully await the time when we shall meet her up yonder we fancy we can hear her singing,—

There is no sorrow here,
No sickness, death nor pain,
But joy and gladness everywhere,—
"For me to die is gain."

There is no conflict here,
No discordant, dirge-like strain,
But peace hath spread her pinions fair,—
"For me to die is gain."

There is no parting here,
No sad farewell refrain,
For God has wiped away all tears,—
"For me to die is gain."

W. L. D.

DAVIS.—Nancy McCloy Davis, daughter of Alexander and Carrie Ann McCloy, was born May 4, 1841, on Hackers Creek, Harrison Co., W. Va., and departed this life at Blacklick, W. Va., December 20, 1917.

When she was twenty-one years of age she was united in marriage to Ananias Davis, who preceded her to the glory land. There were born to them five sons, four of whom survive to mourn the loss of a good mother: Hickman, of Blacklick, W. Va., with whom she made her home; Jefferson, of Clarksburg, W. Va.; C. N., of Parkersburg, W. Va., and Addie, of Long Run, W. Va. Cyrus, the eldest, departed this life at six months of age.

When she was twenty-five years of age she professed Christ, followed him in baptism and united with the Greenbrier Seventh Day Baptist Church. Later, when the Blacklick Seventh Day Baptist Church was organized, she transferred her membership to that church and lived a devoted Christian life—a faithful member of the little church until it was disbanded. After this she did not transfer her membership to some other church, but continued steadfast in the faith unto the end.

As a mother in the home she was kind and gentle. Yet she was firm enough to maintain the principles of true Christian motherhood with respect to the teachings of the Bible, the church, and the home.

She was respected and honored by her neighbors and all who knew her as a Christian character. This esteem was attested by the large and appreciative audience at her funeral, which was held at the Blacklick church by Pastor W. L. Davis. Her body was laid to rest in the Greenbrier Cemetery. She believed in her Savior, trusted and served him and thus ended her earthly life in the bright sunset of old age.

W. L. D.

RICHARDS.—Blanche Marial Strother Richards was born January 8, 1884, and departed this life January 13, 1918.

She was united in marriage to Mr. Frank Richards November 28, 1908, who is left to mourn his loss of a loving and faithful companion.

When she was but a young girl she gave her heart to the Savior and was baptized into the Salem Seventh Day Baptist Church. But when she left Salem she united with a church of another faith and practice. With this change she endeavored to lead a consistent Christian life. As her health declined she thought more and more of the purity and simplicity of her first faith as a Seventh Day Baptist Christian, and by that faith in her Savior and the Bible she clung the closer to her Savior as her earthly life came to its close.

She thought much of her friends and those whom she loved. She made a request that we sing at her funeral, "Shall We Meet beyond the River?" which was granted.

Her funeral was held at the Greenbrier Seventh Day Baptist church by Pastor W. L. Davis and her afflicted, wasted body was tenderly laid in its last resting place, in the Greenbrier Cemetery, to await the coming of our Savior at the sounding of the last trumpet.

W. L. D.

DOAN.—Kenneth Arthur Doan, infant son of Mr. and Mrs. A. M. Doan, was born January 13, 1918, and died January 16, three days later. Interment in Pleasant Valley Cemetery.

I. S. G.

ROBISON.—Henry Bunker Robison, son of Robert and Cynthia Robison, was born in Steuben County, N. Y., April 13, 1844, and died at the home of his son in Salamanca, January 21, 1918, aged 73 years, 9 months, and 8 days.

He lived in Steuben County until he was 33 years of age and on September 6, 1866, he was married to Miss Lucinda Green Ormsby. To this union four children were born,—Orson W., of Salamanca; Mrs. Sara C. Shaw, of Alfred; Mrs. Emma Vincent, of Alfred Station, and Encie, deceased.

More than forty years ago they moved to the vicinity of Alfred Station and he lived the remainder of his life there. He joined the Seventh Day Baptist Church of Hartsville in 1885, and in May of 1910 he transferred his membership to the Seventh Day Baptist Church of Alfred Station, where he remained a faithful member until death claimed him. He was a kind-hearted Christian man, much devoted to his fam-

ily. Mrs. Robison passed away in July, 1915, since which time he has made his home with his children. Several months ago he underwent an operation and was thought well on the way to recovery until, about a week before his death, he began suddenly to fail. He died in the faith in which he had lived, trusting in the Savior who had led him along life's journey.

He was the youngest of a family of fourteen children. One brother Silas Robison, of Bradford, N. Y., three children, seven grandchildren and many relatives and friends are left, who realize their loss in his departure.

The funeral was conducted in the Seventh Day Baptist Church of Alfred Station at 2 o'clock in the afternoon, Thursday, January 24, 1918, by his pastor. Interment in Pleasant Valley Cemetery.

I. S. G.

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

MAGAZINE SUBSCRIPTIONS.—Ask the Sabbath Recorder for its magazine clubbing list. Send in your magazine subs when you send for your Recorder and we will save you money. The Sabbath Recorder, Plainfield, N. J. 12-17tf

WANTED.—By the Recorder Press, an opportunity to figure on your next job of printing. Booklets, Advertising Literature, Catalogs, Letter Heads, Envelopes, etc. "Better let the Recorder print it." The Sabbath Recorder, Plainfield, N. J. 12-17-tf

MONOGRAM STATIONERY.—Your monogram die stamped in color on 24 sheets of high grade Shetland Linen, put up in attractive boxes with envelopes to match. One or two-letter monograms postpaid for 55c. Three or four letter combinations 80c per box, postpaid. No dies to buy; we furnish them and they remain our property. Address The Sabbath Recorder, Plainfield, N. J. 12-17-tf

FOR RENT.—A farm stocked with ten cows two miles from Andover, N. Y., natural gas free, house furnished or unfurnished. Sabbath keeper preferred. Inquire of Mrs. Flora Bess, Andover, N. Y., R. D. 2. 1-14-3w

WANTED.—Gentleman stenographer and book-keeper. Part time spent in assisting with farm garden and other work. \$30.00 and board per month. Chances of advancement good. Only single man need apply. The above position is in the office of the Reymann Memorial Farms, Agricultural Substation, Wardensville, W. Va. The farms consist of about 1000 acres and are well equipped dairy farms. Luther F. Sutton, Supt., Wardensville, West Va. 1-14-3w

FOR SALE.—Contribution Envelopes and Home Department Envelopes at 40c per 100 or \$1.75 per 500. Cash with order. Sabbath Recorder, Plainfield, N. J. 1-28-tf.

WANTED.—Employment in a Sabbath community by a graduate of Alfred Agricultural School, Address W., Sabbath Recorder, Plainfield, N. J. 1-28-3w.

WANTED.—General utility man on a home place, gardening, etc., in a S. D. B. community from April 1st. State experience, age, and salary wanted. A good home for the right party. Address, Utility, Sabbath Recorder. 2-11-BW

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 Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry Street.

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

The 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.

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.

"As in water the face is reflected, so in the living stream of revealed Truth a man sees his own image."

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

Lucius P. Burch, Business Manager

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

Terms of Subscription

Per year\$2.00

Per copy05

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

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

PARENTS AND CHILDREN

It sometimes happens, perhaps it often happens, that parents neglect their children, but there is as strong a tendency on the part of children to neglect their parents.

Boys do not think, when they are out night after night, at meetings or with companions, having a good time, that the old folks at home are lonely. It is thoughtlessness, but none the less neglect.

There was robust, sound sense in the sentiment which an American wrote and pinned above a boy's bed: "Look upon your father as your friend; he will stand by you. Worship your mother; she is a queen. And play the game straight." Young people ought to make far more of their parents than they do; and parents ought to make it easy for their boys and girls to be "chummy" with them.

Parents and children belong together. Whatever drives them apart is bad for both.—*Ripple*.

When the final terms of settlement are discussed at the close of the war, there should be present among the diplomatic representatives those empowered to speak for the rank and file of the peoples of the several governments. Those who have given so heroically life's holiest treasures on the altar of this sublime sacrifice will demand a voice in that council chamber where the future of democracy will be decided. The day of secret diplomacy, the day when the destinies of millions are determined without regard to their desires and purposes, has passed.—*Our Dumb Animals*.

The Sabbath Recorder

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

VOL. 84, NO. 7

PLAINFIELD, N. J., FEBRUARY 18, 1918

WHOLE NO. 3,807

Words of Cheer We often wish we could make the RECORDER more helpful to all its readers, and sometimes have misgivings lest we may not have done our best. Whenever some friend writes a helpful and inspiring message for its columns—one that will cheer and move the hearts of the readers to renewed activity in the Master's vineyard, or one that furnishes manna for hungry souls—we are always glad, and our heart-burden is lightened.

Let me assure all such writers that there are many lonely ones, hungry for the bread of life, who are being helped along in their journey by the good messages from your pens. To them the RECORDER is a welcome guest for which they look every week with anticipation of a feast of good things. They like home news—messages from the churches they knew in years gone by. They enjoy your testimonies as to what God has done for you, and look for encouraging and restful words for disheartened and weary pilgrims.

One friend in the West writes: "We would not be without the RECORDER and don't know how any loyal Seventh Day Baptist can do without it. I can not always read it through, but it is missed if the mails are delayed. If I could write as some can, there are often messages I would like to send to the paper. But there are many better writers to contribute to its pages. May God bless you in your work, that the paper's messages may always be of the present high standard."

Since the paragraphs given above were written, a message from a lone Sabbath-keeper in Georgia comes to hand saying: "As I am a lone Sabbath-keeper, the RECORDER is an invaluable help to my Christian living. I pass it on so that each issue is read by three or more sets of people. I shall plan to contribute to the publishing house fund."

Pleasant Memories Aroused by the Recorder So many who write of their love for the SABBATH RECORDER speak of the years gone by during which it was a regular guest in their old home. Here is a friend who writes: "I don't know how I could get along without it, as I have had it to read most of the time since I was a child, and I am now sixty-eight years old. I hope it won't be late again."

Here is another friend, almost an octogenarian, who says: "I can not remember when I began to read the RECORDER. It was always in my family."

And this from still another: "No one realizes the value of such a paper until shut away from home. The word 'thanks' is too mild to express my appreciation of your valuable paper! Probably one reason why I like it more than any other paper is the fact that father and grandfather always took it."

And here is one more witness just at hand: "I could not be without it (the RECORDER). It is a connecting link between our little denomination and myself, as there is only one other Seventh Day Baptist in the town."

Many hearts will be touched by these testimonies and will be glad to know that scores of others have written in similar strain. It is no small thing for our denominational paper to thus be a continual connecting link between lone Sabbath-keepers and the church of their early years. Have we realized what it means to have such a messenger making its weekly calls where the very sight of it, to say nothing of the messages it brings, keeps alive the precious memories of a dear old home where father, mother and loved ones lived in loyal obedience to the Master?

I was never a lone Sabbath-keeper, but among the most vivid pictures of home life in my childhood days is the one memory brings of the welcome given the RECORDER in my grandfather's house. I can see how eagerly the family looked for its coming.