

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

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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

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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.

The vision of grandmother on Sabbath afternoon with her big Bible on her lap and of grandfather reading the RECORDER often comes to me in these days and it brings a sort of homesickness and a yearning to be found true to the cause they loved. And I can never remember a year when the RECORDER was not found in my father's home. If in such case the memory ties are strong, drawing the heart toward the "faith of our fathers," how much more so must they be where its readers are isolated and homesick for friends of like faith whom they have not seen for years and whom they may never see again on earth?

Even if the RECORDER could do no more than keep alive the memories that bind its scattered ones to the truth for which it stands, this alone would be a good work. Such memories take the hardness out of hearts, strengthen the better impulses, and give a deeper meaning to life. Cherished memories of the best things in the past should strengthen us for better things in the present and fill us with hope for the best things in the future.

Two Schools of Evangelism Too much can not be said for the evangelism with which the world has been familiar since the day of Pentecost. It is the evangelism that appeals to the individual and bends every energy to his conversion. It sets forth the gospel of repentance and forgiveness in order to make a man right with God, and is still the precious heritage of the Church, effective because built upon the foundation of an atoning Savior.

There is a so-called new evangelism being pushed along social lines. Its advocates speak of it as social betterment. They plead for pure food, pure water, fresh air, proper housing, better conditions for working men. They warn against enforced child labor, intemperance, the social evil. All this is good gospel as far as it goes. But this evangelism as a rule ignores the spiritual man and lays little stress upon the personal appeal of Jesus to the hearts of men.

It is too bad that these two phases of evangelism should so often be found in two separate camps. The old and the new should be together. It may be that the old has placed too much stress on the theoretical and not enough on the practical to meet the needs of our times. The church of to-

day must recognize the fact that a practical age clamors for a practical Christianity, and will not be satisfied with an evangelism that has for its main object the conversion of an individual to dogmatic religion and that insists that no one can be saved whose theory of redemption is not in harmony with that of the evangelist.

If these two schools of evangelists could unite, each enlarging its vision to embrace and preach the gospel of both, it would be far better for the world. Such a union of the ideal and the practical is essential if the Church is to meet the enlarged demands of the new era. Something is wrong when a community may be made up of revival converts and still continue to live under conditions altogether unchristian. Christian employers of labor and Christian laborers have no adequate conception of the sacrificial co-operative principles essential to the highest welfare of both classes. Saloons and brothels are allowed in communities where Christian people are in the majority, and the poor are allowed to freeze and starve in all too many church towns and communities.

On the other hand the preachers of the new evangelism should open their eyes to the value of the spiritual—the religious element in man. They should broaden their vision until the hopelessness of all efforts that ignore the power of the living Christ when applied to the hearts of men is clearly seen. If the advocate of the new evangelism could climb a little higher above his confusion of ideas regarding the value of spiritual things, and begin to stir the consciences of his hearers until the higher life enters their hearts, then his well-meant efforts would be crowned with more enduring success.

Something of this union of the two evangelisms may be seen in the Red Cross movement and in the Anti-Saloon League and other lines of social work. These are, after all, really the Church at work, for the Church is back of them. And the end is not yet. As the days go by we hope to see more and more the old and the new evangelism united as one body to save the world.

Something Wrong We see by the papers that in a governor's home town at the capital of one of our States, a great ball was recently held, the proceeds of which were to go for starving chil-

dren in France. It was a costly and brilliant occasion. Handsomely dressed men and women employed an orchestra and whirled in the giddy dance until midnight to raise a little money for ragged, hungry, homeless children—and that, too, in the name of the Cross of Christ! But where was the spirit of sacrifice? What a contrast between the conditions in that dancing hall and banquet, and conditions among those whom the surplus over the expenses was designed to help! How can we avoid the feeling that something is radically wrong when we see such efforts to do the work the Master would have men do? I wonder how much more the half-starved children of the war zone would have received if, in the spirit of Him who made the supreme sacrifice for the world, those men and women had put their hands in their pockets and given the entire costs of that ball to feed the hungry?

Straightforward Christian Giving A certain church society for Christian work decided to try the plan of straightforward giving to raise the funds required for its annual budget, rather than to follow the old way of holding church fairs and festivals for that purpose. The plan promises well, and we think many who have the cause of the Master at heart are better pleased with the new way. It is well to cultivate the social element in church life. Frequent meetings for this purpose are desirable as means of holding the church people together and cultivating a spirit of friendliness between young and old. But we can not help feeling that methods for raising money for the church by festivals, fairs, and like entertainments tend to lower the standard and to rob the children of God of the blessing that comes from sacrificial giving. There is no spirit of self-sacrifice in the act of raising funds for God's cause by feasting and amusement seeking. Festivals and entertainments have their purpose, and it is a good one; but that purpose is not to secure money for the Master's work. Straightforward giving is the Bible plan. God loves a cheerful giver, and according to his plan special blessings are in store for the one who gives for his cause. In this way the first sanctuary was built, and in this way the work of the New Testament Church was carried on. The tendency to worldliness is so great in these

times that the Church will need to avoid as far as possible those things that tend to lower the standard to the level of the world.

Is the Vision Unreal? We are learning in war time of certain devices that deceive men's eyes and make things seem different from what they really are. This system of deception is called "camouflage." By its use ships are practically hidden, landscapes are changed, and the real thing does not appear. The untrained air scout fails to see anything except the camouflage—the *unreal*; but the trained eye of the experienced observer discerns the real and reports accordingly.

I wonder if those who keep saying, "Christianity has failed," or "Religion is here no more," are not suffering from camouflage? Because there are some changes in the garb of religion; because emphasis is placed more on the practical and less on the dogmatical and theoretical than it was a hundred years ago; because humanitarian activities have come to the front and less attention is being paid to the emotional element—to words and songs and hallelujahs, there are some who think Christianity has failed, true religion has departed.

I read of a minister who visited a famous institution where the various interests of social service were being carried on; where men and women were serving their fellow-men by relieving suffering and ministering to the poor and unfortunate. After going through the place this man came out saying, "I wish there were more of Christ in it." I wonder if he was not suffering from camouflage? These up-to-date activities, these modern devices for carrying out the Master's work, this effort to "do it unto the least of these my brethren" in a systematic, practical way, so obscured the vision—so completely absorbed the attention of this Christian man, that he lost sight of the Christ behind and under and through it all.

I suppose if that man had lived in Christ's day he would have stood with the holier-than-thou group, and complained because the Master ate with Publicans and sinners. He might have made the same mistake the disciples made when they commanded a man not to cast out demons because he was not of their sect. If so, he

needed the same lesson the Master taught: "Forbid him not; for he that is not against me is for me."

**Not Toleration
But Soul Freedom**

We object to the idea of Christian toleration in matters of faith and practice so often met with in these days. Liberty of soul, freedom in matters of religion, is the seed from which has come our splendid harvest of human rights. "A free church in a free state" is guaranteed to the humblest worshiper, and any attempt at civil help or hindrance—any effort to legislate for or against any Sabbath observance or other religious rite—is not only impertinent but intolerable. Seventh Day Baptists claim the constitutional right to perfect religious liberty for themselves and also for all others. Equality with other Christians is all they desire—all any one could wish.

Toleration implies that one part of the people condescendingly *bear* with another part in their religious views and practices, and we object to that implication. We desire to stand on the platform of true freedom of conscience, and concede to others the same inalienable right. We deny that anybody has the right either to forbid or to permit us in matters of religious faith and practice. We want neither persecution nor toleration. Mere permission by one who claims the right to forbid is by no means equality. Sufferance by those who have a right by law to refuse further privileges is not true liberty. Soul freedom is not a favor to be granted by church or state, it is an absolute right conferred on every man by the Creator—the real birthright of the soul.

Any attempt to "make Christianity the law of the land"; any attempt to compel people to observe a certain day as a sabbath; any move that looks toward a union of church and state, or a law implying that certain Christians are subject for toleration in their religious practices, is a step backward toward the dark ages and savors of the spirit of persecution.

**The Challenge
Of Today**

The preachers and prophets of old spoke with no uncertain sound. They proclaimed their messages in language suited to the times in which they lived, and their messages were effective. Upon the prin-

ciples taught by them the generations have built all that is worth while in the world today. When Jesus came he, too, suited his messages to the needs and conditions of the times in which he lived. He interpreted the messages of Moses and the Prophets in somewhat different languages, so that his hearers could more fully understand their real meaning, and his methods of work were quite different from the methods of priests and teachers of centuries gone by. At heart the messages of Moses and the Prophets were just the messages needed when the great Teacher lived among men, but they required new voices speaking in the language familiar to the new generation.

The same is true today. While the truths enunciated by teachers of old are still suited to our times, while no new message is needed, since the old has proved effective whenever really tried, yet the preacher who would reach men now must use present-day language and modern methods. This is the challenge of today to every one who would do the work of Christ. It is not to find something new to say, but to find a way to say it effectively. While religion does not change, while the principles proclaimed two or three thousand years ago are imperishable, there is needed a change in the expressions, phrases, and methods of appeal, and in practical application suited to existing conditions. Men must take the old message and give it a new voice for the new times.

CHRIST'S CALL TODAY

A broken and shattered world needs Christ more than ever. The more men hate, the more we must love. The more men despair, the more must we hope and believe. The more men draw dividing lines, the more must we walk across them. The more men obey the law of the brute and the serpent, the more must we assert the law of Jesus and the kingdom of God. The more others rake over the ashes of the past, the more must we kindle the fires of the future. Happy are they who can combine the marching vigor of spirited youth with the trained intellect of educated men, and place all their powers at the command of him who is the Master because he was the Servant. They are alive!—*Walter Rauschenbusch.*

**A LETTER FROM ONE OF OUR SOLDIER
BOYS**

DEAR EDITOR GARDINER:

Since I wrote the other letter that you published, a new regulation has come out which makes it necessary for every letter that we have any idea will get into print, to be passed on by a military censor. Therefore if there are any missing parts you will know what has become of them.

I finished my work in ground school on December 22, and was given a Christmas vacation of thirteen days that I thoroughly enjoyed. January fourth I returned to Princeton for my orders and left there the following day for the "sunny South." After four days on the road we reached here safely one cool, crisp morning, which soon developed into a fine early spring day.

I found the field here to be a new one and things not yet working as smoothly as one might wish but everything is fixed up in great shape and the shortcomings of equipment and organization are fast being overcome. The field, which is a mile square, is located about six miles southeast of the city and out on the open prairie. While there are houses in nearly every direction it does seem funny, after living in Alfred and Plainfield, to see no hills whichever way you look and almost no trees.

The morning we reached here the air was full of planes and I could but think how soon I would be sailing there through the blue. Alas! I figured without knowing Texas. The following day I was set to unloading new planes from the cars and worked with twenty others all day in the worst weather I ever had the *privilege* to be out in. We had hardly started when a cold drizzly rain began. Soon as the wind rose it turned to small snow pellets and during the afternoon we strained and struggled to keep the planes we were moving from being blown over by a gale that carried the snow parallel with the ground and caused it to cut into our hands and faces like knives. I wore the helmet the ladies of the Plainfield Church had knit for me and a pair of knitted gloves and even then my ears nearly froze and the snow cut through my gloves and drew blood on my hands. Such was my introduction to the "sunny South." Do you wonder that some of the boys said they thought we had been sent to Alaska by mistake.

That was the worst day we have had but it stayed cold and blowy for the better part of two weeks, with the result that I did not get up in the air until January 23. I wish there was some real sensation to tell about on that first ride. Every one seems to expect you to be brim full of new sensations and in fact I did expect something of the kind myself but was disappointed. On the morning that I was turned over to Instructor Norton for my "joy ride" which was to act as a preface to my lessons in the art of navigating the air, I ran up to the machine, climbed into the seat, and buckled my life belt around me with a feeling of joy and expectancy. Almost before I was expecting it, however, the motor began to turn over at full speed and we began to move, bump-bumping along over the uneven ground. As our speed increased, the bumping grew less and before I was aware that anything had happened it stopped and I saw the earth slowly sinking away beneath me. There was nothing about the feeling which was in any way strange; it did not make me feel frightened as I had feared from my first experience with high bridges. After several minutes of slowly dropping away, the earth suddenly came up to form a wall at my left and began to rotate slowly, we were turning a corner. The ship however felt perfectly secure and you had not the sensations that you would think would accompany such exceptional actions on the part of the earth. We had just straightened out again, however, when Mr. Norton turned the ship's nose up into a very steep climb and the result was that my stomach went down into my feet exactly as it did the first time I went up in an express elevator in New York. An instant later we were headed directly for the earth and my stomach was in my throat, just like going down an elevator. Those were the only things that in the least affected my equilibrium, and the sensations they caused were old ones. After that we did figure eights and spirals and at the end of fifteen minutes came back to earth as easily as we left. Mr. Norton then told me he would take me once around the track as he wanted me to drive the machine and then when I saw him hold up his hands I was to take control and he gave me special signals by which he would let me know if I did anything wrong and how to correct it.

After the steep banks and short turns of my first ride, that one seemed like child's play and I did not feel in the least uneasy when I took the controls. However I found I had my hands, feet and mind about full managing the boat and did not do much stargazing on the first few trips. Now I have had four days' flying of about forty minutes a day and begin to feel quite as if I were a real aviator, although again the past week it has been too cold and blowy for any flying.

If the weather here is anything but hospitable, the city of Wichita Falls is trying to make up for that shortcoming. The Elks have opened up their fine lodge rooms free to the soldiers at any and all times; the stores and banks seem really to have less thought for their own profit than for our comfort; and the churches seem to have not only opened their doors to us but almost to have gone into the highways and byways and compelled us to come in. Last night was the first Sabbath night since I have been here that I have not known of some Christian Endeavor social for the boys from Call Field, and having attended them I can say they certainly know how to show us a good time. Then Sunday the good ladies of the churches make it a point to invite the boys home to dinner and I think no matter how good the food at camp may be, it does every one good to sit down at a family table. I know that such a dinner and an afternoon in a home does more to keep me from getting a soldier's grouch than anything I know of.

However, it is only Sabbath evening and Sunday that we can get into town, and during the week it is the mail that is the real recreation. Letters, postcards, and home papers are all eagerly devoured and I can not thank too often or too much the friends at home that take the trouble so to relieve the monotony of our life here.

None of the RECORDERS have reached me since I came here but I dropped a card to the office some time ago and probably by the time this reaches you they will be coming again.

Sincerely yours,
ELMER L. HUNTING,
Flying Cadet.

Barracks 24, Call Aviation Field,
Wichita Falls, Tex., Feb. 3, 1918.

CHURCH CLERKS PLEASE HELP

SECRETARY EDWIN SHAW

In the interests of the denominational Forward Movement plan there will be sent to each church clerk June 30, a blank with questions about as follows:

- 1 Did the church make during the year any special evangelistic effort?
- 2 Was Sabbath Rally Day observed?
- 3 How many additions to the church during the year?
- 4 Is there a denominational library in the church or in the parsonage?
- 5 What per cent of the denominational apportionment was paid the Missionary Society? To the Tract Society?
- 6 How many young men made a decision to enter the gospel ministry?
- 7 In what per cent of the homes is there regular family worship?
- 8 How many new subscriptions were added during the year to the SABBATH RECORDER?
- 9 Outside the regular Sabbath school were there during the year any classes in Bible study? In Missionary study? In Sabbath literature study? Any cottage prayer meetings?
- 10 What per cent of the church membership represents tithers?

It will be noticed that this set of questions is not intended to encroach in any way upon the Sabbath schools and the Young People's societies in their reports to their respective boards, nor upon the church in its reports to the General Conference. And yet in answering the questions the clerk can take into account all the activities of the whole church. It is desired to know something of what has been accomplished during the year along the line of the Forward Movement, and if answers to the above questions can be made, and a summary compared with the reports that are made by the Sabbath School and Young People's boards to the General Conference, it would seem possible to make some sort of an estimate of the accomplishments of the year. These questions are here printed at this early date in order that the clerks may be the better prepared to gather the information when the time comes.

SABBATH REFORM

A BRIEF REVIEW OF "THE TRUE SABBATH" "A DISTINCTION WITHOUT A DIFFERENCE"

ARTHUR L. MANOUS

In his book, "The True Sabbath," by a minister of "the Methodist Episcopal Church," the author makes several very strong assertions regarding the Sabbath, assertions which may be termed a mixture of truth and error—mostly error,—or "a distinction without a difference." For example, on pages 34-35, he says:

There is not a single passage of Scripture in all the Bible which says that the "seventh day of the week" is the Sabbath." Not one.

The author is contending in his book that the first day of the week is the Sabbath, but the writer has failed to find "a single passage of Scripture in all the Bible" which says that the "first day" of the week "is the Sabbath. Not one." And so has the author of "The True Sabbath" failed also in the mind of the writer. But our author must have known when he wrote the foregoing statement that the Bible taught that the seventh day of the week is the Sabbath of the Bible, for he says on page 86:

Under the Patriarchal dispensation it [the Sabbath] was the seventh day of the creative week.

Thus he almost contradicts himself when he admits that the Bible presents a "creative week," and that in the days of the patriarchs the Sabbath was "the seventh day" of the "creative week." Therefore the author's play on the phrase "of the week" in the first quotation amounts to absolutely nothing; "a distinction without a difference."

The phrase "of the week" occurs eight times in the New Testament, viz.:

1. In the end of the sabbath, as it began to dawn toward the first day of the week, etc. Matthew 28: 1.
2. When the sabbath was past, . . . very early in the morning the first day of the week, they came, etc. Mark 16: 1-2.
3. Now when Jesus was risen early the first day of the week, etc. Mark 16: 9.
4. Now upon the first day of the week, etc. Luke 24: 1.

5. The first day of the week, etc. John 20: 1.
6. Then the same day at evening, being the first day of the week, etc. John 20: 19.
7. And upon the first day of the week, etc. Acts 20: 7.
8. Upon the first day of the week, etc. 1 Corinthians 16: 2.

Our author could not, of course, be ignorant of the fact that seven days make a week, for he admits there is a "creative week," and that at one time at least—and God has not changed—the "seventh day" of that "creative week" was the Sabbath. But he makes another statement which also amounts to a "distinction without a difference." He says (p. 36):

The Fourth Commandment does not say, "Remember the seventh day to keep to holy"; but "Remember the sabbath day to keep it holy."

In all fairness it may be asked, Does the fourth commandment say, "Remember the first day to keep it holy"? No: then why play on the "seventh day" of the fourth commandment when he himself is contending for the first day which is not hinted at in all the Bible as the Sabbath?

But is it not surprisingly strange that an intelligent man, a Bible student, should endeavor to make a distinction between the "seventh day of the creative week," and "the sabbath day" of the fourth commandment, since he admits that the Sabbath "was the seventh day of the creative week" in the days of the patriarchs? But let us compare, in part, the "seventh day of the creative week," and "the sabbath day" of the fourth commandment that we may see that they are one and the same day of the week:

And God blessed the seventh day ["of the creative week"], and sanctified it. Genesis 2: 2.
Remember the sabbath day ["the seventh day,"—Fenton], to keep it holy. Exodus 20: 8.

Why "remember the sabbath day" of the fourth commandment, "the seventh day of the creative week"? Because, or:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day ["the seventh day,"—Septuagint, Gr. and English], and hallowed it: Exodus 20: 11.

From the foregoing it is plain that "the seventh day of the creative week," and "the sabbath day" of the fourth commandment are identical, one and the same day. This being true, is not the author's reasoning on this point, as was one of old, a reasoning "with unprofitable talk"? Job 15: 2-3.

Our author makes another statement which practically amounts to an error. He says (p. 35):

Again, the Fourth Commandment does not say that God "blessed the seventh day and hallowed it." That was said of the Sabbath day.

But how he can attempt to make such a distinction as this in the light of the foregoing, and admitting that the Sabbath "was the seventh day of the creative week" in the days of the patriarchs, is more than the writer can comprehend. For there is no record from Genesis to Revelation of God having changed his Sabbath day since the days of the patriarchs, nor any other time for that matter.

But read that last quotation again and then look at these two inspired statements. Which day did God bless?:

And God blessed the *seventh day*. Genesis 2: 2.
The Lord blessed the *sabbath day*. Exodus 20: 11.

Dear reader, may the Lord give us a willing and obedient heart to keep his Sabbath according to the commandment, is my prayer.

A TIMELY EDITORIAL

DEAR BROTHER GARDINER:

I have read with interest your editorial in the RECORDER of January 14, in answer to the request, "Will you please, when you conveniently can, give briefly the position of our people, your own position, as to the fulfilment of Matthew 24: 6 and 14? Also as to the order of events closing this dispensation?"

I shall not be surprised if some one writes you opposing your views as given in the editorial, but I am going to let you know that I believe that such writings strengthen belief in the doctrine of the Second Advent.

I have thought of making extracts from the editorial in the January number of the *Record of Christian Work* (the magazine that represents the interests centering at East Northfield, Mass.) on this important subject, but as the entire article should be read in order to get the right setting for the last two paragraphs, I am sending the entire editorial with the request that you publish it in the RECORDER when it is convenient to do so.

Yours in the belief that Christ will come again.

WILLARD D. BURDICK.
Rockville, R. I., Jan. 29, 1918.

THE SECOND ADVENT

Curiosity makes a strong appeal to men. Whatever has the element of mystery challenges the imagination. This doubtless accounts for the fascination which attaches to all efforts to peer into the future. It is an interest common to all religions and races. The untutored savage, like the cultured Greek, sought omens, whether in the sky, or in the entrails of the sacrificial offering. Saul turned to the witch of Endor millenniums ago for the same reason men turn to mediums today. Methods may change with time, but man's yearning to pry into the future is unabated. Planchettes come and horoscopes go; man remains essentially the same. It was in recognition of this, in past ages, that paganism claimed powers of divination and oracles assumed knowledge of coming events. Propagandists of almost all forms of heathenism have similarly appealed to their adherents.

It was distinctly against this spirit of idle curiosity and love for mystery-delving that Christ warned his disciples. While Christianity gives assurance of immortality, its chief emphasis is upon the life that now is. It concerns itself with an ethical life in a complex society. Although Christ foretold his return, he discouraged all speculations as to its date. "Of that day and hour knoweth no man, no, not the angels of heaven," he says, and then implies that the best preparation for his coming is faithfulness in service. Again, when his disciples would know if they might look for the restoration of the Kingdom of Israel, the risen Christ replied, "It is not for you to know the times or the seasons, which the Father hath put in his own power." The return of our Lord was to be "in such an hour as ye think not." In Paul's conception, service that was actuated by love was of prime importance. In his letter to the Corinthians he says: "Though I have the gift of prophecy, and understand all mysteries, and all knowledge . . . and have not charity, I am nothing." The simple virtue of love to the great apostle, was of more vital importance than any amount of erudition in prophetic lore.

In view of such explicit statements, it is strange that there are those who mistake curiosity about the future for zeal for the Scriptures. Absorbed in what they term prophetic study, they undertake to work

out fanciful schemes for future ages from the apocalyptic portions of the Bible. Not infrequently this is done without respect to the historical setting of the book, or appreciation of the highly figurative language of orientalism. One writer computes the "weeks" in the prophecy of Daniel; still another finds definite allusions to the German Kaiser in the Book of Revelation. We recall a certain writer who maintained with all seriousness that the Apollyon of Revelation was the Napoleon of history. Time and again, in spite of Christ's definite inhibition, students have set a date for the second advent of Christ, and, their speculation failing of realization, they make a new computation for a later date. Before us is the advertisement of a booklet on the Battle of Armageddon. The advertisement, which bears the likeness of the author, undertakes to state the relation of the present European war to prophetic references in Revelation. Were this exposition of the future more reliable than others, the price for the book would indeed be cheap.

Now all this kind of Bible study has tended to discredit certain great doctrines. Even systematic Bible study has been viewed by some as tending towards a lack of mental balance. The vagaries of those who would reduce the history of coming ages to the space of a railroad time table, and have arranged an elaborate program for the return of Christ, have made many reject even the doctrine of the Second Advent. Teaching which should be the hope and inspiration of the Church has thus been neglected through the ill-advised zeal of some of its teachers. It is certain that many, thoroughly equipped by spiritual insight and scholarship, have accepted widely divergent views upon the details of prophetic references in Scripture. All are agreed, however, in this: That Christ taught that he would return, and this was the belief propagated by the early Apostolic writers. It would not seem that it is essential to go beyond this. Speculations as to the "rapture of the saints" and the "tribulations of the Church and the Battle of Armageddon, are of secondary importance. While the need of a propaganda of the Gospel is so urgent, why should men digress into the realm of the speculative?

An opportunity unprecedented in this generation has been offered for the spread of the Gospel, not only in foreign lands,

but at home. In great encampments throughout the country, hundreds of thousands of young men afford an opportunity for the presentation of the Gospel that may never be again experienced. Anxious hearts in many homes are today asking what consolations the Christian faith can give. It would seem as though there had never been a time when greater opportunities have been afforded for aggressive Christian work. In view of present conditions, the time seems inopportune for prophetic study, when the demand is urgent for the extension of the Kingdom of God. The forces of the Church can be employed to better advantage in meeting widespread evil. In the midst of a world war, in a conflict challenging all the forces of the Church for aggressive Christian service, there would seem to be no appropriate opportunity for what is speculative. The tumult of battle is no time in which to deal with problems of future government.—*Editorial, Record of Christian Work.*

January, 1918.

A WINTER SONG

M. E. H. EVERETT

God made me for a singing bird,
So when the nights are cold and long,
How can I but obey his will
And lift to him my joyous song?

I may not know if men can hear
Or hearing, if they understand,
I know through all the gloomy hours
He shields me with his tender hand.

No mother's love was e'er so sweet,
No father's care was e'er so kind,
And those who can not find his grace,
Are surely worse than deaf or blind.

He gives me dreams of vernal fields
Where never-fading blossoms be,
And a white light that tells of peace
Lies evermore on land and sea.

The sounds of viol and of harp
Are blended in the fragrant air,
And those who love him understand
And fear no longer grief nor care.

So though my cage is rough and small
And snow-swept valleys please me not,
I still must sing of blooming fields
Lest the fair vision be forgot.

And when the nights are bitter cold
And storm winds shout from hill to hill,
I know he bows his gracious ear
And hears his little singer still.

Coudersport, Pa.

MISSIONS

LETTER FROM JAVA

DEAR FRIENDS:

I have an interesting story to tell you. The beginning is very sad, but it ends in great joy.

You remember what I wrote about that boy who had been in jail for stealing my postoffice orders, how he repented, but a short time after that he ran away with one of the women. His name is Nasiman or Nas, as we all call him. Now there was another boy, a great friend to Nas, Legiman is his name. This Legiman has been with me right from the very beginning. He and his parents were the first I took up in the little Javanese cottage in Pati, which I had bought for the poor people. He was only five years old then. He was always a nice boy; he learned well, and I made him teach the children in school lately. He also assisted the overseer in his work, and I was greatly pleased with all he did. He got converted and was baptized a year ago. He also married, but he could not get on at all with his wife, she being an obstinate child, spoiled by her parents.

So he left her alone, and lived with the overseer, who loved him like his younger brother. Also the overseer's wife was very fond of him. Once and again he spoke to me about marrying another girl, but I told him the Lord would not allow a thing like that, and he had to get reconciled with his wife, or else to remain unmarried and to wait what God would do to settle the affair.

One morning, about a month ago now, they brought me a little note from him and they told me he had gone. In the note he said he felt so awfully ashamed about his marriage, and he could not stand it any longer. My heart felt broken. I had always loved him so much, and now that he had become useful in this work, to think that he would leave me like that, while he knew I was already overcrowded with work, and often weak and suffering. I had nobody for the school, so I had to teach the children without any help, and I felt the strain in my body so much that I was about to despair.

I sent the overseer after him; but he came back without any result. We had before that heard about Nas, how he had found work in Lamarang, a great city, some seventy miles from here; and how he earned much money there. The overseer guessed Legiman had followed him there. But how to find a Javanese boy in a big and crowded city! Besides, I could not leave the work, and the overseer has never in his life been in a great city, he was sure to lose his way there. So we had to leave it in God's hands. But we kept praying, several of us. With many tears and a bleeding heart I brought that boy again and again before the Throne of Grace. Oh, it meant such a great loss to me.

He had been away about ten days, when one morning, while I sat writing, I heard one of the girls calling out, "There are Legiman and Nas coming!" Dear friends, I left like the early Christians, who had been praying for St. Peter, that God would deliver him out of the prison, and who would not believe Rhoda when she came and told that Peter was standing at the gate. I had now and again dreamed about those two boys coming back, and when I woke up it was such a great disappointment to find out it was only a dream. Now I asked myself, "Am I dreaming again?" But there they walked in—it was no dream! I cried for joy. And oh, how glad we all were!

Both of the boys asked me for forgiveness; and also in the prayer meeting they came to the Lord to claim his pardon. And we had a feast like when the prodigal son came home. And several said, "Now we have seen the Lord's power, and what prayer can do! And you, too, will rejoice with me, I believe.

The two boys are working now, with pleasure; they teach in the school. Nas is doing Javanese writing for me besides, and Legiman is in his old work again.

I entreat you, very urgently, my dear friends, keep praying for me and this work! We shall surely see more and more what prayer can do. While Legiman was away, I was again and again reminded of our Savior's words: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

With hearty greetings, thanking you for all your help and sympathy, and praying

our heavenly Father to bless you all abundantly.

Yours for the salvation of souls,
M. JANSZ.

Pangoengsen, Tajoe, Java,
December 14, 1917.

MONTHLY STATEMENT

S. H. Davis,
In account with
The Seventh Day Baptist Missionary Society.

	Dr.	
Balance on hand January 1, 1918	.....	\$ 639 16
Woman's Executive Board, China and Java field and General Fund	.....	394 88
West Edmeston Church	.....	17 72
First Hopkinton Church	.....	9 40
Boulder Church	.....	56 70
Dewitt S. S. Training Class, Miss Jansz	.....	2 20
New York Church	.....	11 00
DeRuyter Church	.....	25 55
Berlin S. S.	.....	7 30
Independence Church	.....	10 56
F. F. Randolph	.....	1 00
Mrs. E. F. Grant	.....	10 00
Mrs. and Mrs. Lloyd Bond	.....	12 99
Plainfield Church	.....
Plainfield S. S., Gen. Fund and Chinese student	.....	18 87
Little Genesee Church	.....	27 23
Second Alfred Church	.....	33 55
Mrs. Mary C. White	.....	5 00
Milton Church	.....	58 92
Farina Church	.....	35 53
Brookfield Church	.....	8 35
Milton Junction Church	.....	32 80
Carroll B. West	.....	10 00
Milton Junction S. S.	.....	10 08
Milton Junction S. S., Holland Church	.....	1 00
Milton Junction Church, Foreign Missions	.....	50
Dodge Center Church	.....	13 02
Syracuse Church	.....	1 30
Asher Allen	.....	2 00
T. A. Saunders	.....	5 00
Marlboro Church	.....	24 25
Collection S. E. Okla. field	.....	14 68
Riverside Church	.....	17 11
Memorial Board	.....	596 47
Gentry Church	.....	7 05
Adams Center Church	.....	25 00
Shiloh Church	.....	61 67
Mrs. D. R. Coon, home field	.....	32 00
Mrs. D. R. Coon, Sabbath Recorder	.....	2 00
Farina S. S.	.....	7 72
Lost Creek Church	.....	17 25
First Hopkinton Church	.....	6 65
First Hopkinton Church	.....	10 00
Young People's Board	.....	25 00
Salem Church	.....	95 00
Income Permanent Funds	.....	300 00
Hammond Church	.....	5 00
Pawcatuck Church	.....	106 64
Bradford Church	.....	32 00
Fouke Church	.....	42 80
Mary E. Burdick, Hartsville Church	.....	5 00
Milton Church	.....	83 33
		\$3,028 23

	Cr.	
Treasurer's expenses	.....	\$ 28 25
Angeline Abbey, Dec. salary	.....	30 00
J. T. Babcock, Dec. salary	.....	25 00
J. A. Hubbard, Holland salaries	.....	150 00
James M. Pope, W. Randolph, salary	.....	25 00
Dr. Edwin S. Maxson, Rev. Wm. Clayton, salary	.....	50 00
A. G. Crofoot, Dec. salary	.....	25 00
Byron E. Fisk, Dec. salary	.....	30 00
Geo. W. Hills, Dec. salary	.....	58 34
Marie Jansz, salary to Apr. 1	.....	37 50
J. J. Kovats, Dec. salary	.....	20 00
S. S. Powell, Dec. salary	.....	50 00
G. H. F. Randolph, Dec. salary	.....	25 00
Jesse Burdick, Dec. salary	.....	29 16
Edwin Shaw, Dec. salary and rent	.....	65 00
Stephen J. Davis, Dec. salary	.....	25 00
T. L. M. Spencer, Dec. salary	.....	50 00

R. R. Thorngate, Dec. salary	.....	29 16
W. D. Tickner, Dec. salary	.....	25 00
T. J. Van Horn, Dec. salary	.....	41 67
Luther A. Wing, Dec. salary	.....	37 50
Dr. Grace I. Crandall, Dec. salary	.....	33 33
Leon D. Burdick, Dec. salary	.....	25 00
D. Burdett Coon, Dec. salary and exp.	.....	105 70
Industrial Trust Co., China draft, acct. salaries	.....	140 00
Edwin Shaw, postage and printing	.....	16 59
Mrs. J. W. Crofoot, acct. sal. for J. W. Crofoot	.....	50 00
A. H. Burdick, repairs to New Era Mission	.....	13 74
T. J. Van Horn, travelling expenses	.....	10 91
Sabbath Recorder, sub. from Mrs. D. R. Coon	.....	2 00
Washington Trust Co., payment of note	.....	1,000 00
Washington Trust Co., fourteen days interest on note	.....	2 33

Balance on hand February 1, 1918	.....	\$2,256 18
		772 05
		\$3,028 23
Bills payable in February, about	.....	\$ 500 00
Notes outstanding February 1, 1918	.....	\$2,000 00
	S. H. Davis,	
	Treasurer.	
	E. & O. E.	

QUARTERLY MEETING OF THE MEMORIAL BOARD JANUARY 13, 1918

The regular quarterly meeting of the Trustees of the Seventh Day Baptist Memorial Fund was held in the church parlors, January 13, 1918, at ten o'clock. Present: Henry M. Maxson, Joseph A. Hubbard, Edward E. Whitford, Holly W. Maxson, Frank J. Hubbard, Clarence W. Spicer, William C. Hubbard, and Accountant, Asa F. Randolph.

The minutes of the last quarterly meeting, and special meeting were read.

The quarterly report of the Treasurer was presented and it was voted that it be approved when audited.

The Finance Committee's report, showing changes in securities for the quarter, was read and approved.

Voted that \$50.00 each be granted to the two students at the Alfred Theological Seminary studying for the ministry—Messrs. John F. Randolph and Wardner T. F. Randolph.

The George H. Babcock Discretionary Fund was, by vote, divided as follows:

Seventh Day Baptist Education Society, for the Theological Seminary	.....	\$200 00
Salem College (W. Va.)	.....	800 00
Fouke (Ark.) School	.....	100 00
Milton College (Wis.)	.....	140 39

The Henry W. Stillman Discretionary Fund was, by vote, distributed as follows:

American Sabbath Tract Society	.....	\$104 63
Seventh Day Baptist Missionary Society	.....	104 62
Milton College (Wis.)	.....	209 25

The Delos C. Burdick Fund, amounting to \$470.34, was voted equally divided between the American Sabbath Tract Society and the Seventh Day Baptist Missionary Society, \$235.17 each.

After a general discussion of various mortgages held by the Board, on which the interest is somewhat overdue, the minutes were read and approved, and the Board adjourned.

ADDITIONAL APPROPRIATIONS

American Sabbath Tract Society	.....\$1,719	22
Seventh Day Baptist Missionary Society	491	85
Alfred University	4,693	38
Milton College	3,180	00
Seventh Day Baptist Education Society	100	91
Seventh Day Baptist Church, Plainfield		
N. J.	130	91

WILLIAM C. HUBBARD,
Secretary.

LETTER FROM SAN ANTONIO, TEX.

SABBATH RECORDER:

Thinking that a few lines from the Southland might be of interest to some of our people at least, I write to say that there are a few families of Seventh Day Baptists here and we have Bible study every Sabbath about 3:30 p. m. There are two classes, and there are usually from fifteen to twenty present. I might say there are several Davises in our crowd and as they are all singers we have plenty of music. We want to extend an invitation to any Seventh-day soldier boys that are in any of the camps around this city to meet with us. If they will come we will try to make it as pleasant for them as possible and will be glad to see them. I am still trying to do mission work and distribute Sabbath tracts the best I can with our limited means.

On last Sabbath morning my wife and I went to the west part of the city to have Bible reading on the Sabbath question. There were five grown people in the home. All took part and seemed to be interested in the study. The man told me that he was going to try and shape his work so he could keep the Sabbath.

One woman told me her pastor said to her that the colored Baptist preachers of this association had taken up the study of the Sabbath question from the Bible and had to admit that the Seventh Day was the Sabbath but that they could not pay the price. The trouble with the world today is the price. But can we expect at last,

when we stand before the great Judge, that Christ is going to pay the price for us?

There is only one right road and that leads up the narrow way. I have a standing offer out to preachers or to any others, that if they will find one passage that teaches that we should keep the first day of the week for the Sabbath, or one place where it says that Christ arose from the tomb on the first day of the week, I will give them \$5.00; or,—if they will agree to take the Bible as it says,—if I can not prove by the Bible that he did not rise on the first day of the week, I will give them the same.

We have had some cold weather, one snowstorm with a half-inch fall of snow, and once the temperature was down to 12 degrees above.

J. B. WILLIAMS.

3308 So. Flores St.,
San Antonio, Tex.,
January 20, 1918.

The popularity of Americans with the Italian soldiers is revealed in a cablegram just received by Henry P. Davison from Robert Perkins, Red Cross Commissioner to Italy:

An affecting tribute of friendship of the Italian soldiers for America was paid at the Central Station, Rome, when a large contingent of new troops left for their first active military service. The young soldiers marched through the streets with their bands playing. At the station they were met by a number of ladies of the American Red Cross Committee headed by Mrs. Page, wife of the Ambassador, who distributed appropriate gifts, tied with red, white and blue ribbon. High reviewing officers saluted the soldiers as the train pulled out.

These fine looking young soldiers were filled with a splendid enthusiasm for their work. They leaned out of the car windows waving their hands, to which they had tied the American ribbons, shouting: "Viva Italia, Viva America, Viva La guerra" until the train was out of sight. Corporal Balestri Curzio, who once lived in New York, asked that this message be sent back: "Tell our American comrades in arms thanks to them for their help. We shall fight together till victory brings us all real lasting peace."—*Red Cross Bulletin.*

WOMAN'S WORK

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

THE "LITTLE GRANDMOTHER" OF THE RUSSIAN REVOLUTION

MRS. ASA F. RANDOLPH

(Concluded)

Through treachery, Madame Breshkovsky and other veterans in the cause of Russian freedom were arrested in 1908 and kept for a long time in the fortress of St. Peter and St. Paul without trial. While in the fortress word came secretly to friends in this country that she was failing and likely to die. It was urged that her friend, Mrs. Barrows, go to Russia and try to get Madame Breshkovsky admitted to bail. She sailed in March, but was recalled on account of her husband's death. A month later she started again for Russia, with all sorts of letters from influential Americans to dignitaries on the other side. Although she almost went on her knees to the Premier, she could not obtain permission to see Madame Breshkovsky. It was not until two years later that Madame Breshkovsky knew that this faithful friend had twice visited Petrograd in her behalf. Mrs. Barrows found that a request for a prisoner's release on bail must be made by a blood relative. She hunted up Madame Breshkovsky's son and found he had become a successful novelist, but was without sympathy for his mother and her revolutionary ideas. He was mortified that his mother should be in prison, but he was not willing to sign the application. A Russian prince offered to use his influence with the son and invited him to dinner and there said, "Today your mother is old; and here is another old lady who has twice crossed the ocean for her sake; yet you, her own son, will not even lift a hand to help her." The son's feelings were touched; perhaps he was a little ashamed. At any rate, he signed the request for bail; but it was refused. He went to see his mother in prison. She wrote the following pathetic letters while in the fortress:

MY DEAR N:

I was very much pleased to see you, and I thank you for coming. I wish that I could always see you looking so well. . . . I imagine myself sitting with you in your room while you are relating to me what you have seen, what you have heard, what you have in your mind to do. At first I listen to you patiently, and then I begin to argue. Do you know, I never could read or listen to descriptions of anything adverse to my soul, especially. The horrid things which base people do to each other; even if the horrid things do not have fatal results. I have been reading Dickens for the first time, and I am obliged to skip whole pages. While reading I often say to myself, "Oh, this happened a thousand years ago, and there is nothing of the kind now," but still I can not read the descriptions of horrors.

Do you know what perfectly delighted me? *Ivanhoe*. That is a novel of novels! If all historical novels were written in that way they would be marvels. Still, I skipped nearly four chapters of that. But it is a wonderful book. Just imagine, I was always afraid of Walter Scott because your grandmother inspired me with mistrust of him.

Well, I wish you good health, my dear. Protect yourself from influenza, which attacked me as the autumn fell. I embrace you and bless you.

YOUR MOTHER.

Jan. 22, 1909.

MY DEAR N:

Soon it will be two months since I saw you, and still I have no books from you. I should very much like to know how you are. I intend in our next interview to speak less and listen more. You know I know nothing of your life. I therefore ask you to prepare beforehand a concise, and as full as possible, story of your life; of your quarters, whether you live alone or with some one, what your surroundings are, how your time is spent, what you are writing now, what interests you very much, what your plans are. I am prepared to keep silent for the twenty minutes.

If you wish to amuse me, my dear, find me a book of travels describing different countries and epochs, with illustrations. It would be better if it were a work unknown to me, but anything that has appeared within ten or fifteen years will do, so long as it is well written and has plenty of pictures—but it must be without intrigues and cruelties.

What Englishmen are writing now? You make me laugh with the question whether I "follow the news"! My dear I am entirely in the position of those fabulous creatures that have been stolen away and are kept living in such places that even the ravens and the wolves can not peep in. Besides my four walls I see nothing, hear nothing. My past was hedged in with all sorts of limitations, but such as these I never experienced before: It is well this has happened towards my old age, when a large store of impressions and observations has been laid

away in my memory. Give my greetings to all relatives and friends.

YOUR MOTHER.

March 2, 1902.

MY DEAR N:

You told me that in about a fortnight you would come again. I should wait for you quite patiently if I were sure that you are well. The weather is wretched, and I know you ought not to expose yourself.

Write me about Nathalie. I take an interest in every bit of domestic life—for instance, whom her chambermaid married, and is she content, and do they live together happily; are they in the old house—the large one—or in the small one etc.

You have a good heart, I know it. Answer me soon, and receive my blessing, and my warm and loving kiss.

YOUR MOTHER.

April 27.

MY DEAR KOLINKA:

I have seen neither you nor the book. Although I am accustomed to wait patiently, still I wish to know as soon as possible what is going on with those who interest me.

Tell your foster mother that I wish she would describe to me her household and her friends. And will you ask one of your friends to buy me a crocheted shawl, soft and elastic, that I can wrap round my head, something costing about three rubles. I have received twelve rubles from my friend Isabel Barrows. This attention of my trans-atlantic friends is very dear to me, and I sincerely thank them for it, but I have no way to express these thanks myself. Therefore I ask you, my dear, to help me to tell Mrs. Barrows and all the friends that I heartily greet them. So sure am I of their great-heartedness that I should not have been surprised if some of them had been here!

Yesterday I saw one blade of grass climbing from under a stone, on the sunny side. A small patch of sky also looked upon me.

YOUR MOTHER.

April 29.

MY DEAR:

After each interview I write you, for I feel that in the course of it almost nothing has been said. The shawl was received, but it is so good that I can not find a proper place for it, and I have finally decided to keep it in the paper package, for I can not make up my mind to put it on. It is too elegant for me, but I thank you for it.

For three days now I have seen the sun as I take my exercise walk, and I warm myself in his rays.

YOUR MOTHER.

May 18, 1909.

Influentially signed petitions from both England and America pleaded for leniency for the revolutionists.

When they were finally brought to trial, Madame Breshkovsky was again exiled to Siberia, this time for life. She was sent to a little town on an island in the Lena

River, several thousand miles from Petrograd. The journey took from spring until nearly autumn. She was held in prison till the large party of one hundred and fifty political offenders and a hundred ordinary criminals was ready. They went from Petrograd to Irkutsk by train. Then the prisoners walked for two days about twenty-five miles a day. Then in carts, each cart holding three prisoners, besides the driver. She stood the journey well.

The first letter from Madame Breshkovsky received in America was dated October 13 and was addressed to "Dearest and best friend, Alice Stone Blackwell!" In it she says: "I am not quite without good company in reality. There are a few people who have access to me, and who take care of my small needs. Two exiled families anticipate my material wants. A young exile takes me to walk around the little island. The boy helps me to heat my stove and make my few purchases. The two years and eight months in the fortress of St. Peter and St. Paul having impaired my health, the young man is of great use to me, for my gait is not yet sure enough, and it will take some time before my strength and activity come back enough to let me exercise my feet without help. A watch is kept upon my doings and my every step, day and night, and my position in exile differs little from that in prison. The guards are permitted even to wake me in the night to see if I am safe.

But all this can not transform me into a miserable creature, for I find everywhere some good souls that wish to be useful to me. My best time to work at my table is the morning but there are many who want me and take up my mornings when my strength is fresh. The days are short in my hut with its small and badly arranged windows."

Eager to resume her work for the revolution and urged by her colleagues to rejoin them, Madame Breshkovsky made a daring attempt to escape, which very nearly succeeded.

She was captured and sent to the central prison in Irkutsk. From there she writes Miss Blackwell: "Tulips, daffodils and other spring flowers rejoice my solitude and carry my thoughts to you. I shall be forced to spend the coming year alone, as I have the past six months. The

WORKERS' EXCHANGE

Shanghai

The following items of interest are gleaned from personal letters received by Mrs. Nettie West from her daughter, Miss Anna, Miss Burdick, Dr. Palmberg and Dr. Sinclair.

Mr. Crofoot arrived in Shanghai December 26, a little late for the Christmas festivities. All are glad to have him back, but he does not seem as strong as they would like to have him, and they "are glad that Mr. Davis is here to work with him."

During the past three months the Woman's Christian Temperance Union has been conducting a series of meetings on the subject of Social Evil. These meetings have been of great value. The sessions have been presided over by some of the foremost society women of the city, included among this number is Mrs. Fraser, the wife of the British Consul. Addresses of great interest have been given; Dr. Polk spoke upon his subject from the physician's standpoint, Mrs. White spoke from the economical point of view, and Mrs. Eddy talked of the present attitude toward this subject and told of practical things that women can do.

The American Red Cross members are busy in Shanghai as well as in American cities. Many women are working. The Red Cross rooms are open all day, and appeals are being sent out for more workers and more money for supplies. Miss Burdick and Miss West are busy knitting socks and sweaters. An appeal has also been sent out for better support for the women's exchange.

The women of the church met to arrange to sew for flood sufferers, and repaired and fashioned one hundred garments in one day.

On Christmas Day the church members met for their business meeting. At noon the men were served dinner in the boys' school building, and the women were served in the girls' building. In the afternoon three or four hundred attended the "White Christmas" exercises at the church. Various scenes from the Bible were acted out by different classes. One of these was "The Ten Virgins." Mr. Davis threw upon the

lack of human society is hard for me to bear, certainly, but perhaps my health will not suffer from it as much as my spirits."

In spite of protests against her banishment, made by Americans and sent to the Russian Government, she was sent to a tiny group of native huts, just under the Arctic Circle. Here she spent two long, hard years. From her letters one can see that her health was not good and the extreme cold kept her in her little hut most of the time. Yet she was cheerful and speaks of her friends as invaluable gifts.

On March 4, 1917, a telegram reached her, announcing her freedom. The government had sent her a special invitation to return to Russia. She started that very day. The long homeward journey was one continuous ovation. When she reached Moscow, she was placed in the Czar's state coach and taken to the hall where the Douma was sitting. There she was given the official welcome. At Petrograd the whole city turned out to meet her. At Kerensky's suggestion the welcome there took place in the gorgeous suite in the R. R. station, called the Imperial Reception Rooms and used only for royal personages.

In a letter to Miss Blackwell, written in May, 1917, she writes: "I am healthy and strong and happy—yes, happy, though always thinking about the future. How will the war end and how soon? My greatest treasure is my infinite love for the people."

A press dispatch of September 21 speaks of her as lodged in the winter palace in Petrograd and as finding her surroundings too gorgeous for her simple taste.

Madame Breshkovsky was chosen a member of the Preliminary Parliament of Russia. When it assembled in Petrograd on October 20, 1917, Minister Kerensky, after his opening speech, called upon her to take the chair as she was the senior member of the Parliament.

Madame Breshkovsky's whole life has fulfilled the words that she once wrote to an American friend: "We ought to elevate the people's psychology by our own example and give them the idea of a purer life by making them acquainted with better morals and higher ideals; to call out their best feelings and strongest principles. We ought to tell the truth, not fearing to displease our hearers; and be always ready to confirm our words by our deeds."

screen pictures of some of the miracles of Christ and boys explained these pictures. This interesting program was three hours long. The contributions were for orphan asylum, hospital, and other objects. Some of the gifts were made in money, and the value of all the contributions was estimated at \$38.00.

Dr. Sinclair spent New Year's Day with the mission people in Shanghai, and stayed a few days buying hospital supplies. Most of her time now is devoted to learning the language, although soon after reaching Lieu-oo, while Dr. Palmberg was in Shanghai, she was called out on two suicide cases. She was able to revive the patients. The other missionaries express pleasure at Dr. Sinclair's adaptability to things Chinese. "She has," they say, "absolutely no race prejudice. Babies and children are very attractive to her, but to be followed by a crowd, she can not endure."

Dr. Palmberg is quite well now and quite busy. The day after her return to Lieu-oo from Shanghai she "went out on a distant case requiring great skill, and she was very successful."

Americans in Shanghai are also entitled to display the Hoover food cards in their windows, for they are all conserving food. The people of our mission are using all the Chinese food they can, particularly the Chinese grains for cereals, and they are also using flour made from Chinese wheat. This flour is quite inferior to flour made from American wheat, but can be substituted and wheat can thus be saved for the use of our allies, and so it is being done.

A famous doctor once said: "Encourage your child to be merry and to laugh aloud. A good, hearty laugh expands the chest and makes the blood bound merrily along. Commend me to a good laugh—not to a little, sniggling laugh but to one that will sound right through the house. It will not only do your child good but will be a benefit to all who hear and be an important means of driving the blues away from a dwelling.

"Merriment is catching and spreads in a remarkable manner, few being able to resist the contagion. A hearty laugh is a delightful harmony: indeed, it is the best of all music."—*The Continent*.

MEN IN THE SERVICE

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

Men in the Service from Seventh Day Baptist Churches

Allen, Joseph L. (Alfred Station, N. Y.), Remount Depot No. 307, Camp Wadsworth, Spartanburg, S. C.
 Atz, S. David (Milton Junction, Wis., and Alfred, N. Y.), Co. C., 502d Engineers, S. Branch, American Expeditionary Forces, France.
 Ayars, Lister S. (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
 Ayers, E. H. (Milton, Wis.), Co. C, 331 Machine Gun Battalion, Camp Grant, Rockford, Ill.
 Babcock, Major Bordon A. (Westerly, R. I.), Fort Wetherell, Jamestown, R. I.
 *Babcock, Iradell (Nortonville, Kan.), Fort Sill, Okla.
 Babcock, Corp. Ronald (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
 Babcock, Sergt. Laurance E. (Milton, Wis.), Ambulance Co. 14, Camp Greenleaf, Oglethorpe, Ga.
 Barker, Lieut. Dr. Frank M. (North Loup, Neb.), Fort Riley, Kan.
 Bass, Corp. Elmer (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
 Berkalew, George (Milton, Wis.), Co. M, 128th U. S. Inf., Camp MacArthur, Waco, Tex.
 Bond, Dewey L. (Milton Junction, Wis.), Co. K, 128th U. S. Inf., Camp MacArthur, Waco, Tex.
 Bonham, Clarkson Saunders, Second Mate Machinist (Shiloh, N. J.), U. S. S., "Chicago," c/o Postmaster, New York City.
 Brannon, Private Riley U. (North Loup, Neb.), Quartermaster Dept., Bar. 728, Camp Funston, Kansas.
 Briggs, Charles B. (Ashaway, R. I.), Receiving Ship, Navy Yard, Brooklyn, N. Y.
 Briggs, Leverett A. Jr. (Ashaway, R. I.), Receiving Ship, Navy Yard, Brooklyn, N. Y.
 Brissey, Private, William (Berea, W. Va.), Battery D, 314 F. A., Camp Lee, Petersburg, Va.
 Brooks, Albert (Waterford, Conn.), Supply Co., 327 Inf., Atlanta, Ga.
 Burdick, Corp. Arthur E. (Alfred, N. Y.), Co. A, 48th Inf., Newport News, Hill Branch, Va.
 Burdick, Charles G. (Westerly, R. I.), Waiting orders for naval service.
 Burdick, Lieut. H. Russell (Westerly, R. I.), Co. C, 102d Machine Gun Battalion, A. E. F. via New York.
 Burdick, Lieut. Philip (Little Genesee, N. Y.), 1209½ Greene St., Augusta, Ga.
 Burdick, Sergt. William (Nile, N. Y.), Battery C, 307 F. A., Camp Dix, N. J.
 Burdick, Lieut. Paul (Milton, Wis.), Address not known.
 Burnett, George C., Co. D, 168th U. S. Inf., 84th Inf. Brigade, Rainbow Division, care Adjutant Gen. Expeditionary Forces, Washington, D. C.

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

Campbell, Francis E. (Shiloh, N. J.), 3d Provisional Co., Provisional Recruit Battalion, Camp Dix, Wrightstown, N. J.
 Canfield, Paul C. (Nile, N. Y.), Battery B, 307 F. A., Camp Dix, N. J.
 Carley, Francis (Adams Center, N. Y.), 34th Inf. Band, Fort Bliss, Texas.
 Champlin, Lieut. E. V. (Alfred Station, N. Y.), Military Branch Postoffice, Trenton, N. J.
 Chapman, Sergt. George (Westerly, R. I.), N. B. C. D., Fort Getty, Jamestown, R. I.
 Childers, Lieut. E. W., 148 Inf., Co. C, Camp Sheridan, Montgomery, Ala.
 Childers, Sergt. A. T., Headquarters Co., Hospital Battalion 14, Camp Greenleaf, Fort Oglethorpe, Ga.
 Childers, Private W. J., Battery D, 314 F. A., Camp Lee, Petersburg, Va.

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

Chipman, Lieut. Charles C. (New York City), Battery E, 306 Field Artillery, Camp Upton, N. Y.
 Clark, Vergil (Little Genesee, N. Y.), Co. B, 36th Inf., Fort Snelling, Minn.
 Clarke, John Milton (Farina, Ill.), Barracks 932 So., Co. 18, Camp Farragut, Great Lakes, Ill.
 Clarke, Lieut. Walton B. (Alfred, N. Y.), Fort Stevens, Oregon.
 Clarke, Aden (Milton, Wis.), Co. M, 128th U. S. Inf., Camp MacArthur, Waco, Tex.
 Clarke, Capt. Dr. Charles P. (Walworth, Wis.), Address unknown.
 Clayton, Howard (son of Rev. Mr. Clayton, Syracuse, N. Y.), Camp Dix, N. J.
 Coon, Howard Ames (Westerly, R. I.), 32d Squadron, Aviation Camp, Waco, Tex.
 Coon, John T. (Ashaway, R. I.), U. S. Coaling Station, Melville, R. I.
 Coon, Lance Corp. Aaron Mac (Alfred, N. Y.), No. 1 Presbyterian General Hospital, formerly U. S. A. Base Hospital No. 2, British Exped. Forces, France.
 Coon, Sergt. Edgar R. (Nortonville, Kan.), Battery A, 130th Field Artillery, Camp Doniphan, Fort Sill, Okla.
 Coon, Leland A. (Leonardsville, N. Y.), Co. C, 7th Inf., Camp Greene, Charlotte, N. C.
 Coon, Raymond H. (Westerly, R. I.), Camp Sevier, Greenville, S. C., Medical Division, Base Hospital. (Formerly of Camp Dix, Co. E, 310 Inf.)
 Coon, Carroll L. (Milton Junction, Wis.), 149th F. A., Battery E, A. E. F., via New York.
 Cottrell, Capt. Arthur M. (Alfred, N. Y.), Attached Officer, Aviation Service, South Antonio, Tex.
 Crandall, Private C. L. (Farina, Ill.), Co. G, 130th Inf., Camp Logan, Houston, Tex.
 Crandall, Lieut. Winfield R. (Alfred, N. Y.), Aviation Service, Ithaca, N. Y.
 Daggett, Q. M. Sergt. C. S. (Dodge Center, Minn.), Headquarters, 11th Regiment, U. S. Marine Corps, Marine Barracks, Quantico, Va.
 David, Private Marion (Farina, Ill.), Co. G, 130th Inf., Houston, Tex.
 Davis, 1st Sergt. Arthur G. (Berea, W. Va.), Co. Q, 4th Battalion, 163 Depot Brigade, Camp Dodge, Iowa.
 Davis, Capt. Edward (Salem, W. Va.), medical Corps, Infirmary, 368 Inf., Camp Meade, Md.
 Davis, Elmer M. (Milton, Wis.), Camp Kelley, No. 1, Line 55, San Antonio, Tex.
 Davis, Frank L. (North Loup, Neb.), Jefferson Barracks, 16th Co. Engineers, St. Louis, Mo.
 Davis, Karl (Fouke, Ark.), son of S. J., Co. A, 335th Machine Gun Bat., Camp Pike, Ark.
 Davis, B. Colwell, Jr. (Alfred, N. Y.), Co. 65, Marine Corps, Paris Island, S. C.
 Davis, Stanton H. (Alfred, N. Y.), Medical Reserve Corps (Inactive List), Yale University, New Haven, Conn.
 Dunham, W. E. (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
 Dunn, 1st Lieut. Charles E. (Milton, Wis.), Address unknown.
 Ellis, Cleon M. (Hartsville, N. Y.), 312 Mobile Ordnance Repair Shop, Camp Pike, Arkansas.

Estee, James L. (Camargo, Okla.), Co. G, 357, Camp Travis, Texas.
 Fenner, Glenn B. (Alfred, N. Y.), 96th Aerial Service Squad, Signal Corps, Am. Exped. Forces, France.
 Fillyaw, Walter Judson (Fayetteville, N. C.), 113 26th St., Newport News, Va.
 Ford, John P. (Garwin, Ia.), 20th R. T. Co., 161st Depot Brigade, Barracks 1006, Camp Grant, Rockford, Ill.
 Glaspey, Roy B. (Shiloh, N. J.), Co. F, 114th U. S. Inf., Camp McClellan, Anniston, Ala.
 Goodrich, Lorenzo G. (North Loup, Neb.), Chatham Hotel, Omaha, Neb.
 Green, Sidney C. (Albion, Wis.), Aero Corps, Address unknown.
 Greene, Carlton (Adams Center, N. Y.), Mach. Co., 310th Inf., Camp Dix, N. J.
 Greene, Carl (Adams Center, N. Y.), Co. 5, 2nd Bn. 157 Depot Brigade, Camp Dix, N. J.
 Greene, Corp. Ernest G. (Alfred, N. Y.), Battery C, 307th Field Artillery, Camp Dix, N. J.
 Green, Paul L. (Nile, N. Y.), Co. I, 128th Inf., Camp MacArthur, Waco, Tex.
 Greene, Sergt. Robert A. (Alfred, N. Y.), Med. Dept., 52d Inf., Chickamauga Park, Ga.
 Greenman, George R. (Milton Junction, Wis.), Co. K, 128th U. S. Inf., Camp MacArthur, Waco, Tex.
 Hamilton, Sergt. Clinton (Portville, N. Y.), Co. C, 41st Inf., Fort Crook, Neb.
 Harris, Lawrence F. (Shiloh, N. J.), Company 13, 4th Training Battalion, 157th Depot Brigade, Camp Gordon, Atlanta, Ga.
 Hemphill, Paul H. (North Loup, Neb.), Hdq. 20th Infantry, Ft. Douglas, Utah.
 Hemphill, Russell (Westerly, R. I.), 2 A, Pelham Bay Park Training Station, N. Y.
 Hill, Frank M. (Ashaway, R. I.), Naval Reserve Force, Torpedo Station, Rose Island, Newport, R. I.
 Hiscox, Raymond H. (Westerly, R. I.), U. S. Naval Reserve Force, Newport, R. I.
 Horton, Corp. Kenneth (Adams Center, N. Y.), C. A. C. Brigade, Amer. Exped. Forces, France.
 Hunting, Elmer Leon (Plainfield, N. J.), Barracks 24, Call Flying Field, Wichita Falls, Tex.
 Hurley, Francis H. (Milton, Wis.), U. S. Naval Radio School, Cambridge, Mass.
 Hurley, Dr. George I. (Hoquiam, Wash.), Fort Riley, Kansas.
 Jeffrey, Dr. Robin I. (Nortonville, Kan.), 122 Ridgeland Ave., Waukegan, Ill.
 Johnson, Robert, Co. E, Hospital Corps, U. S. Naval Training Station, Great Lakes, Ill.
 Kemp, Capt. Elmer (Independence, N. Y.), Ord. Dept., Camp Dodge, Iowa.
 Kenyon, M. Elwood (Westerly, R. I.), Naval Reserve, U. S. Submarine Base, New London, Conn.
 Knight, Saddler Raymond (Nortonville, Kan.), Co. A, 1st Battalion, 110th Engrs., Camp Doniphan, Fort Sill, Okla.
 Lamphere, Leo (Milton, Wis.), Co. M, 128th U. S. N. G., Camp MacArthur, Texas.
 Langworthy, Private Floyd E. (Dodge Center, Minn.), 7th P. T. Bn., 159th D. B., Camp Taylor, Louisville, Ky.
 Langworthy, Lloyd (Ashaway, R. I.), Co. F, 301 Engineer, Camp Devens, Mass.
 Larkin, George (North Loup, Neb.), Camp Perry, Co. H 2-4, Bar. 429 West, Great Lakes, Ill.
 Loughborough, Lloyd C. (Westerly, R. I.), Coast Guard Sta. No. 59, Fishers Island, N. Y.
 Martin, Howard (Alfred, N. Y.), Co. B, 23d U. S. Inf., A. E. F. via New York City.
 Maxon, Capt. Dr. Jesse G. (Walworth, Wis.), Schofield Barracks, Hawaii.
 Maxson, Charles S. (Milton, Wis.), Co. C, 331 Machine Gun Battalion, Camp Grant, Rockford, Ill.
 Maxson, Esile (North Loup, Neb.), Battery E, 335th Field Artillery, Camp Pike, Ark.
 Maxson, Roland H. (Milton, Wis.), The University of Wisconsin, Madison, Wis.
 Maxson, Leslie B. (Little Genesee, N. Y.), Battery B, 307th Field Artillery, Camp Dix, N. J.

Mills, Corp. Harold A. (Hammond, La.), Co. E., 154 Inft., Camp Beauregard, La.
 Mosher, Floyd C. (Berlin, N. Y.), 5th Regt., 2nd Battalion, 23rd Co., U. S. M. C., care Postmaster, N. Y. City.
 Nash, Major Arthur N. (Westerly, R. I.), Fort Getty, Jamestown, R. I.
 Newton, Harold S. (Second Westerly—Bradford, R. I.), Fort Getty, R. I.
 Osborn, Lester G. (Los Angeles, Calif.), Division B, Naval Reserve. Shore address, 922 Center St., San Pedro, Cal.
 Palmiter, Elson G. (Alfred Station, N. Y.), Prov. Rec's H'd'q., Line 93, Hilly Field, So. San Antonio, Tex.
 Peabody, T. Edward (Westerly, R. I.), N. B. C. D., Fort Getty, Jamestown, R. I.
 Peterson, Lester W. (Pipestone, Minn.), Battery A, 151 U. S. F. A., France.
 Phillips, Lieut. Kent, 105th Field Signal Battalion, Camp Sevier, Greenville, S. C.
 Platts, Lieut. Dr. Lewis A. (Chicago, Ill.), D. O. R. C., A. E. F., A. P. O. 710, France.
 Poole, Clesson O. (Alfred, N. Y.), 3d Co., Coast Artillery, Fort Totten, L. I.
 *Randolph, Franklin Fitz (Great Kills, Staten Island, N. Y.—New York City Church), M. G., Co. D, 58th Inft., Camp Greene, Charlotte, N. C.
 Randolph, Private Harold C. (Salem, W. Va.), Q. M. C., Motor Truck Co. No. 337, Camp Shelby, Hattiesburg, Miss.
 Randolph, Capt. J. Harold (Shiloh, N. J.). Address unknown.
 Randolph, Milton Fitz (New Market, N. J.), Naval Militia Armory, Foot of 52d St., Brooklyn, N. Y.
 Randolph, Paul (Milton, Wis.), U. S. N. R., San Pedro, Cal.
 Randolph, Lieut. Winfield F. (Alfred, N. Y.), 1st Pa. Field Artillery, Camp Hancock, Augusta, Ga.
 Riffenberg, Fred (Ashaway, R. I.), Fort Getty, Jamestown, R. I., Co. 19.
 Rogers, Shirley Z. (Farina, Ill.), Co. G, 130th Inft., Camp Logan, Houston, Tex.
 Rood, Bayard A. (North Loup, Neb.), Battery C, 17 F. A., Amer. Exped. Forces, U. S. A.
 Rosebush, Capt. Waldo E. (Alfred, N. Y.), 127th Inft., 32d Division, A. E. F.
 St. John, Milton Wilcox (Plainfield, N. J.), son of DeValois, Officers' Training Camp, 2nd Platoon, 2d Co., Barracks 30, Camp Meade, Md.
 Saunders, William M. (Garwin, Ia.), Co. B, 168th U. S. Inft., 84th Brigade, 42d Division U. S. Expeditionary Forces, Camp Mills, N. Y.
 Saunders, Ora E. (Garwin, Ia.), 4th Platoon, Co. 18, 5th Battalion, 161 Depot Brigade, Camp Grant, Rockford, Ill.
 Saunders, S. Perry (Garwin, Ia.), Co. F, 2d Regiment, Camp Dewey, Great Lakes, Ill.
 Sayre, A. Gerald (Milton, Wis.), Barracks 842 N. Co. Camp Decatur, Great Lakes, Ill.
 Sayre, Walter D. (North Loup, Neb.), Camp Perry, Co. H 2-4, Barrack 429 West, Great Lakes, Illinois.
 Seager, Harry Bernard (Farina, Ill.), U. S. A. Co., Sec. 602, Camp Allentown, Pa.
 Siedhoff, Clarke H. (Milton, Wis.), Co. H, 340th Inft., Camp Custer, Battle Creek, Mich.
 Shaw, Lieut. Leon I. (Alfred, N. Y.), Ord. Dept., A. E. F., France.
 Sheppard, Mark (Alfred, N. Y.), Co. 17, 5th Battery, 153d Depot Brigade, Camp Dix, N. J.
 Smith, Arthur M. (Ashaway, R. I.), Fort Getty, Jamestown, R. I., Co. 19.
 Spooner, Malcolm G. (Brookfield, N. Y.), Gerstner Field, Lake Charles, La.
 Stephan, Corp. Earl D. (Nortonville, Kan.), Co. 1st Battalion, 110th Engrs., Camp Doniphan, Fort Sill, Okla.
 Stephan, Allie, Class B Carpenters, Pensacola, Fla.
 Stephan, Corp. Thomas A. (Nortonville, Kan.), Co. A, 1st Battalion, 110th Engrs., Camp Doniphan, Fort Sill, Okla.
 Stevens, George P. (Alfred, N. Y.), Aviation Corps. Address not known.

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

Stillman, Archie L. (North Loup, Neb.), U. S. Armed Guard Crew, care Postmaster, New York City, N. Y.
 Stillman, Ira Orson (Nortonville, Kan.), 15th Recruiting Co., G. S. I., Jefferson Barracks, Missouri.
 Stillman, Sergt. Karl (Westerly, R. I.), International Ord. Depot No. 1, U. S. Army P. O. 708 via. New York.
 Stillman, Lynn A. (Brookfield, N. Y.), F. Battery, 76th Field Artillery, Camp Shelby, Hattiesburg, Miss.
 Stillman, Ralph (Nortonville, Kan.), 2d Co., C. A. C., Fort Winfield Scott, San Francisco, Cal.
 Straight, Sergt. B. D. (Alfred, N. Y.), Co. B, 308th Inft., Camp Upton, Long Island, N. Y.
 Sutton, Ernest (Salem, W. Va.), Co. 2, M. P. Camp Shelby, Hattiesburg, Miss.
 Sutton, Eustace (Middle Island, W. Va., New Milton P. O.), 44th Aero Squadron, Wright Field, Dayton, O.
 Swiger, Capt. Fred E. (Salem, W. Va.), 223d Machine Gun Battery, Camp Sherman, O.
 Todd, Sergt. Leon J. (Brookfield, N. Y.), Troop G, Walkill, N. Y., R. D. 2.
 Thomas, Herbert (Alfred, N. Y.), Co. L, 311th Inft., Camp Dix, N. J.
 Thorngate, Lieut. George (Salem, W. Va., and Milton, Wis.), Camp Greenleaf, Fort Oglethorpe, Ga.
 Thorngate, Roscoe M., U. S. S. Maine, c/o Postmaster, N. Y. City.
 Tomlinson, Raymond J. (Shiloh, N. J.), Co. F, 114th U. S. Inft., Camp McClellan, Anns-ton, Ala.
 Van Horn, Beecher (North Loup, Neb.), Battery D, 384th Field Artillery, Camp Lewis, Washington.
 Van Horn, Harold A. (Garwin, Ia.), Tent 6, Line 144, Camp Kelley, So. San Antonio, Tex.
 Van Horn, Harold E. (Garwin, Ia.), Co. F, 2d Regiment, Camp Dewey, Great Lakes, Ill.
 Vars, Otho L. (Alfred, N. Y.), Co. K, 310th Inft., Camp Dix, N. J.
 Warren, Corp. Hurley S. (Salem, W. Va.), Co. A, 1st Reg., W. Va. Inft., Camp Shelby, Hattiesburg, Miss.
 Wells, Edward (Ashaway, R. I.), U. S. Atlantic 116, Care Postmaster, New York City, N. Y.
 Wells, Forest (Ashaway, R. I.), 23rd Detachment, 23rd Engineers, Camp Meade, Md.
 Wells, Nathanael (Ashaway, R. I.), Naval Reserves, Y. M. C. A., Newport, R. I.
 West, Carroll B. (Milton Junction, Wis.), Army Y. M. C. A., Sec. Bldg. 605, Camp Custer, Battle Creek, Mich.
 Whitford, Sergt. W. G. (Nile, N. Y.), Co. A, Headquarters Trains, 86th Division, Camp Grant, Rockford, Ill.
 Wing, Herbert (Boulder, Colo.), Battery D, 341st Field Artillery, Camp Funston, Kan.
 Witter, Adrian E. (Alfred, N. Y.), Battery E, 17th F. A., A. E. F., France.
 Witter, E. Allen (Alfred, N. Y.), Aero Service, Squad 349, South Antonio, Tex.
 Woodruff, Corp. Charles Eldon (Alfred Station, N. Y.), Co. A, 50th Inft., Charlotte, N. C.
 Woolworth, Cecil (Nortonville, Kan.), Battery A, 130th Field Artillery, Camp Doniphan, Fort Sill, Okla.

Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes one to carry with him blessings of which he is himself as unconscious as a lamp is of its own shining. Such a one moves on human life as stars move on dark seas to bewildered mariners; as the sun wheels, bringing all the lessons with him from the south.—Beecher.

YOUNG PEOPLE'S WORK

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

PRAYER

ANGELINE ABBEY

Christian Endeavor Topic for Sabbath Day
 March 2, 1918

DAILY READINGS

Sunday—Private prayer (Dan. 6: 4-10)
 Monday—The model prayer (Matt. 6: 5-15)
 Tuesday—Prayer of faith (Jas. 5: 12: 20)
 Wednesday—Faith in prayer (Mark 11: 20-26)
 Thursday—United prayer (Matt. 18: 19-20)
 Friday—The praying man's aid (Rom. 8: 23-28)
 Sabbath Day—Topic, Christian duty and privilege—Prayer (John 14: 12-17) (Consecration meeting)

This is the third topic in the series of Christian Duty and Privilege subjects for consecration meetings. "Becoming a Christian" and "Winning Others" we have had. Now we have

PRAYER

Many books have been written upon this subject, and it is hard to determine just what it is best to say, and what to omit, in commenting upon it in this department. So we shall just attempt to touch a few points, hoping that more will come to you, and that these will broaden and deepen, as you study during the week, praying as you study, and may the climax be reached in the Sabbath meeting. May each society have the most deeply spiritual, most earnest consecration meeting it has had for a long time.

PRIVATE PRAYER

Some of the choicest young men of Israel were brought to the king's palace in Babylon to be educated in the learning and language of the Chaldees. These were fine looking, strong physically and mentally (Dan. 1: 4), "skilled in all wisdom, and cunning in knowledge, and understanding science, and such as had ability." The king also ordered that they should be provided with a portion of the dainties upon which he fed, the best articles of food to be obtained according to his judgment. This culture was to be continued for three years.

We are not told how many desirable youths Ashpenaz, the master of the eunuchs, found, but four of them are men-

tioned especially because they possessed spiritual strength as well as the other desirable qualifications. As Rev. McAfee said: "Here these young men were in Bablyon in college, a thousand miles from home." They might have done as some of the young men in these days who have been reared in godly homes,—have fallen in with the prevailing customs of godless people, and have eaten and drunken things which they had been taught to shun; they might have argued who at home would know anything about it?

Had they yielded to sin their lives would have become contaminated, and future generations would have been influenced for ill. Because they were true, millions of people have been blessed by hearing the story of their faithfulness. Many a boy has been inspired to stand for the right by the song:

"Dare to be a Daniel,
 Dare to stand alone,
 Dare to have a purpose firm,
 And dare to make it known!"

Daniel later was promoted to the highest place in the kingdom (Dan. 2: 48). Three kings did him honor. He achieved greatness because a "right spirit" was found in him. That spirit never could have grown and developed had he neglected his devotions. He prayed, as he had been taught to pray when a child at home, three times a day.

He was not ashamed of his habit of prayer, but prayed with his windows open toward Jerusalem. A man who had been in the habit of reading his Bible and praying, with his wife, in the parlor each evening, one time was entertaining some fashionable society people. For fear of being considered peculiar, he omitted it until he had retired to his room for the night. That night he dreamed that Jesus came and stood near him and looked with grieved and sorrowing eyes upon him as he asked the man why he had kept him locked away in his closet, ashamed to introduce him to his friends. The dream made such an impression upon the man that he established his family altar upon a stronger basis, and many a guest received spiritual food there as the years went by. Sometimes a young man or a young woman who happens to share a room with another, neglects to kneel in the evening and the morning for fear of ridicule or lack of sympathy from the other. Sometimes those who are faith-

ful to their Lord in this have been the means of touching tender chords in hard or careless hearts, and have ultimately led the roommate to the Savior.

We sometimes feel that it doesn't much matter to the world in general what we do a certain hour or a certain day. The earnest men and women of old times, the account of whose lives makes up our Bible, did not do the right because they expected to influence the whole world. They did the right because of their love for God. God in his great wisdom and wonderful love, manifests his power to the world through human beings. As a teacher once said, "Among all the people of the world who are God's children, there are depending issues which will affect thousands of lives." Can we afford, young people, to neglect to do good works or to commit acts which will hinder the establishing of God's kingdom in the earth?

You and I may never know, while we are here in the world, whether certain good deeds we felt impelled to do have helped much or not. *We shall not know the extent of the influence of our lives, or of the forces set in motion.* We get small glimpses occasionally of the results of our works; if they are good, we feel thankful that the Lord can use us, and are encouraged to continue the effort to help other souls. If the works have been wrong, we feel ashamed and condemned, which should warn us not to repeat the mistake. It does matter a great deal what we do and say every day of our lives. We are either marring other lives as well as our own, or helping to mold them into beautiful forms for eternity. If we behold the face of the Christ several times a day in our communion with him, his likeness will be reflected in us, and we shall stamp that likeness upon those about us. It must needs be so.

THE MODEL PRAYER

First we should think of God as Father, yet as high and exalted. We are to come in adoration, "Hallowed be thy name." Then pray for the establishing of his kingdom and for the Father's will to be done in earth as it is done in heaven. Do we all mean this when we repeat these words? Do we really desire his rule to be supreme in the earth? How much are we doing to bring this about? Many things will be different in the world when his will is done here as it is done in heaven. Many

practices will have to be changed, many lives purified. Then we ask for our daily bread. Notice that our personal needs should not come first in our prayers. "Forgive us—as we forgive." Many find this a hard saying; but in those who have the right kind of love toward God there can never be an unforgiving spirit. If others wrong us, as they often do, it is usually through ignorance,—because they do not understand or because we do not, and we can always pray, "Lord forgive them, for they know not what they do." None have ever wronged us as these did Jesus for whom he prayed this prayer. "And bring us not into temptation, and deliver us from evil." We need often to make this request. The prayer closes with a reference to God's power and glory which is forever.

THE PRAYER OF FAITH

"More things are wrought by prayer than this world dreams of," said the poet, Our Creator heals souls, minds and bodies (Jas. 5: 15-16). Whether the healing is instantaneous—miraculous as some believe—or through men who use common sense, good judgment in observing the laws of health and employing the remedies placed here in the world, God's power is not less great as it is manifested in the healing of the physical being. One thing is very noticeable: the physician who is a man or woman of prayer is more successful than one who leaves God out of his work.

FAITH IN PRAYER

"Without faith it is impossible to please him." If we have not faith, we have not the right kind of love, for love begets trust, and confidence. "Have faith in God!" Know that he is able to give us all things. Seemingly insurmountable obstacles will be removed from our path if we are going God's way, and have faith in him. How many churches, orphanages and hospitals have been built in answer to prayer! The men and women who started these projects were those (in most instances) who had little of this world's goods, but much faith, which removed mountains.

If God has the power to do these greater things, can he not, and will he not, care for us, supplying all our needs? We are not too small for his notice, for he cares even for the sparrow. "Even the very hairs of your head are all numbered." Oh, I pray God that none of us will ever show

such little faith that we will break any of his commandments in order to supply needs for the body! Let us always be strictly honest, and let us keep holy the Sabbath Day. (Indeed we can not be strictly honest and break the Sabbath, for that is stealing God's time.) Men of old died for the truth. Shall we not have enough "backbone" to suffer a little inconvenience? We shall not starve. The Wise Men said, "I have been young and now am old, yet have I not seen the righteous forsaken nor their seed begging bread." Jesus said: "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." How wonderful that is! There are thousands of voices and pairs of hands and feet carrying the Savior's message all over the world, and doing the works of mercy which he showed us how to do when he dwelt here among men. There are dark corners, not only in foreign countries, but in our own United States, where there is no one to proclaim the message of salvation. Shall we wait until we are officially sent with a guaranteed salary back of us, or shall we volunteer for service, going forth in faith to save the suffering and the dying?

Says R. P. Henderson: "The limit of what a man may do for God is determined only by his faith and insight. Christ is now at work in the world; he answers prayer! The suffering and groaning world feels its need as never before. No doubt thousands are praying who have slighted God and neglected his message in former times. The child of God shall do greater works than Jesus did because he is now at the throne interceding. The Holy Spirit, the Comforter, is in the world to guide into all truth, to give power to overcome sin and death.

At this consecration service may every earnest soul enlist in the service of Jesus Christ, become a co-worker with God in the glorious task of winning souls for eternity.

QUOTATIONS

We know that by dropping a prayer into a day we sweeten that day. How this is

brought about we do not know.—*Charles E. Jefferson.*

Plotinus has an illustration of a man in a boat which is attached by means of a rope to a rock. The man pulls the rope and thinks that he is pulling the rock toward him; he is only pulling the boat to the rock. Prayer is the rope that pulls us to God.

Engines have indicators to show the pressure of steam. Prayer is an indicator that shows the power of God in the soul. Much prayer, much power, little prayer, little power.

When prayer remains unanswered we should ask ourselves: "Is this God's will?" if it is, continue to pray for it. If in doubt, still pray, but with "Thy will be done."

Prayer should be used to subdue self, to deny the flesh, to overcome inner evils, and to fix the mind on God so that he controls the entire life.

TO THINK ABOUT

Why should we be Comrades of the Quiet Hour?

Why should we read books about prayer?

Why should we have definite habits of prayer?

FELLOWSHIP IN PRAYER

I can not tell why there should come to me
A thought of you, friends, miles or years
away,
In swift insistence on the memory,
Unless for you it needs be that I pray.

You go your way, I mine; we seldom meet
To talk of plans or longings, day by day;
Of pain or pleasure, triumph or defeat,
Or special reasons why 'tis time to pray.

We are too busy even to spare thought,
For days together of the friends away;
Perhaps God does it for us, and we ought
To heed the memory as a call to pray.

Perhaps just then that one has fiercer fight,
A more appalling weakness, a decay
Of courage, darkness, a losing hold of right;
And so, in case he needs my prayer, I pray.

Friend, do the same for me! If I intrude
In thought upon you, on some crowded day,
Give me a moment's prayer as interlude,—
Be very sure, I need it, therefore pray.

And as you bear my name before the Throne,
Perhaps in prayer for you I'll meet you there!
Oh! let us not forget this holy gift,—
What blessings God has wrought through
prayer.

—*Mariamie Farmingham.*

SOCIAL TIMES FOR SOLDIER BOYS

Toward the end of last summer three Washington, (D. C.) Christian Endeavor societies—Congregational, Presbyterian, and Baptist—arranged weekly socials for the soldier boys. These gatherings were so helpful that the men asked that they might be continued through the winter months. Here is a letter from one of the boys who attended them. It is written from France:

"The success of these endeavors is immense, and the benefits are almost beyond belief. These socials and receptions furnish the pastime, amusement, and social recreation our boys want. They meet there congenial, clean-minded men and women who make them readily feel at home, and whose interest is *not* in the soldier's pocketbook, but in his social and spiritual welfare, just that for which he craves. The success of our arms depends as much upon you as it does upon the men in khaki. Keep the flames of love and honor and decency burning in the hearts of our boys who are offering their all for you."—*C. E. Bulletin.*

CHRISTIAN ENDEAVOR PATRIOTISM

If a Christian Endeavor service flag could be made large enough, and hung outside the Christian Endeavor Headquarters in Boston, says Dr. F. E. Clark, it would show more than 100,000 stars. In some camps more than ten per cent of the men were Endeavorers.

CONSISTANT! FOOD SAVING

DEAR EDITOR:

I hope you will think these few thoughts worthy a place in our church paper, the RECORDER, although a little out of the usual line. We are all interested in the saving of food, and I like to see how many wheatless and meatless meals I can have, and yet keep well and strong to work; I like to feel that I am doing my bit to help.

But I could save for our soldier boys with much better feeling if I had not seen carloads of grain going into a German's brewery near Chicago, and did not know that it is going the same way in so many places—and not only grain, but sugar, too. Then the dogs and cats at some houses are fed more in a day than I can save in a week. It seems to me if a dog's service

in the home is not worth \$2.00 a year, and the cat's \$1.00,—the amount paid in license,—our country would be better off to save the birds that the cats destroy, and the food so many worthless curs are eating every day in the year all over this country.

I wonder if all this urging of economy and saving of all sorts that we see in the papers is written by the men? I have not seen anything about boozeless days or tobaccoless days. Are the men not willing to deny themselves that much for the sake of our soldier boys, and save the money to help the Red Cross in its work? And so many of our men and boys are inefficient, not fit when examined for some position of trust. We have been learning for years of the inefficiency caused by smoking and especially by cigarettes, and now we read they are sent in great quantities to the soldiers, to tempt those who are our best and cleanest to make themselves of a lower class.

May He that marks the sparrow's fall, give wisdom, strength and protection to our President and to every other one that is praying and working for the good of our country.

ONLY A WOMAN.

Grand Marsh, Wis.

THE CHRISTIAN'S EXPERIENCE OF JOYFULNESS

Some natures are naturally joyful. The late Professor William James called these natural optimists "healthy-minded folk." Walt Whitman was one of these. He never growled or grumbled, fretted or fumed. He thought it a base and cowardly thing to whine or to whimper. He was, to use a phrase of J. Whitcomb Riley's "just glad plumb through." But Christianity has a message for the healthy-minded. It would augment and refine their joys. It would make their joys more moral and more spiritual. It would make their joys permanent and eternal. It would convert their happiness into blessedness. It would make them partners with "the blessed God." Their joy instead of being a flippancy would be a fountain of peace.

Incapacity for joy is a serious defect. A sour man is as unnatural as a sad child. To be joyful is a Christian duty; to be joyful one must fellowship with God. We find "all joy and peace in believing."—*William T. McElveen, D. D.*

CHILDREN'S PAGE**BILLY JONES ON WINTER**

ALICE ANNETTE LARKIN

Say, but isn't this some weather!
Snow and rain and wind together,
Ice on sidewalk, ice on hill,
Hail a-coming, freezing still!
Old Jack Frost just nips our toes;
Won't we shout when winter goes!

Father's busy cutting wood;
Fuel-men all say, "That's good!
Every single stick you split
Helps your country out a bit.
Old Jack Frost won't always stay,
Spring will soon be on the way."

Mother stews and boils and bakes
Turnips, carrots, Johnny-cakes,
Anything to save the wheat;
Uncle Sam can have our meat.
You just wait till our boys fight,
Germany will say, "Good night!"

All the girls have learned to knit,
So they're busy with their bit.
Whew, they canned a lot of stuff!
Guess there's going to be enough
Pears and peaches, beans and plums
To last our folks till summer comes.

Now the fellows all are glad
For the part they each one had.
Planting gardens, pulling weeds,
Helping out their country's needs;
Somehow boys feel lots more fit
When they try to do their bit.

Say, but isn't this some weather!
Snow and rain and wind together,
Ice on sidewalk, ice on hill,
Hail a-coming, freezing still!
Old Jack Frost just nips our toes;
Won't we shout when winter goes!

A BOY WHO HAD NO CHANCE

"You feel proud, don't you, Dick?"

"I feel glad," said Dick, simply.

"Of course he feels glad. And proud, too, if he felt like owning it, but it's the right kind of pride. Here is one that feels proud, and is quite ready to say it."

A plainly dressed, sweet-faced woman was holding Dick's hand in a close grasp. The kindly faces surrounding her showed, by their sympathy that they warmly acknowledged her right to be proud, for most of them knew through what struggles her son had reached this day, when he had stood as valedictorian in the graduating class of the high school.

Herbert Barnes, the first speaker, stood a little to one side, gazing on what was going on about him with half indifferent amusement.

"It is a great thing for Dick," he remarked to a companion. "At least, he thinks so. He has a fancy that a high school diploma is an open sesame to all the big things in the world."

"It's a good deal of help to us, isn't it? I mean the education that it stands for."

"Oh, I suppose so—to boys who need that sort of thing. Now I don't, you know; I can get along without it."

"I dare say you can," said the other, who knew that Herbert had been quietly dropped out of school six months before for poor scholarship.

"Yes, I'm in for business, and Latin and 'ologies don't count much there. I have a good chance ahead of me, you know. My uncle is going to give me a clerkship in his big business. It's a fine thing to have a 'pull.' I can soon work up and get to the top."

"Yes, you're a lucky fellow," said the other, regarding him enviously.

"Now, I don't see any chance for Dick," went on Herbert. "He's as poor as a church mouse, and hasn't any influential friend in the world, so far as I've heard—no, not a bit of a chance."

"Not a bit of a chance," it sometimes seemed to Dick, as he sought employment in the place where he lived. Plenty of good friends he had, but the demand for intelligent employment was limited, and he had a great desire to remain near his widowed mother. So it came about that within a few weeks after the proud commencement day Herbert stopped in surprise to speak to a boy wrestling with some heavy packing cases at the alley entrance to his uncle's store.

"You here, Dick?" he said.

"Looks like it, doesn't it?" said Dick, pausing to take a long breath.

"You don't mean you are doing this kind of work?"

"That's just what I mean. A fellow that can't get what he wants must take what he can get."

"But—isn't it rather tough?"

"Rather, at first. But I'm going to give my muscles a training now."

"A porter, after all his fine study, and the fuss made over his graduation," re-

marked Herbert to the young man near the desk at which he worked a little and idled a good deal. "Poor chap," half contemptuously, "I'm afraid he's going to find, as I said before, that it takes something besides a high school diploma to boost a fellow up."

Dick brought the same earnest, conscientious effort to his subordinate position that he had always given to his studies. At first he ached cruelly under the unaccustomed physical strain, but before long the rebellious muscles obeyed the demand on them, furnishing a good bodily foundation on which to build such mental effort as might in future be demanded.

And the demand came in good time to the boy who had "no chance" except that built upon faithful effort.

"I am told there was a light in the basement all night," said Mr. Seymour, on coming to his place of business one cold morning. "Who knows anything about it?"

He was referred to Dick Woodbury.

"A load of that tropical fruit came from the station just as I was leaving," explained Dick. "I told the drayman everything was locked up for the night, and we couldn't receive it; but he said they couldn't put it anywhere; it would freeze. So I got into the basement and made a fire."

"And you stayed here all night?"

"Yes, it needed an even temperature."

Mr. Seymour had his own opinion of an employee who, in the seeking of his employer's interest, did more than he was hired to do. It was not long after this that Herbert was surprised at seeing Dick at one of the desks in the same office with him.

There he remained for a long time—longer than would suit the maker of sensational stories of the rapid advancement of poor boys. In real life the crowding for place is too pressing for rapid promotion. But in the years in which Dick worked hard for what might be thought moderate pay, he was steadily building up a character for integrity and reliability which in time found the place of trust which awaits the trustworthy.

Herbert still remains at his desk, relying on his well-off father to supply him with what he can not earn, and the boy who had "no chance"—except the chance always belonging to energy, perseverance and godly

living—now in charge of an important branch of the business, writes out the checks for his monthly pay.—*Sydney Dayre, in Herald and Presbyterian.*

HOME NEWS

BROOKFIELD, N. Y.—The annual business meeting of the church was held at I. O. O. F. hall Sunday afternoon at 2:00. Preceding this a church social was enjoyed by all, with dinner served at about noon. Nearly seventy people were present to enjoy the day together. It was a happy day for the children, who enjoyed games inside until dinner was served, when all sat down at a special table prepared for them. In the afternoon they enjoyed themselves with their sleds while the older people held the business meeting.

After the usual reports were given, it was voted to call the present pastor for another year, at a raise of salary of \$100, his year of service to begin February 1. The following officers were elected: trustees, Albert Rogers, J. J. Witter, Mrs. F. M. Spooner; moderator, L. P. Burdick; clerk, Mrs. E. D. Crumb; treasurer, Mrs. F. M. Spooner; chorister, Pastor Hutchins; organist, Dora Burdick; assistant, Gertrude Fitch. Several men donated wood for the church. Albert Rogers, D. J. Frair and Pastor Hutchins were appointed as a committee to see about cutting the wood. A wood bee was arranged for today, at L. P. Burdick's.—*The Courier.*

Said the president of one of our great universities, in addressing his students: "Show me the young man who has had failure and has now won his way to success, and I will back him." A man who has never had any failure, whose course has been one of unbroken prosperity, has not the resources of strength and endurance stored away in his life that he has who has suffered defeats and then has risen again and pressed forward to victory. The latter has been growing manhood while he was suffering earthly defeat. A true man never can be really defeated. He may fail in business, but not in character.—*J. R. Miller.*

Never throw mud. You may miss your mark. But you must have dirty hands.—*Joseph Parker.*

THE FORWARD MOVEMENT AND A DENOMINATIONAL PROGRAM

REV. EDWIN SHAW

I have at hand the first number of the *Centenary Bulletin*. It is a publication in the interests of the celebration by the Methodist Episcopal Church of one hundred years of missionary effort and accomplishment. The celebration is to extend over the years 1918 and 1919, and is to consist of more than "parades, bands and banners." It is to be an attempt to "make the next century of Methodism even more worthy of celebration than the last."

To this end a large amount of money is to be raised, seventy-five or eighty million dollars, which would be only about ten cents a week for five years from each member of the denomination. "But it is neither wise nor fair to dwell exclusively on the money end. The Centenary Program is really the blue-prints for a new and revitalized church. What does it propose? The enlistment of Methodists in definite prayer for the welfare and extension of Christ's Kingdom; the enrolment of a million stewards of the Lord, men and women, boys and girls, who will acknowledge their stewardship by paying the tithe; the setting up of a system of missionary education and organization which will stick in each local church and be a source of inspiration and education which is greatly needed."

It will be noticed that our Forward Movement plans are along these same lines. Under a heading, "For Home, For Country, and For God," are a few paragraphs worthy of attention. "A World Program today is twice as necessary and as urgent as it was three years ago when the General Conference ordered it. Not in spite of the War, but because of it." "The War has plowed up the non-Christian world and the backward nations of the earth for a new planting of the gospel. The foreign mission enterprise is at high tide of opportunity." "And what about the unchurched masses in our cities, the churchless towns which are springing up over night, face to face with a world that can never again be the same?" "There is no use blinking the fact that the Methodist Episcopal Church is not meeting the situation in any adequate or worthy way." "There is only one answer—a World Program, successfully

executed. To meet the new age, every church in Christendom will have to have such a program or suffer the consequences. Methodism may well be proud of the fact that events have conspired to put her first in a field which every Protestant church will have to occupy within the next few years. The Methodist Episcopal Church already has a World Program. We do not boast, for none of us could know when the work was started how urgent it would be."

Our Forward Movement is along the line of a denominational program. In the little folder which has been sent to the churches are these closing words: "Especial attention should be given at the end of the year, June 30, 1918, that carefully prepared reports are made to the General Conference through the regular channels of the boards and the Conference, that the people may learn and know the results of this forward movement, and thus be prepared, it is sincerely hoped, to set before the denomination for the years to come a yet larger and better program of united effort in a still greater forward movement."

I do not know that we as a people should aspire to making for ourselves a "World Program." Our numbers are few. Most of us live in the United States. Traveling is expensive. But I remember that our Savior made a World Program for the few faithful followers that were with him. He said, "Go ye therefore and make disciples of all the nations." And in another place, "Go ye into all the world, and preach the gospel to the whole creation." I believe that the world is our field for the gospel of Jesus and the gospel Sabbath. And when we meet in General Conference we should make plans for a denominational forward movement for the future that shall have the spirit and the outlook of a "World Program," even though it may not be called by that name.

He is more than the delivering God; he's the keeping and sustaining God. He is not simply the God of the great crisis, he is the God of every day. He will provide for the journey. He will keep our feet from falling. He will impart strength according to the day. Here is the antidote for all anxiety and fear.—*J. D. Jones.*

"As well take from the goldsmith all his tests as from man his conscience."

SABBATH SCHOOL

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

SABBATH INSTITUTE AT ROCKVILLE, R. I.

Sabbath Evangelist Willard D. Burdick conducted a Sabbath institute at Rockville, R. I., Sabbath Day, February 2. He had spent most of the week in the vicinity visiting the people, and holding three evening meetings, when gospel sermons were preached and testimonies of Christian experience given.

The program for Sabbath Day was as follows:

Morning service—

Sermon on "Letting Down the Bars"—
Rev. Willard D. Burdick

Afternoon—

"Sabbath-Keeping and Our Denominational Future"—Rev. George B. Shaw, of Ashaway

"Ought a Christian to Sacrifice His Business Rather than Give Up the Sabbath?"—
Mr. Waite, of Bradford

"Sabbath-Keeping as a Help to Character Building"—Robert Coon, of Ashaway

Evening—

(The weather prevented the presence of Rev. Clayton A. Burdick, who was to give an address)

"Reasons for Restudying the Sabbath Question"—Rev. Willard D. Burdick
General Discussion—Rev. Ira L. Cottrell and Mr. Albert S. Babcock

Part of the following week Brother Burdick spent at Canonchet, holding meetings in the union chapel on Sunday and Monday evenings. The next institute is to be at Ashaway, and then one at Bradford.

E. S.

Lesson IX.—March 2, 1918

JESUS BRINGING PEACE. Mark 4: 35-5: 20

Golden Text.—"Jehovah hath done great things for us; Whereof we are glad. Ps. 126: 3.

DAILY READINGS

Feb. 24—Mark 4: 35-41. Peace to a Troubled Sea

Feb. 25—Mark 5: 1-15. Peace to a Troubled Mind

Feb. 26—Ps. 147: 1-5, 14-18. Peace in thy Borders

Feb. 27—Mark 5: 18-20; 7: 31-37. Publishing Peace, and the Results

Feb. 28—Phil. 4: 4-9. Peace that Passeth Understanding

Mar. 1—Jer. 6: 11-16; Isa. 57: 20, 21. When there is no Peace

Mar. 2—Isa. 9: 1-7. The Reign of the Prince of Peace

(For Lesson Notes, see *Helping Hand*)

QUOTATIONS FROM THE BOOK OF JEREMIAH

MARY E. POST

I have appointed thee a prophet unto all nations. (Jer. 1: 5).

And all the kingdoms of the world, which are upon the face of the earth. (Jer. 25: 26).

And, thou shalt say unto them, Thus saith Jehovah of hosts, the God of Israel; Drink ye, and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus saith Jehovah of hosts; Ye shall surely drink. For, lo, I begin to work evil at the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith Jehovah of hosts. Therefore prophesy thou against them all these words, and say unto them, Jehovah will roar from on high, and utter his voice from his holy habitation; he will mightily roar against his fold; he will give a shout, as they that tread the grapes, against the inhabitants of the earth. A noise shall come even to the end of the earth; for Jehovah hath a controversy with the nations: he will enter into judgment with all flesh; as for the wicked he will give them the sword saith Jehovah. Thus saith Jehovah of hosts, Behold, evil shall go forth from nation to nation and a great tempest shall be raised up from the uttermost parts of the earth, and the slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth. (Jer. 25: 27-33).

TEMPTATION A BLESSING

Men are apt to forget that temptation arising in the providential ordering of life is an opportunity. It opens a door to the higher and better life. The man who yields to temptation sinks the lower on account of it; the one who arises to the occasion becomes a stronger and nobler man for it. One of the blessings for which we thank God, when we see the spiritual aspect of things, is the temptation which we overcome. The apostle James, with profound spiritual insight, did not scruple to make the endurance of temptation a beatitude. He wrote: "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him."—*The Watchman*.

Answering the claim that if beer were prohibited workmen would strike, Mr. Arthur Mee said in a great public meeting: "Workmen give up drinking when you put up the price; why will they mutiny if you put up the shutters?"—*National Advocate*.

OUR WEEKLY SERMON

THE TEMPLE IN THE HEART

REV. EDWIN SHAW

Preached at Plainfield, N. J., October 9, 1909

Text: *Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.* 1 Kings 8: 18.

What would you do with it, if you had a million dollars? I wish that each one of you would spend an hour this coming week, ten minutes day, in deliberate, sober planning, what would you do with it, if you had a million dollars? What would be the first thing that you would do? What would be the second thing that you would do? What would you do next?

Last summer while I was in Wisconsin, I was walking along the road about four miles to the northwest of Milton, down towards Rock River. There was a strip of the highway that had been recently covered with new gravel. These gravel knolls through this part of Wisconsin belong to the terminal moraine, that is, the southern limit of the Green Bay glacier. When the ice came down millenniums ago it carried before it great hills of gravel. Now there have been found in these gravel banks a few diamonds, two or three quite valuable, worth several hundred dollars each. One of these was found about twelve miles east of Milton and is known as the "Palimpa diamond." Another was found about as far west of Milton and is known as the "Oregon diamond."

I have never spent any time looking for diamonds in these huge gravel hills, and yet that morning as I was walking along the road, the glistening of a bright stone in the sunlight caused me to stop and examine it, and set my mind to dreaming, and in the dream I found right there in that fresh gravel a cluster of very large diamonds, which experts in Chicago told me were worth all of one million dollars, and for fifteen minutes, as I walked along the road, I made plans, very definite plans, for—well, I selected a business man for my confidential advisor, and a young lawyer for legal counsel, and an architect, in my plans for—well, what do you suppose my

plans were? I am not going to tell you; but I am sure that the making of those plans, of what I was going to do with that million dollars, for a purpose that was very dear to my heart, did me no harm at least, and I am inclined to believe that possibly God could say, "Whereas it was in thy heart to build, thou didst well that it was in thy heart."

And so today I want to speak of the value of making plans, even though they are not always realized. David the king of Israel, had it in his heart to build a temple for the worship of the Lord God. David himself had a fine palace made of costly cedar and polished marble, while the ark of God was kept in a tent, and it did not seem to David to be at all proper or appropriate. And then David was a God-fearing man,—a man who loved God, who delighted in worshiping by prayer and song and sacrifice. All his life long by his acts and by the psalms which he composed he manifested this desire to worship; And now that he had been prospered in bringing peace and quiet to the nation, and had built for himself a beautiful house, he planned to build a house also for the Lord his God.

But for very good reasons, some of which are explicitly given in the story, and others of which can be seen from a study of the times, God said to David, It is not for you to build this house, your son shall build it, but "whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart."

Now first of all please do not misunderstand me. There is no virtue in idle planning, when there is no real purpose to go ahead and accomplish what is being planned. This is the besetting weakness of many a life. Time is spent in vain visions, but no effort is put forth to make those visions real. There must be back of the visions an undaunted purpose, a working desire, a seeking-after with toil and sacrifice, to made the visions really effective, otherwise they are of little value. And so I say, do not misunderstand me.

"As a man thinketh in his heart so it he." Pure and noble thoughts make pure and noble people. Unholy, wicked, sinful thoughts make unholy, wicked, sinful people. A man of large plans and purposes, broad and comprehensive, will become a man like unto his plans. A man of narrow,

selfish, shortsighted plans will himself become just like his plans. And so it is well to make large plans, along high and noble lines; it is well to indulge in thinking that is lofty and exalted, as Emerson said to "hitch your wagon to a star," to aim high; with this caution however always in mind, that all your efforts must have the quality of practical about them, that your wagon must have wheels, kept well oiled, that in your aiming high your guns must be loaded, and you well supplied with good ammunition.

David had it in his heart to build a house unto the Lord, Solomon has the glory of its accomplishment; but David is commended for the purpose of his heart. I doubt not that many of the glorious things that are now being done, were in the hearts of our fathers, and we should say, "They did well that it was in their hearts." And very likely, as in the case of David and his son Solomon, if our fathers had not made the preparation and commenced to gather the material needed, if they had not, as it were, cleared the ground, we would not now be enjoying the achievements of our own times.

And so God looks upon the heart and measures the value of our efforts, not by what is actually accomplished, but by the quality of the heart purpose. He does not measure the value of our gifts so much by what we give, as by what we have left after giving. Jesus made this so plain when he commended the gifts of the poor widow, who he says with her offering of one penny gave more than all the others combined had given, because they had of their abundance cast in that which they would never feel the loss of, while she had given up all the money she had.

And so in other things besides our money, in our time and in our talents, the measure of the value of what we do lies in the heart purpose rather than in the things that are accomplished. Out in the city of Chicago just now there is being held a series of remarkable revival meetings, under the leadership of the evangelist, Gypsy Smith. Hundreds, yes thousands of people are confessing to thoughtless, wayward living, are asking for Christian prayers and sympathy, and are seeking the way of salvation, and in a general way, Gypsy Smith gets the credit of being, in the hands of God, the means of bringing these things to pass.

But, do you know, I am thinking of the hundreds of faithful workers, there in the city, who are praying and singing, and talking, and making the surroundings which make possible the success of the evangelist. I am thinking of the time and energy which they are giving, of the seed which they have been sowing in the past. I am thinking of those people whose names will never appear in any paper, except the scroll of the Recording Angel, and I feel that I can say of them, "Whereas ye had it in your hearts to bring men to Christ, ye did well that ye had it in your hearts," and I am sure that their reward in heaven will be just as certain and just as great as that of the evangelist.

Now this is the reason why in the beginning I asked you what would you do with it if you had a million dollars. For I am inclined to believe that your answer to that question, given in all soberness, will be a fair index of your life. What would you do with it if you had one thousand dollars to spend? You could not build as large with that as with a million, but would you not spend it on the same general principle? What would you do with it if you had one hundred dollars to spend? Here your building would of necessity be the more limited, but would it be on the same lines? It is well for you to think seriously now. Would you spend it on the same principle that you would spend a million? What would you do with it if you had an opportunity to win a soul to Jesus Christ? You might make what seemed to you a miserable failure of winning the soul, but what would you do with the chance? Whereas it was in thy heart to win the soul, thou didst well that it was in thy heart. You may, like David, be denied the privilege of seeing the soul saved, but possibly, also like David, you may have prepared the way for the successful labor of some one else.

What would you do with it if you had an opportunity of saving a man from drowning. You can not swim, you have no boat, you have no rope to throw; you can only run and call for help. Do you merely pass him by and say, I can do nothing for him, he is beyond my reach, I may as well go on. You would not do this, and, if you did, the world would cry out shame upon you; but if you purposed in your heart to save the man, and did

the best you could, the world would say, "Whereas it was in your heart to save the man, you did well that it was in your heart."

Even so it is, I believe, with Christian work, with righteous living, with service for our fellow-men and for our Master. And so the message which I bring this morning, first is, be not discouraged by the fact that your efforts to accomplish some noble deed seem to meet with failure; be not disheartened when your plans for doing some good thing are balked and stopped, and you are turned aside to other duties; be not dispirited when your good purposes are thwarted by the events of life outside of your control; for God will say of you, "Whereas it was in thine heart to do this worthy deed, thou didst well that it was in thine heart." I know a young woman, she graduated from Milton College this year in June. She had already made a marked success as a teacher, and now had finished her course with the plan of making that profession her life work, especially that she might help her widowed mother, grown almost helpless with years of heavy toil. But her plans for a time at least are stopped, and she has gone to Denver with her brother's wife, who is afflicted with tuberculosis. In her case, that which has interfered with her plans, and makes another and distinct duty is very clear, and of course her conduct is approved by all. But there are often cases where we can not see so clearly just why our cherished plans are checked and frustrated, just why the things we wished so much to do can not be done, just why our efforts put forth in all earnestness and sincerity are not successful. Then be not discontented, nor doubtful nor dismayed. Remember David. How disappointed he must have been. It was not given to Moses to enter into the promised land; but I think his disappointment could not have been greater than that of David, who was not permitted to see the desire of his heart, a temple, beautiful and grand, a home for God among his people, a place for prayer and praise unto the Lord. And yet David did not become disheartened, he kept his life sweet and calm and contented, and what God said to him, he will likewise say to you, "Whereas it was in thine heart to do this thing, thou didst well that it was in thine heart."

The other part of my message this morning is the value of high and noble plans, in and of themselves, the value of right thinking in its effect upon the life. I have often talked with people who could speak two languages, natives of Germany or Denmark, for example, and I have asked them whether they dream in the English language or in German. As a rule they are at first surprised and can hardly answer, but when I persist in talking about it, I always find that when they dream of their German friends, they always dream in German, and when they dream of their English surroundings, they always dream in English. This to me is a striking illustration of the effect of one's thinking upon one's life. Would you be like Jesus? Is it your desire naturally and unconsciously, without an effort, to say and do the things which Jesus will approve? Then in your meditations, in your hours of thought, when you plan and purpose, you must meditate upon his teachings, your thoughts must be about the good and true, you must plan and purpose righteously, for that which is pure and clean, and fair and square, and upright, and unselfish. Here is some service of the church. Make your plans to go, and make your plans to do your part whatever it may be in that service. Purpose in your heart that you will do your duty in that service. And then if circumstances arise which make it very plain that your plans can not be carried out, it will be said of you, "Whereas it was in thine heart to do this worthy thing, thou didst well that it was in thine heart."

Let us then take as our ideal that towards which we are constantly striving, the pattern of the perfect life as is seen in Jesus Christ. Let us make our plans day by day to live in full agreement with the teachings of his word; let us purpose in our hearts to yield unto him a complete surrender and an exact obedience. Let us make large plans for the work of the kingdom of God, and if, with these plans and desires fully fixed in our souls and lives, we should for any reason come short of reaching the complete perfection of our high ideals, if we have done the best we could do, then shall the Lord say to us, "Whereas it was in thine heart to build an house unto my name, ye did well that it was in thine heart."

MARRIAGES

LOOFBORO-HURLEY.—At the home of the bride's parents, at Welton, Ia., January 16, 1918, by Pastor Paul S. Burdick, Mr. Wesley W. Loofboro, and Miss Esther S. Hurley, both of Welton.

DEATHS

BURDICK.—Mary Wood Burdick was born in Alfred, N. Y., September 25, 1833, and died at the home of her daughter, Anna Scofield, at Indian Ford, Wis., January 9, 1918.

She was the youngest daughter in a family of eight. Her father and mother were Joseph and Mary Wood.

She was united in marriage to Charles L. Burdick at Alfred, N. Y., about the year of 1852, and to them were born six children,—Gertrude, Charles, Archie, Floyd, Grace and Anna. These children all are living except Grace, who died in infancy.

The funeral services were held in the Seventh Day Baptist church at Albion, conducted by Pastor C. S. Sayre, and interment was made in the Evergreen Cemetery.

C. S. S.

DINGMAN.—In Hebron, Pa., January 9, 1918, Mrs. Eve L. Dingman, in the 63d year of her age.

Mrs. Dingman was the daughter of Michael and Rebecca Barr Weimer and was born in Roulette, Pa. She was the fourth of eleven children born to Mr. and Mrs. Weimer and is the first to pass to the life beyond. Her childhood and youth were passed in the community of her birth, but the last forty years of her life have been spent in Hebron.

November 1, 1873, she and Isaac H. Dingman were united in holy wedlock and to them were born five children,—George J., Almond D., I Judson, Mrs. Alva W. Thompson, and Mrs. Fred Snyder, all of Hebron and vicinity.

May 29, 1875, she was baptized and joined the First Seventh Day Baptist Church at Hebron. Of this church she remained a most loyal and faithful member till her death. She was a member of the Winetka Rebecca Lodge, No. 400, of Roulette, which showed its appreciation of her life by sending a large delegation to attend and participate in the farewell services. Her entire life has been one of service for others. She was a faithful and loving wife, a devoted mother, and a good neighbor, loved and respected by all because of the Christian graces which adorned her life in its many activities.

Funeral services, conducted by Rev. William L. Burdick, of Alfred, N. Y., were held at the home, January 12, and burial took place in the cemetery near her home.

WM. L. B.

CHAMPLIN.—In Almond, N. Y., January 14, Miss Eva St. Clair Champlin, in the 50th year of her age.

Miss Eva St. Clair Champlin, the daughter of Samuel Allen and Jane Crandall Champlin, was born in Alfred, N. Y., and Alfred had always been her home. Her entire life had been marked by high aspiration and earnest endeavor. At the age of fourteen she matriculated in Alfred University and graduated with the class of 1887, receiving the degree, bachelor of literature. The following year she continued her studies in the university and received the master's degree, in course. During the school year 1891-92 she studied in Bryn Mawr, and again during the year 1895-96, the latter year holding a scholarship. She was instructor in English and preceptress in Alfred University in 1896-97. For a time she taught school in New Britain, Conn. Again we find her librarian in charge in Alfred University, at another time librarian in the Riverside (Cal.) High School and later she did librarian work in San Francisco. In 1895, she gave lectures and readings in various parts of the state. She had for three decades written much on a great variety of subjects and had done very acceptable and efficient work in the giving of addresses at public meetings. Much of the time the last years of her life was devoted to the preparation of a book, which was not quite completed at the time of her death.

In 1886, she was baptized and joined the First Seventh Day Baptist Church of Alfred, and of this church she remained a member until death. She was deeply interested in human progress, especially the advancement of woman.

She is survived by the mother, Mrs. Jane Champlin, of Alfred, two sisters,—Mrs. Charles Vincent, of Alfred, and Mrs. Myrta Benjamin, of Richburg, one brother, L. D. Champlin, of Ceres, and many friends.

A farewell service, conducted by Rev. William L. Burdick, was held January 17, after which, in accordance with Miss Champlin's request, the mortal body was taken to Buffalo for incineration, and the following week interment took place in Alfred Rural Cemetery.

WM. L. B.

HEMPHILL.—James Cook Hemphill was born in Ballston Spa, N. Y., June 16, 1859, and died in Westerly, R. I., January 22, 1918.

Mr. Hemphill used the good opportunity given him for acquiring an education by fitting himself for the work of a civil engineer, graduating from Union College in the class of 1883. He was a member of the Greek letter fraternity, the Delta Epsilon. For a short time he was employed in his chosen profession, but in 1884 he came to Westerly and entered the employ of the C. B. Cottrell & Sons Co., as draftsman, succeeding later to the position of head-draftsman for that company. This position was held until 1902, when he removed to Alfred, N. Y., and entered into business in a firm known as the Rogers & Hemphill Machine Co. He remained in Alfred only about a year and a half, returning to Westerly and again to a position with the Cottrell Co., as draftsman, continuing his work there until sickness prevented.

Mr. Hemphill was married October 13, 1886, to Etta A. Stillman, of Westerly. He was

very happy in his home life as he was a home man and preferred to be with his wife and family rather than anywhere else. The wife and children will miss the husband's and father's affection and interest.

Mr. Hemphill was always a churchgoing man, but he never united with any organization until April 8, 1892, when he was baptized by Rev. William C. Daland and united with the Pawtucket Seventh Day Baptist Church of Westerly. He was a faithful attendant on the services of the church. He was much interested in the meetings of the Men's Club of the church, during the time it was active. Mr. Hemphill was a student and a great reader, a man well informed on many lines of thought. The community has met a loss in his death.

C. A. B.

WITTER.—J. Louisa Lawton, wife of William E. Witter, was born November 26, 1833, in Verona, N. Y., and died January 23, 1918, at her home in Oneida, N. Y., where she had resided the past thirty years.

She was the daughter of Joseph and Joanna Belknap Lawton. She is survived by her husband and five daughters,—Mrs. Willis A. Brundage and Mrs. E. H. Carpenter, of Oneida, N. Y., Mrs. William M. Price, of St. Louis, Mo., Mrs. S. A. Campbell, of Boston, Mass., and Mrs. M. L. Clawson, of Plainfield, N. J.

Mrs. Witter was an exemplary Christian and a conscientious Sabbath-keeper, having been a member of the Verona Church the most of her life. She was beloved and esteemed by all who knew her.

Farewell services were conducted at her home, January 26, by Rev. William M. Simpson, of Verona, and Rev. Mr. Braisted, of Oneida. The hymn, "Saved by Grace," was very beautifully sung, and the following lines were read: "Passing out of the shadow, into a purer light. Stepping behind the curtain, getting a clearer sight."

"Laying aside a burden, this weary mortal coil,
Done with the world's vexations, done with its
tears and toil.

"Passing out of the shadow into eternal day!
Why should we call it dying, this sweetly going
away?"

W. M. S.

BENTLEY.—George Riley Bentley was born October 4, 1913, and died at his father's home at Welton, Ia., February 4, 1918.

"Georgie," as he was familiarly called, was the youngest of five children born to George and Florence Bentley.

His sunny and sweet disposition won him a place of affection in the hearts of all. He leaves to mourn his going, besides his parents, two brothers, Roy and Ray, two sisters, Edith and Leone, and an aged grandfather, Mr. Irons, besides a large circle of other relatives and friends.

The funeral services were held at the Welton Seventh Day Baptist church, February 6, 1918, and were conducted by Pastor Burdick.

P. S. B.

THE SCHOOLS AND THE TREASURY

The tremendous effective national service that the schools and school children of the country can render is being availed of as fully as possible by the Treasury Department in its work. In a great number of schools Liberty Loan clubs have been organized, and many bonds also have been purchased by individual pupils. The war Savings campaign is endeavoring to have a War Savings club established in every school in the country, and organized and individual effort is to be stimulated in every way.

Secretary McAdoo has said that he would like to see every schoolhouse in the United States an open forum, where patriotism and loyalty are taught, and a center of national service in its community and among its pupils and patrons. The school as a medium to reach the people of the rural districts is of especial value.—U. S. Publicity Bureau.

"A quick and tender conscience is among the best gifts of grace."

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 SALE OR TRADE.—Indian Runner drakes, hatched last summer; celebrated Berry Farm-strain. Address, A. E. Nordlind, Robbins, Tenn. 2-18-1w

RELIABLE man and wife would like to go on stock farm, with chance of getting interest in some stock. West preferred. Best references. Further information, write L. S., c/o Recorder. 2-18-4w

POSITION WANTED.—Young man, Seventh Day Baptist, exempt from draft, desires position in office, factory, or on farm after close of school term, April first; preferably in the east. Address—R., c/o Recorder. 2-18-3w

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.

Your love has a broken wing if it can not fly across the sea.—*Maltbie D. Babcock.*

THE SABBATH RECORDER

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

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A GREAT LESSON

There are a great many people who are learning these days the very wonderful lesson that, somewhere at the secret heart of sacrifice and self-giving, there are springs of happiness and delight that are not to be found anywhere else in all God's great universe. Not a few who have heretofore thought of satisfaction chiefly in terms of possession, or attainment, or use, have suddenly stumbled across the truth that there is a better and more real way of life. The doing without things for oneself in order to have to give to others has been found to be not an irksome task but a real joy and satisfaction. In toil and labor for others, or for a great cause, many have found a delight and pleasure of quite a new and vital sort when compared with anything that mere amusement ever yielded. In fact, thousands who have never really seen it before have come to understand in a most personal and real way that what the great Master said about saving one's life by losing it is not a bristling paradox, but a great and fundamental and beneficent law of life.—*The Christian Guardian.*

FOR FATHER

Why beholdest thou the cigarette that is in thy son's mouth and considereth not the cigar that is in thine own mouth? Or wilt thou say to thy son, "Let me pull out the cigarette of thy mouth," and behold a cigar is in thine own mouth? Thou hypocrite! First cast out the cigar out of thine own mouth, and then shalt thou be prepared to cast the cigarette out of thy son's mouth.—*The Missionary World.*

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WHOLE NO. 3,808

Who Can Succeed Without Sympathy? Can you imagine a world wherein sympathy is unknown? If so, you see a dark, hopeless world indeed. The question of a man's success or failure is often settled according to the sympathy received from those with whom he is associated. Life's burdens are more easily borne and its problems more readily solved when one realizes that people wish him well, feel sorry for his reverses, and stand ready to lend a helping hand.

It is natural to long for sympathy. When a little child ran to its papa with a hurt finger and was only told to "run away, don't bother papa," it began to cry saying, "I think you might have said 'Oh!'" Even the brave-hearted Luther, in a dark hour when no one seemed to care for him and his work, is said to have exclaimed in his loneliness, "O my friends, have you all forgotten to pray for me?" Many another toiler in life's field has lost heart and his hands have fallen helpless for lack of the assurance of sympathy. Sometimes this is better than money, and it requires so little to bestow it that we wonder whenever it is withheld.

In homes where parents show little sympathy for their children, or where there is no sympathetic feeling between brothers and sisters, impassable gulfs are pretty sure to come. Many a disheartened brother, disgusted with himself, has taken new courage from the cheery words of a sister who believed in him and wanted to see him make good. On the other hand lack of sympathy or unkind words from sister or brother have often started a loved one on the downhill to ruin.

In church matters, too, much depends upon sympathy. A church whose members sympathize with one another is likely to be strong. And no pastor can succeed without the sympathy of his people. To be at its best, the Pulpit must have evidence of the sympathy of the Pew.

The Churches Long For Ideal Peace Is there any other kind of peace—a false peace, which is not ideal? Yes, indeed. And as much as the people of the American churches long for the day when war shall cease and when our armies can return, there is, deep down in the heart, a strong clear conviction that no overtures for peace which fail to recognize the high ideals set forth by our President should be entertained.

There was a time during the Civil War when the Government was urged to put an end to hostilities regardless of consequences; but the people of the churches almost to a man said, "No, not until our ideals of freedom and union are fully recognized." It will be much more so now, and as, one after another, proposals for peace are brought forward that ignore our high and true national ideals, the strong, heartfelt sentiment of the churches will be against any confusion of false and true peace plans.

The Christian people of this nation have heartily endorsed President Wilson's aims and believe that permanent peace for the world depends upon their being realized. They say with him, "For us this is a war of high principles, debased by no selfish ambition, . . . a war of high disinterested purpose in which all free peoples of the world are banded together for the vindication of right."

Until peace based on these righteous principles can be secured, American homes and churches will continue to add stars to their service flags, and will respond to calls for Liberty loans so long as they have sons to go and money to give.

And So It Rests Upon the People Preparations for the third Liberty Loan are being made, and the announcements assure us that without the support of the people, even more fully and heartily than in the second loan, no complete success for American arms abroad can be expected. The great mass of our people are loyal but as yet they do not