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The Sabbath Recorder

Babcock Building

Plainfield, New Jersey

The Sabbath Recorder

AND the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. My people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places. Isa. 32: 17, 18.

Blessed are the peacemakers: for they shall be called the children of God. Matt. 5: 9.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Isa. 9: 6.

O that thou hadst harkened unto my commandments! then had thy peace been as a river, and thy righteousness as a wave of the sea. Isa. 48: 18.

If ye walk in my statutes, and keep my commandments, and do them; . . . I will give you peace in the land, and ye shall lie down, and none shall make you afraid. Lev. 26: 3-6.

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The Sabbath Recorder

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VOL. 86, No. 4

PLAINFIELD, N. J., JAN. 27, 1919

WHOLE NO. 3,856

Rev. Alonzo G. Crofoot Another lifelong friend has been called away by death. He was one of the five ministers the old Nile Church has given to the denomination. I first met him soon after his conversion under the preaching of Rev. John L. Huffman at Nile, in 1870, and for nearly fifty years have admired his excellent Christian spirit in whatever position he occupied. I knew him as a farm hand where service was hard, and as a farmer on his own account where the toil was constant and severe; heard of his success in teaching ten terms of winter schools in New York State; and knew something of his struggles over his call to the ministry, and of his yielding to the voice within. I watched him and his little family—Cousin Elnora Gardiner and her two little boys—during his stay in the Theological Seminary, and afterward learned to admire the splendid missionary spirit that kept him for twelve years in self-sacrificing missionary service at New Auburn, Minn. Then followed his pastorates at Jackson Center, Ohio, Cartwright, Wis., Independence, N. Y., Rockville, R. I., West Edmeston, N. Y., and Marlboro, N. J.—all small churches into the service of which Brother Crofoot put the best energies of his life.

After the loss of his wife, God gave him another companion to help him in his work, who for nearly twelve years has served the Master with him, and is now left to mourn his loss.

Those who attended the yearly meeting in Plainfield this winter will remember Brother Crofoot's sweet testimony concerning his life of service and the way his people in every field had ministered to his necessities. He was a "workman that needeth not to be ashamed," and many will look upon him as the one who helped them to a better life.

Astonishing Disloyalty Several leading daisiding with the Enemy lies express astonishment at the rapidity and irresistible force with which the prohibition wave has carried forty State legislatures through the acts of ratification. The movement is called by some, "The Great Dry Mystery," and editors say of the movement, "The country has never witnessed a political phenomenon as strange as the swift, uninterrupted progress of the prohibition amendment toward final passage."

One great and influential paper declares that no overwhelming popular demand for the measure has made itself known, and yet legislatures have fallen over one another in their haste to ratify. The editor even chides some legislatures for not heeding the popular sentiment in their States.

In another editorial, written after sufficient State legislatures had gone over the top to make the thing absolutely sure, the writer says:

A dazed and bewildered nation is our America. It knows what hit it, but it has only the faintest notion of how it happened. Various obvious factors helped push the amendment through, but not any of these, and not all of these, can explain the mysterious rush with which the measure finally swept through to a sweeping victory irrepresentative of any ascertained majority sentiment of the country.

The whole trend of sentiment as expressed in several papers shows a subtle siding with the enemy, rather than an open, hearty stand to support the nation in this final struggle with its greatest foe. In view of the facts connected with the liquor fight—especially since the war began—this attitude toward the prohibition movement reveals an astonishing spirit of disloyalty.

The enemy in his death struggle will catch up every expression of doubt, every word of sympathy for his cause and scatter them abroad, greatly magnified, to weaken as far as possible the nation's effort to banish the saloon.

We do not see the force of the plea that legislatures have ignored the real sentiment of their constituents. This is the very thing that legislators are careful not to do. Indeed, if any class of men has opportunity to know the real sentiment of the people it is the class composing State legislatures.

Great Loyalty Needed The well-known habits of the law-breaking and law-evading liquor fraternity should move every law-abiding and law-loving citizen to do his utmost to support the Government in its fight with the saloon. The nation will need all the moral support it can get if it is enabled to enforce the prohibition laws against world-renowned outlaws. These fellows are advertising beforehand their purposes to make prohibition inoperative and the man who encourages them now by anti-prohibition propaganda can hardly be regarded as a loyal citizen.

It would seem that certain papers, which have practically been on the fence during the nation's fight with rum, might know by this time on which side to get down. It seems ridiculous for men to pander to both sides of such a question now, with the enemy in full flight and the complete victory for prohibition filling the land with praise.

Think of It! We have fought for **A Saloonless Nation** prohibition nearly fifty years. We were quite confident that it would come some time; but we did not expect to live to see the day when practically the entire nation would arise and banish the liquor business. In most States the vote has been overwhelming and in some cases unanimous. Legislatures that were least expected to ratify have yielded to the irresistible popular demand, and with mighty power the triumphant movement has swept everything before it.

The faithful seed-sowing of a half century has brought its harvest. This harvest has been hastened by the experiences of the war, by universal suffrage, and, we think, by the growing belief of millions that the time is here when true men should be willing to surrender something they enjoy, if by so doing temptations can be removed from others. The principle of sacrificing personal choices for the sake of the weaker

brother has made wonderful progress of late, and we look for some who have heretofore been moderate drinkers to stand now among the most loyal supporters of the nation's prohibition movement.

Distinguished Service Mention was made last week of the honor bestowed upon George Thorngate by General Pershing. The *Journal-Telephone*, Milton Junction, Wis., publishes the "citation" as follows:

FIRST LIEUTENANT GEORGE THORNGATE, Sixth Infantry. For extraordinary heroism in action near Romagne, France, Oct. 14 and 15, 1918. Being seriously wounded, Lieut. Thorngate displayed marked devotion to duty by refusing to go to the rear and remaining in command of his company until next day. Home address, Exeland, Wis.

Lieutenant Thorngate is now in a convalescent camp near Bordeaux, France.

"Georgie," as we used to call him, was a North Loup boy when the editor was pastor there—a member of the pastor's Sabbath-school class. He is a son of Charles Thorngate, now pastor of the little church at Exeland, Wis.

Read Mrs. Wardner's Story of Her Bible Class Our readers will miss a very interesting and helpful article if they chance to overlook Mrs. Martha H. Wardner's story of her Bible class in LaPorte, Ind., which she gives us in this RECORDER. We do not wonder that Rev. Lester C. Randolph wished her to give it to RECORDER readers, and we are glad she did not withhold it after his departure.

Twenty-Fifth Anniversary Of the Plainfield Church Twenty-five years ago the thirteenth of this month the Seventh Day Baptist house of worship in Plainfield, N. J., was dedicated to the service of the Lord. It therefore seemed good to Pastor James L. Skaggs to celebrate the anniversary of that event by an appropriate service on Sabbath, January 18, in which he gave a review of the years gone by, and repeated much that was spoken in the consecration services a quarter of a century ago.

The cut and the architect's description of the building in this issue will enable those of our readers who have never seen the

structure to understand something of its beauty and to appreciate better the service rendered the present generation by the fathers who built for the generations to come. The description referred to appeared in the *Plainfield Courier*, January 12, 1894.

Pastor Skaggs said: "This beautiful temple of worship should inspire us to thank God for the devotion and faith of those who built it and bequeathed it as our inheritance." His text was, "Other men labored, and ye are entered into their labors" (John 4: 38).

The Scripture lesson, Solomon's prayer at the dedication of the temple (1 Kings 8: 12-40), was the same one read by Rev. F. E. Peterson twenty-five years ago, and the congregation sang the same hymns that were used in the dedication services.

We give the first one here:

O Thou, whose own vast temple stands,
Built over earth and sea,
Accept the walls that human hands
Have raised to worship thee.

Lord, from thine inmost glory send,
Within these courts to bide,
The peace that dwelleth without end,
Serenely by thy side!

May erring minds that worship here
Be taught the better way;
And they who mourn and they who fear,
Be strengthened as they pray.

May faith grow firm, and love grow warm,
And pure devotion rise,
While round these hallowed walls the storm
Of earth-born passion dies.

Pastor Skaggs reminded his congregation that the same message Dr. Lewis brought twenty-five years ago still applies to those who are here today. It was a message of unwavering faith in Protestant Christianity, in Seventh Day Baptist Christianity, and in it Dr. Lewis urged the people to be true to both the past and the future. The substance of his address follows the editorials. Those who heard his message will be glad to read it; for it will arouse precious memories of a beloved pastor. In those who did not hear it, there will be awakened memories of other occasions when words of Dr. Lewis stirred their souls and aroused them to the need of greater consecration to the Lord's work.

As those who were bearing the burdens twenty-five years ago are brought to mind, we are forcibly impressed with changes

that have come. Most of the men and women who were active workers a quarter of a century ago are gone, and other forms fill our church pews. This is true in all the churches. Who can think of these things without an earnest desire to be more useful in the work of the kingdom. We, too, shall soon be gone. What we do for the church or the school or the denomination we must do soon.

The present church building is the third one owned by the congregation since the old Piscataway Church gave up more than fifty members, in 1838, for the new organization in Plainfield.

DR. LEWIS' ADDRESS AT THE DEDICATION

[After a brief historical sketch of the Plainfield Church, at the dedication twenty-five years ago, Dr. A. H. Lewis, then the pastor, spoke as follows—ED.]

I. We express and attest our unwavering faith in Christianity as the world's greatest blessing. Religion is the most prominent and potent element in the life of humanity. Christianity is the greatest factor in the history of the last eighteen centuries. Its power and permanency appear everywhere. The church of Christ starting in obscurity, with no environments which men call favorable, spread and conquered with unmeasured power and rapidity because it was the product of divine love, inspiring and fashioning the lives of men. The enemy of all righteousness sought to check the growth of Christ's kingdom in countless ways. Ignorance tried to benumb it; hatred sought to overthrow it; dissension sought to break the bonds of love, and to embitter the fountains of faith; the interference of the civil power, and the influence of paganism, prevented it. Barbarism assailed it, and decaying national life poisoned it. The Dark Ages enshrouded it and dug a thousand pitfalls for the weary feet and faltering steps of the stricken church. These things hindered, corrupted, perverted and sadly weakened Christ's kingdom; but it could not be destroyed. As the sun comes out after the storms have fought themselves into silence and calm; as wounded and battle-scarred veterans turn defeat into vic-

tory, so Christianity refused to be overcome. We have built this church to attest our faith in such a Christianity; in its power to bless, and its permanency, in spite of all enemies.

2. We hereby attest our faith in "Protestant" Christianity as distinct from either "Greek" or "Roman Catholic."

It is a fact that is too seldom recalled, and too lightly considered that Protestant Christianity is a child as to age, and much limited in extent, when compared with the more ancient forms. Neither is the future permanency and progress of all Protestantism fully assured. There are many indications in England and the United States, the two strongholds of Protestantism, of a steady unprotestant trend, and of such a readjustment of the attitude of Romanism to the course of history and to popular tendencies, as will place Protestantism at increasing disadvantage for the next century. It must not be forgotten that the Roman Catholic church inherited the best elements of organic strength and unity from the Roman Empire and that it is today the most efficient organization and the best sample of successfully applied power, in the world. On the contrary, so far as organic unity is concerned, Protestantism is a rope of sand. It has nothing but superior ideas and ideals on which to presage any hope of victory. Whether it will be true enough to itself and to those higher ideals to win final success, can not be determined yet. One thing is certain: if it does succeed, it will be after many severe battles and painful lessons. The ideal development of Protestantism is only begun. We rejoice to utter our unshaken faith in the fundamental doctrines of the Protestant movement, and in so doing, we do not refuse full credit to "Roman" and "Greek" Christianity for all the truth they contain and for the good they have accomplished.

We have this abiding faith, because Protestantism is the beginning of a radical return to the pure Bible Christianity of the earliest times. If that return movement holds to its original lines and principles, final victory is assured. We confidently await the struggle, and the final results.

3. In dedicating this house we attest our faith in Seventh Day Baptist Christianity.

At various times since this house was be-

gun, sometimes directly, and sometimes indirectly, we have been asked, why we should build such a house, the question sometimes being accompanied by the suggestion which is stronger than assertion, that it will serve some other denomination when we are gone. The answer to all such inquiries, is close at hand. The earliest Christianity was Seventh Day Baptist. Facts place this beyond question. The fundamental doctrines of Protestantism form the basis and standard of our faith. When we reaffirm our faith in Seventh Day Baptist Christianity, we say, "The Bible and the Bible alone is the rule of faith and practice." In thus saying, we mean the Bible in the light of the severest criticism, the ripest scholarship and the most searching historic tests. We do not claim perfection for our faith. We seek broader views, greater heights, sweeter charity and holier living. But the basis of our faith is the Word of God, and the revelation of himself in Jesus Christ; on that we face the future without fear. Therefore we have built this house. Therefore we wait in calm patience whatever lies before us.

4. Through this house we attest our consciousness of duty to the future. No generation has the right to live and plan for itself alone. We are parts of one unbroken whole.

"From hand to hand life's cup is passed,
Up being's piled gradation,
Till men to angels yield at last
The rich collation."

We owe much to the past, but more to the future. These walls, with all the hallowed influences and memories which they may yet enshrine, are our legacy to coming days. Through them we shall unite with those who come after us, in doing the Lord's work, and giving honor to him. We dedicate this house to the kingdom of Christ, of truth, and of righteousness, in the largest sense. We here proclaim ourselves in sympathy and as desiring to aid the progress of whatever is true in all creeds, and in all reforms. We send our challenge to all that is evil. We promise to aid, as we are able, in the settlement of every problem which confronts the spread of truth and righteousness in the earth.

These solid walls attest the firmness of our faith. This vaulted ceiling symbolizes

our confidence in the overshadowing of divine love, set thick with the blessings of everlasting mercy. When evening comes these lights shall tell of the radiance of our hope. These clustered columns bespeak our union in the brotherhood of Christ, while the arched lines which center in the heart of the dome, unite, as we do in him who is the Head and Heart of all his people, the ever-living and ever-loving Christ. The bell in the tower shall help to chime our thanksgiving, and this memorial panel shall repeat the story of our faith in immortality, until walls and ceiling go down in tempest shock, or slowly crumble under the weight of centuries. Meanwhile, every soul seeking help and inspiration for holier living, higher endeavor and larger hope, will find a welcome here. Every cause which uplifts society and blesses men, shall find advocacy and defense from this pulpit and these platforms. This organ, whose keys open to ten thousand imprisoned harmonies, and these voices, and others when these shall have passed into the long silence, shall sound the notes of victory when good triumphs, the challenge of defiance when evil assails, and the hope-born requiem when goodness dies. Thus let this be God's House, from this time forth, even forever more. Amen.

DESCRIPTION OF THE PLAINFIELD CHURCH

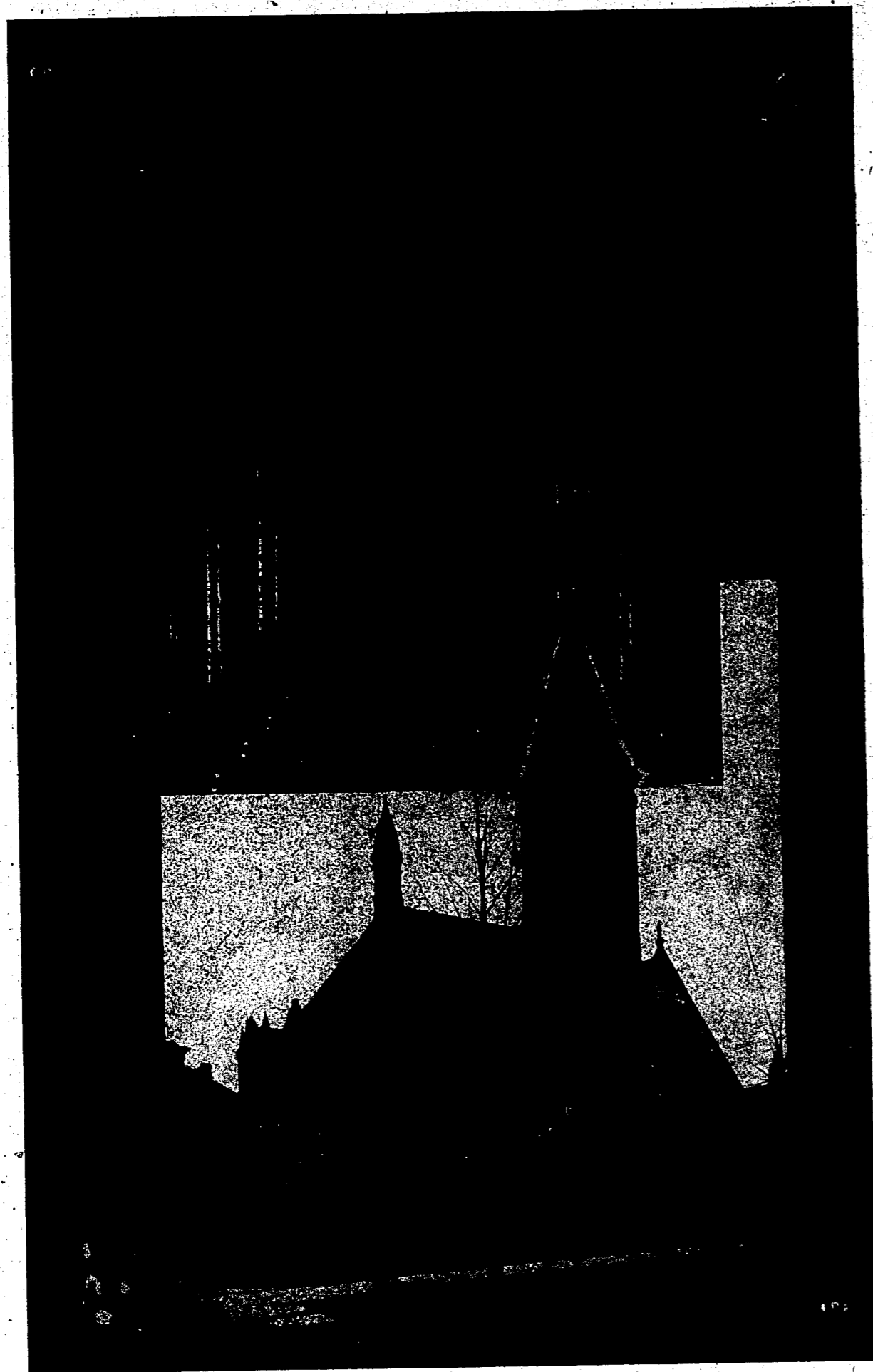
[The following description of the Plainfield church appeared in the *Courier*, January 12, 1894, and was referred to in the services on the twenty-fifth anniversary.—Ed.]

The New Seventh Day Baptist Church to be Dedicated tomorrow.—The Only Representation of its Class of Architecture in the Country.—Every Detail of the Building Symbolical of some Christian Truth.—A Complete Description of the Structure From the Pen of an Architect.

The *Courier* is indebted to Mr. O. S. Teale, the architect of the new Seventh Day Baptist church, for the details of the following description of the building which will be occupied tomorrow for the first time:

The style of the building is Gothic, a modified form of the type known as the

"Decorative Style," which prevailed in England during the fourteenth and fifteenth centuries. It represents a type of Gothic which was a development of the Romanesque architecture at a period between the early Gothic and the Transitional styles. This church is perhaps one of the best of this peculiar character, if not the only one in this country. The interior of the main room or auditorium of the church proper partakes of the form most frequently employed in that adjunct to the cathedrals of the early ages, known as the "Baptistry," which generally partook of the circular or polygonal form, with a domed ceiling and often with a circular aisle next to the outer wall. Such is the auditorium of the Seventh Day Baptist church. It is polygonal, a room with twelve sides. Eleven "clustered" columns, with molded bases and richly foliated capitals, surround the center of the room at a distance of four or five feet from the outer walls, thus forming a circular aisle. These columns are the direct support of the conical roof under which the domed ceiling is formed. The dome springing from the abaci of the clustered columns in a series of lunette arches, is richly ornamented with heavy molded ribs, twelve in number, one springing from the caps of each of the eleven columns, and one springing from the apex of the arch to the choir loft and organ chamber. All these converge near the crown of the dome, or rather at a point in the crown of the dome where they unite with a large boss richly ornamented, and form the central figure of a perforated arrangement of tracery, which serves for ventilating purposes. The spandrels of the dome formed by the main ribs are filled with Gothic tracery in relief. The ceiling to the circular aisle, between the columns and outer walls, is vaulted, and here, as is in the dome, molded ribs are employed to decorate. Thus the entire ceiling of aisle and dome is covered with stellated and reticulated patterns. These ceiling ribs are embellished with Gothic ornaments consisting of ball flowers, and leaves profusely bestudding the covers, and overlapping the more prominent members. In Mediaeval times "Christian symbolism was the handmaid of early Christian art"; by it the very walls preached sermons, and every detail was made to suggest a text. Such archi-



ecture is sadly neglected at the present time. Perhaps it is little appreciated by the average Christian of today because of lack of understanding of its significance; and this may be the explanation why such a characteristically befitting style of church architecture is falling into desuetude.

It is impossible to reproduce Gothic architecture without recalling the significance of ancient church symbolism. In the form

of the Seventh Day Baptist church building we have a combination of forms which render it a typical symbol of *The Church of Christ*. The twelve sided room representing the twelve apostles; the columns, the pillars of the church banded together in Christian unity, and converging to one common center, Christ. But we will not dilate on symbolism further than to say that the church under consideration offers full

opportunity for study in early Christian art.

The organ, which is placed back of the pulpit platform, is a prominent feature of the main room, and is designed in strict accord with the style of the building. Its architectural beauty is much above the average; and its musical qualities are seldom equaled, if ever surpassed. The case is of oak, corresponding with the interior of the room, and the pipes "bank up" in successive tiers. These are decorated with such modulation and graduation of color as to produce an exceedingly pleasing and appropriate foreground and setting for the exquisite memorial panel of stained glass which crowns the niche that constitutes the organ loft. This memorial panel, representing a "Heavenly Choir," was the gift of the late George H. Babcock. It is in the form of a "cloud burst," resplendent with glory, fading away into darkness as it recedes from a central point, until utterly lost in the heavy surrounding clouds. Thus the picture, highly translucent at the center, fades away to complete opacity, terminating in the darkly painted representation of clouds, which cover the entire half dome of the niche. Following the custom of the old masters, the central and most prominent figures in the group representing this Heavenly Choir, are actual portraits.

The interior wood finishings of the church are of oak, and the color decorations are of an exceedingly quiet nature. domed ceiling, side walls, columns, stained glass windows, carpets, portiers, all harmoniously blending, and uniting so as to produce a perfect whole.

The chapel adjoins the church proper and is connected with it by large sliding doors so that the rooms may be used conjointly. The upper parts of these sliding doors are of leaded glass, which lends much cheer to the main room. A spacious room has also been provided as a "study" for the pastor; and a "Dorcas room" for the ladies' "Society for Christian Work." A commodious parlor adjoining the chapel, and a model kitchen furnish ample accommodations for various phases of the social life of the church.

The exterior of the building is of stone from the Martinville, N. J., quarry, embellished with celladon terra cotta, to-

gether with brick of the same material, which are of a peculiar golden green color. The roofs are covered with terra cotta tile of special design after patterns invented by the late George H. Babcock. Taken as a whole, the building is unique and beautiful without gaudiness or want of harmony, and substantial enough to remain unimpaired for centuries.

AT EVENTIDE

This very day, while I with sweet content
Fulfil the common daily round, on homely duties bent,

From many a happy home, with careless unconcern

And gay good-by, have fared forth feet that never will return.

And what hath she who waits with all the world beside,

If nevermore her loved ones come home at eventide?

And what indeed am I, that God should give to me

So glad and blest a life, a home from grief so free?

That this sweet common day, for me without a tear,

Should bring for some the crushing loss of all life holds most dear?

That kept secure from whatsoever danger may betide,

My own come safely back to me today at eventide?

Help me, O Lord, I pray, my gratitude to show
In tender, loving ministry where falls the sudden blow;

In daily walking softly, lest the terror nigh
Descend in darkness swift and deep, o'erspreading all my sky,

And there should come to sit my own hearthstone beside,

The grief of one who waits alone, alone at eventide.

O Father, loving all, I gladly trust to thee
The days to come, that good or ill, I still may see

Thy tenderness in each; and whether stress or peace

They bring, I still can praise with praise that shall not cease,

That for so many years' love hath not been denied,

And I have welcomed home so long, my own at eventide.

—Lillian Manker Allen.

Whosoever may
Discern true ends shall grow pure enough
To love them, brave enough to strive for them,
And strong enough to reach them, though the road be rough.

—Mrs. Browning.

MISSIONS AND THE SABBATH

REV. EDWIN SHAW, PLAINFIELD, N. J.
Contributing Editor

When I came to the office this morning I found a copy of the New York *Globe* in the letter slot in the door, together with the following note:

"Referring to the *Globe* editorial you will agree with me that there is probably no other denomination that has done more in proportion to its numbers than Seventh Day Baptists in bringing about national prohibition. Would it be in order to use this occasion to drive home to our people the fact that this is just a *beginning*, and that there are other equally great problems upon us *now*? And that by practice as well as by precept we must all and individually, every one, do our utmost in all directions to lead and mold the thoughts of the masses along lines of true Christian sanity? This will include keeping the true Sabbath in a prominent place, but I believe we can not hope to bring people generally to the true Sabbath until all their other moral and spiritual ideals are brought to the same plane. When the ideals of the people are brought to that plane we may perhaps experience a phenomenon in respect to the Sabbath similar in some respects to that of national prohibition as expressed in the *Globe* editorial.
"C. W. S."

A part of the editorial referred to follows:

"INTO THE FUTURE

"The bigness of the event which has occurred in the 100,000,000-republic this week does not diminish under examination. What has happened, whither we are marching, what causes brought about such a culmination of power, whether the great change is for ultimate good or ill—these things are not clear; we see through a glass darkly; but great and mystical forces are plainly on the march. The perfecting of man and his society, that dream of the Puritan, is still a passion of America. The faith still shines that man is master of his fate and by taking thought can add cubits to his stature.

"We behold the greatest exercise of

power ever seen among a free people ruled through the mandates of the majority. Benevolent despotisms, resting on force, sometimes have sought to hand down decrees of equal sweep, but never before has been so striking an example of self-imposed restraint. A habit which has behind it ages of continuance is set aside in a twinkling. Customs as old as humanity are suddenly erased by a law in whose making all have participated.

"With an absence of anything suggestive of hysteria, with no emotional fervor such as marked the recruiting for the crusades, with no such temporary frenzy as Savonarola engendered among the Florentines when they threw the symbols of their vanity on a funeral pyre, the great mandate has come. Cold intelligence and an implacableness in the pursuit of what is deemed generally the best have marked the great enactment. As an expression of sheer political power there never has been anything like it. Our people, under no compulsion, have used their freedom as citizens to put shackles on their freedom as individuals. A strong people bow their heads to a yoke fashioned by themselves. A proud people, we confess in all humility our personal weakness and would set up bulwarks to protect ourselves from ourselves.

"The world is full of the Russian revolution. And with no fanfare, with no disturbance, with not a head broken or bruised we launch that which in many respects is a greater revolution. It is the Russian revolution—is in terms of additional restraint, not of less restraint. The Russian, construing liberty differently from ourselves, thought the overthrow of the Czar meant his unloosing to do as he personally pleased. The American, on the contrary, puts himself under greater restraint. The antithesis is striking. As a cure from the evils of the world we turn to establishing an order more drastic, while elsewhere peoples less experienced in self-government make a god of disorder.

Whether we have acted wisely or foolishly must be left to time to disclose. All we can see plainly now is the nature of the phenomenon. All-of-us has entered into new domains of authority at the command of a majority of each-of-us. The state becomes more than ever an engine of positive action. Formerly it was satisfied to confine itself to the negative function of

suppressing social rebels. Now it advances to a dynamic affirmative function—to the doing of things which, if done well or done at all, must be done by it. Everything is its business which it thinks is its business. The majority throws off all limitations on its sovereignty. The divine right of kings is displaced by the divine right of majorities. Natural rights so-called are burned away in the fires of democracy. The social contact theory is scrapped. Government is more than an agency of delegated power. Even bigger than the great decision are its implications."

FROM GEORGETOWN, BRITISH GUIANA

Rev. Edwin Shaw, D. D.,
Plainfield, N. J.

DEAR BROTHER: Yours informing me concerning the meeting of the Missionary Board came safely to hand, but I wanted to write you along with my report. I hope that this will reach you in time for the meeting of the Missionary Board, as it is the first opportunity to hand. The Spanish influenza is raging here, and hundreds are dying. The medical men seem unable to handle it successfully. We are very thankful to God that our home has not been attacked; we have only had colds.

The attendance at the public services has been very poor during the past two months owing to the epidemic. Several families connected with the church are down with it, but we have had no deaths, praise the Lord. I have been able to keep up all of my appointments during the quarter.

God be praised that the New Year opens with peace. I suppose it will be a long time, however, before normal conditions will prevail. The cost of living is still intolerable. A tin of condensed milk weighing 14 ounces sold for 32 cents. A yard of cotton of fair quality costs 50 cents. The cost of some things is criminal. The pressure is especially on the middle class. I must thank you very much for salary as asked. It came just in time to be paid away. I have had such a hard time to get through, especially last year, that unfortunately I had to get into debt in order to live. I do not feel quite comfortable in my mind owing to these conditions. However, I thank God and like the apostle Paul take courage for the future.

Conditions will be far better for myself

and the work when we have acquired a church property. I have tried by correspondence to stir up an interest in our Building Fund, but have failed. I do not conclude by this that the denomination is not sufficiently interested in the field, but possibly there have been too many channels the people have had to give to. I believe, however, that before any great stir will be made, the people must know now about conditions here. Also there are some questions that can only be answered by me. In order, therefore, to facilitate conditions along this line, I am asking permission of the boards to visit the United States of America in the interest of the work and be present at the General Conference at Battle Creek. This is just the opportunity to present conditions generally in this field. I would like to leave here in June. I would like to meet the boards and lay certain plans before them.

Through the publication of the *Gospel Herald*, interested people in different places are calling for me to hold meetings. There is a great stir just now. I am very sanguine over our work in South America. I am hoping other churches will soon be organized in the West Indies. Seventh Day Baptists will accomplish a great work in this field if they will take the opportunities that are coming to them.

I am deeply interested in the progress of our work, and my desire is to spend and be spent in it. Enclosed you find report.

Please convey my greetings to the boards and accept best wishes for self and family.

Sincerely and fraternally yours,
T. L. M. SPENCER.

86 Upper Robb Street,
Georgetown, British Guiana,
South America,
January 1, 1919.

Report to the Seventh Day Baptist Missionary Society and to the American Sabbath Tract Society for the quarter ending December 31, 1918:

Name—T. L. M. Spencer
Address—86 Upper Robb Street, Georgetown, British Guiana
Work engaged in—Missionary

Number of sermons	26
Number of meetings	27
Addresses, talks, etc.	27
Bible readings	5
Visits	60

Pages of literature distributed	640
Number of <i>Hospel Heralds</i> printed	400
Number of churches	1
Membership	30
Number of Christian Endeavor societies ..	1
Membership	20
Number of Sabbath schools	1
Membership	23
Salary from Missionary Society	\$150 00
Printing appropriation from the Tract Society ..	30 00
Collected on the field for expense of the Mission ..	14 84

LETTER FROM HOLLAND

DEAR BROTHER SHAW:

Since many weeks I keenly felt my responsibility to write you. I often began a letter, but at every time I was prevented from accomplishing. In a certain sense I rejoice I have been compelled to this delay, because at the present moment it is so much more cheerful to write, than at any former moment of this tremendous time.

I do not believe I exaggerate, when I state that in Holland the victims of the war have not been less numerous proportionally, than they have been for the American nation. With you they were young men, dying on the battle field for righteousness' sake. With us they were victims of sickness and distress. The death rate in Amsterdam was thrice the normal percentage during the last months. Especially young people fell victims to the "Spanish gripe." Very little resistive power is left them after a long period of underfeeding. I do not know whether you are acquainted with the fact that the daily ration of bread and other necessary victuals here in Holland was considerably lower than the rations for the Belgian population. (In Belgium $3\frac{1}{2}$ hectograms of bread a day, 2 hectograms of bread of worse quality in Holland).

The distress in our country was largely a consequence of the way in which public opinion in England and America had been misled concerning the conditions in our country. But now a better day is dawning; whilst revolution and anarchy are raging in East and Central Europe, last week the revolutionary elements in Holland have been entirely discouraged by a spontaneous and most enthusiastic demonstration in several places, of loyalty to our beloved Queen and to our lawful and democratic national

institutions. Trade and navigation are gradually reviving. Soon, we trust, it will be possible again to import from our colonies and foreign countries sufficient food for men and cattle, as well as raw materials for our industry.

We praise God for his mercy that he preserved us from the horrors of war and revolution. With great interest and sincere admiration for the noble spirit of the American nation, in its warfare to deliver the world from the bondage of suppression and militarism, we read in the SABBATH RECORDER the enthusiastic report of the last General Conference and other communications. May the American Army in Europe accomplish its awful task by restoring order in the way of righteousness. It will be an almost superhuman undertaking, considering the antagonistic aspirations and interests of the delivered nations, especially in the east and southeast of Europe. The difficulties in the execution of President Wilson's program will be enormous. My optimism concerning the possibility of a harmonious and peaceful federation of the nations of the world is not so great as yours. I need not assure you, however, I shall greatly rejoice if I appear to be mistaken and if God grants the world in the near future a period of peace, the spirit of revenge being subdued, and the opportunity left to the great German nation for restoration to a peaceful development. For the present the American nation has every reason to rejoice that her unselfish intervenience has been crowned with such a mighty success. Let us pray that her future influence will be no less favorable on the world's history, all for its good.

Except myself, all members of my family and my helpers at my office have been ill, some of them still feel the consequences. Everybody here feels weaker than in normal times, except the very wealthy, but happily the consequences with my family have not been serious. A young sister, a lovely girl of 24, a faithful Christian and the joy and comfort of her parents, who regularly attended our meetings on the Sabbath here, died in the course of last month.

Recently three new members joined our denomination, viz., the mother of this girl (Mrs. Van Eyseren). The second member who joined the church is a young man, a

non-commissioned officer (Mr. Zylstra). Every Sabbath he is free, off duty, and attends all our meetings in Haarlem. He is a young man of a sincere and charming character. A very aged sister was the third to join. As to Mrs. Van Eyseren, her husband was a preacher of the Seventh Day Adventist denomination, but he has been dismissed because of difference of view in doctrinal matters. We have been acquainted with this family since many years; formerly they lived in Haarlem, now they live in Amsterdam. The whole family is attending our meeting on the Sabbath.

We have been considering to rent a hall for our meetings in Amsterdam. Possibly we may get the use of the First Day Baptist church here, Sabbath morning, in exchange to their using our chapel in Haarlem.

Owing to the admirable courage, care and provision of our dear sisters in the Haarlem Church, our second Conference as Seventh Day Baptists in Holland was convoked August 10 and 11 last. They could not bear the idea of missing the blessing which had accompanied our first National Conference in 1917.

It was got up in a more impromptu way and the attendance was a little less numerous than in 1917, many being prevented by the difficult circumstances; still it again was a very blessed time. At the occasion of the Conference a married sister from Groningen was baptized, she has joined the church there. Her husband and daughters are attending the meetings there and intend to join the church.

The *Boodschapper* of September contained an interesting report of the Conference, composed by Brother Monsma, a young man, former member of the Groningen Church, who has come to help me since July last. At that time Mr. Hilderling, the leader of the practical work of the Midnight mission in Amsterdam, grew seriously ill. We were very anxious he would not be able to take up his work again during a considerable time. Brother Monsma was well acquainted with the work of the Midnight mission in Groningen. Having left the military service with great furlough not long before, he was not able to find regular employment because he observed the Sabbath. So I invited him to come

over, and found in him a very good and diligent helper, as well as a man of unmovable principles as a Seventh Day Baptist. I am trying to defray his salary by means of our Central Committee and other organizations for which he is working under my direction. I thank God for the way he guided me in this matter, the more so as Brother Monsma is assisting me with all his heart in my multifarious activities for the Lord's sake. With a view to the gradually approaching departure of my daughter Sarah, probably in the first semester of 1919, and the present impossibility for her to do for me what she did before, because her mother wants her help in the household in these hard times, I doubly appreciate the way the Lord helped me out of my difficulties. I trust he will provide in the financial side of the question, too.

As I wrote you before my account with the Memorial Board respecting Tract and Missionary societies, runs as follows: (See my letter of December 17, 1917, page 2).

Cr.	
Saldo on the first of January, 1918,	
Tract and Missionary societies	\$1,175 00
Gift from the Haarlem Church and Sabbath School for the China Mission	24 00
	\$1,199 00

Dr.	
For the <i>Boodschapper</i> during 1918	\$ 606 00
Rev. G. Velthuysen	300 00
Rev. P. Taekema	300 00
	\$1,206 00

So you see my advance on this account at the beginning of 1919 will be \$7.00. My personal contribution to the Central Committee in 1918 has been \$20.00 a month. I can not yet say if this contribution will appear to be sufficient at the end of the year. I trust the boards will continue to grant their confidence and usual support to the work in Holland. In the beginning of next year I hope to send an account of the *Boodschapper* over 1918 to Brother Hubbard.

I hope you will be so kind to convey my request to the boards of the Tract and Missionary societies to send me the appropriations for the first quarter of 1919 as soon as possible.

As to *De Boodschapper* you know I am following quite another method of working than my father did. He distributed the paper free on a very large scale. Postage was higher in former years, but the costs of printing are now continually rising. Now we are working principally by canvassing. Brother Munk is a very active and faithful worker. As a token how much the work of our dear Brother Munk is appreciated by our people I tell you that at our General Conference a collection was held and gifts were promised for buying a new and good bicycle for him. A sum of F. 100 was collected or pledged, the rest being supplied by the Central Committee. Bicycles are very expensive now. The income of Brother Munk by canvassing with *De Boodschapper* and other Christian literature is not sufficient to support his large family, especially when he is working round Arnhem, where he has lived now since many years. But it is very difficult for him to move in this time. I wonder whether many of the subscribers he gained last year, will pay their subscription. If so, we intend to grant him a gratification. Of course, we are not able to do for him what we could do in the time of Mr. Ouwkerk's great donations. The condition of the latter is unaltered. There is little hope for his recovery. His son, (though no Sabbath-keeper more) is well disposed towards us. He paid a contribution to our Java mission last year of F. 400 (\$160.00). He also regularly gives in use every Sabbath to the Rotterdam Church the old chapel without payment.

During the course of this year Brother Taekema had not been able to find a dwelling in The Hague. Recently a dwelling was found for him, but meanwhile there had cropped up a difficulty (difference in theological views) between him and the church there, the end of which has been Brother Taekema's decision to follow a new calling, viz., by the church in Groningen.

The Groningen Church is in a flourishing condition. Most of the members are living in villages in the neighborhood. In this time, with every thing so expensive, it was necessary for Brother Vroegop to increase his income by literary work. So he could not go on to do all he did for the church, which wants more regular care. So the

church extended a call to Brother Taekema. The church there perfectly agrees with him in his theological views. We trust the Missionary Society will continue to support him, as the financial power of the little church is small.

Recently we made the acquaintance with a group of Sabbath-keeping Baptists in Leeuwarden, when we were at that city in behalf of the Midnight mission. They number ten communicants, I believe, and some more people interested. Brother De Jong, their elder, is a forage merchant, a plain and uneducated man of a sincere character and strong faith. I felt a true brotherly spirit in the little church. They are full of love for God's Sabbath and his Holy Word.

The spirit among the brotherhood at Haarlem, Amsterdam and Groningen is harmonious and good. From the churches in The Hague and Rotterdam I heard little in the last time, but they were amply represented at our Conference and greatly rejoiced the fellowship. From the more isolated groups and lonely Sabbath-keepers in Holland we have reason to believe it is well with them. We have our regular three-monthly circular letter to keep in contact with them.

From our friend in South America the Seventh Day Baptist family Vennekool (Loncoche, Chile) very sad news came in. They lost two of their children and suffer many tribulations in that dark country. Under their adversities, suffered from their love of God and his commandments, their eldest son grew so bitter that he actually illtreated his own mother.

From Brother Van Ysseldyk and the church in Bompland no news was received.

In Java the missionary and philanthropic work of our dear sister is gradually growing in importance. Sister Alt has a good and faithful friend and helper in Clara Keil, especially in the care for the patients. The interest in our Java mission is growing in our churches and among our other friends. Last year we were able to send them a sum of more than F. 1,000. The dining room where they hold their meetings every Sabbath (average attendance 50-60 persons) is very inconvenient, too small and not quiet enough. Often they are disturbed by the neighborhood of turbulent patients.

They intend to build a wooden church on a more quiet spot, where formerly stood a shed of the old coffee plantation. The cement foundation is still in good condition, the shed itself is out of repair. Sister Alt asks gifts for this purpose in her last letter in *De Boodschapper*. The total costs are estimated F. 600 (\$240.00). They intend to use the church as a schoolhouse too. Sister Alt has also the direction of a native school with native teachers. What they pray for most is an outpouring of the Holy Spirit over the natives who are listening to the Word of God and desiring to follow Christ. They also pray for the power to heal the many sick applying to them for help. We all rejoice in the prospect of Brother Davis' visit to our friends in Java. We hope it will be an issue of great good to them. The needs of the work are manifold. We thank God the interest is growing as well in Java as in Holland, in our country especially by means of *De Boodschapper*. We recommend the work at Gambang Waloh as well as Marie Jansz and her work in Pangoengsen, to the constant love and sympathy of our American brotherhood.

So you see we are not working in vain and have many reasons to go on cheerfully. I pray the Lord his grace be with the boards in all their efforts and with all his faithful people all over the earth, in this epoch of so enormous importance for the world's history.

I must close now. I hope soon to write more particularly to Brother Corliss Randolph and to Brother Frank Hubbard in reply to their correspondence. I trust you will believe me, it is almost impossible for me to find time for private correspondence, so many urgent matters continually seizing every day my time and my attention. There is little chance of alteration in this situation. As soon as international peace will be really restored we expect to convene here in Holland a preparatory conference to a large international congress for the repression of the White Slave Traffic and other symptoms of public immorality. I judge Holland to be the right country for this conference and congress to initiate here the restoration of the old ties of international co-operation in this and other domains. I probably shall have my share in

this movement. The enormous impoverishment of many millions of people and their demoralization in consequence of the war, no doubt, in the near future will make an international action of this kind most needful. Generally people were little aware of the enormous moral dangers which inevitably trail after such a calamity. However, I hope always to give the first place in my heart to the interests of the precious truth the Lord confided to our people. It is a simple duty of thankfulness for all God has granted me by means of his church. May our churches in Holland and America, in China and Java and everywhere be sources of great and wonderful blessings to the world!

With fraternal greetings,
Very truly yours in Christ,
G. VELTHUYSEN.

Amsterdam, Holland,
November 25, 1918.

(Received in Plainfield, N. J.,
January 15, 1919).

LETTER FROM CHINA

DEAR FOLKS AT HOME:

It's my time to write and let you know what is going on out here.

Dr. Palmborg is ill in Shanghai in the Red Cross Hospital, under the care of Dr. Landis of the Seventh Day Adventist Mission. She went to Shanghai to see the peace celebrations, about the 23rd of November, and to bring back one of our nurses who was visiting Miss Burdick. While there Dr. Palmborg was seized with severe pain. It was thought she had appendicitis and the doctor there advised her to go to the hospital for an operation.

It was found that there was an infected area of the bowel near the gall-bladder. The gall-bladder was full of pus and the bowel near it almost black. She evidently had had chronic cholecystitis for a long time. The doctor, Dr. McCracken, who operated, freed the bowel and drained the gall-bladder. She was very ill, dangerously so, for the first week or two after the operation, but the last report is that she is making rapid progress toward recovery. Miss Burdick sent me a letter yesterday saying that the day before Dr. Palmborg had been allowed to eat steak for her dinner.

Last Sabbath, while I was treating a man's neck, his braid kept getting in the way, so the nurse asked him why he wore it. He answered that he was a Toaist priest. (He had taken off his priestly robes to come to the clinic.) Then At-su, who acts as my interpreter as well as a nurse, asked him if he believed what he taught. He replied, "No." Then said At-su, "Why do you teach it?" "Because," he answered, "I must eat." Then I told At-su to ask him who fed the birds, and to tell him that the true God was able to feed his children. Afterwards At-su asked him if he believed what Mr. Dong had just said in the sermon (clinic followed church service). He replied that he did. Then I gave the priest a New Testament and asked At-su to explain a little of the fifth chapter of Matthew to him. This she did. The priest took the book and said he would read it. He did not come back the following Thursday, however, as he was told. Haven't seen him since, but he may come again.

I had a sedan-chair ride of sixteen miles—to Lu-ti and back—not long ago. When I was a schoolgirl studying history, and saw pictures of Queen Elizabeth's elegant sedan chair in which she traveled, I thought it must be grand. I have surely had my eyes opened. The jolting is terrific. The back of the neck becomes so tired that it becomes painful; then, if one leans the head against the back of the chair, it bounces back and forth against the board like a rubber ball. I thought the wheelbarrow was bad enough, but the sedan chair is worse. But only think of the poor men who must earn their bread by hauling people around in this way. It's repugnant to me to see my brothers employed as beasts of burden. One sees the wheelbarrow men standing, shivering all day, only asking and begging the privilege to serve in this humble way. It can not but be bad for their hearts. Am told the average life of the jinrikisha man is five years of service, and that of the wheelbarrow man is from seven to ten years of service.

I had another sedan-chair ride to a case of match-end poisoning. This case was only four miles away, eight miles there and back, so I didn't get tired. This patient was determined to die, so refused to take any medicine and ran from me. Later a relative came to the hospital and said his

brother still refused to take the medicine. I gave more medicine and told the man to put it in his brother's tea. This was done. This was about ten days ago. Yesterday the man came to the hospital and said his brother was better. Perhaps he would have recovered anyway, as he had eaten only two boxes of match-ends.

Today Mr. Tsau preached for us. Mr. Dong exchanged pulpits with him. December 12th Mr. Dong went into Shanghai to be present at Mrs. Sarah Davis' birthday celebrations. The Chinese made a great day of it. They had a party for her, to which about 350 people came. Perhaps some one in Shanghai will tell you more about it. Mrs. Davis is much beloved by the Chinese and they wished to express in this way their appreciation of her long life of service in educating them.

About a week ago a Chinese gentleman brought to the hospital an embroidered silk testimony of Dr. Palmberg's skill in treating his daughter-in-law; also brought fire-crackers for celebrating its "unveiling."

I am going to ask your prayers for my teacher that he may have courage to acknowledge Christ publicly and join the church. His father just died a few weeks ago but while he lived he would not allow my teacher to come to church. At heart he is a Christian. I wrote you of his conversion, after asking for your prayers for him.

Thanking all of you and with kindest regards to each,

BESSIE B. SINCLAIR.

Lieu-oo, China,
December 14, 1918.

MISSIONARY BOARD MEETING

A regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in Westerly, R. I., Wednesday, January 15, 1919, at 9.30 a. m., the President, Rev. Clayton A. Burdick, presiding and the following members present: Clayton A. Burdick, D. Burdett Coon, Edwin Shaw, G. Benj. Utter, James A. Saunders, Ira B. Crandall, Charles H. Stanton, Albert S. Babcock, John H. Austin, Robert L. Coon, E. Adelbert Witter.

Visitors: Mr. M. A. Crandall, Mrs. Walter D. Kenyon, Mrs. Dell Burdick, Mrs. Allen Whitford, Mrs. D. B. Coon, and others.

Prayer was offered by Rev. D. Burdett Coon.

The quarterly reports of the Treasurer and Corresponding Secretary were approved and recorded.

Secretary Shaw gave a verbal report of the meeting and work of the Evangelistic Committee.

Letters and questionnaires have been addressed to 67 churches, looking toward an increased interest in evangelistic effort. Quite a number have not yet replied.

Reports of workers in our missions and on the fields were received.

Rev. T. J. Van Horn has not decided to take upon himself the work of Missionary evangelist on the Southwestern field, but proposes to engage in pastoral work after May 1st next. Much regret was expressed by members of the Board, and upon motion, the appropriation at present rate to the Gentry, Ark., field was extended to May 1, 1919; it was also unanimously voted that the Corresponding Secretary ask Brother Van Horn to withdraw his declination to accept the call as Field worker and General missionary on the Southwestern field if he can satisfactorily be released from his engagements, and that the Missionary Society will endeavor to secure an assistant to help him on the field.

Appropriations for 1919 were made to the Boulder, (Colo.) Church at rate of \$450.00; the Fouke, (Ark.) Church, \$300.00; West Edmeston, (N. Y.) Church, \$100.00.

It was voted to appropriate \$25.00 for the Foreign Missions Conference of North America.

Rev. James H. Hurley is now on the Michigan field and an appropriation was made to cover the expense for December, 1918.

Much interest was shown in general discussion of the demands upon us and the urgent need of workers, and expression of sorrow and sympathy for the families of Rev. Lester C. Randolph and Rev. Alonzo G. Crofoot, valued members of this Board, was adopted.

CLAYTON A. BURDICK,
President,
A. S. BABCOCK,
Recording Secretary.

MONTHLY STATEMENT

S. H. Davis		
In account with		
The Seventh Day Baptist Missionary Society		
Dr.		
Balance on hand December 1, 1918	.....	\$ 368 77
Canadian Pacific R. R. Co., return of deposit	.....	75 00
Louise Schiefer, L.S.K.	.....	5 00
Mr. and Mrs. Lyle Maxson, L.S.K.'s debt	.....	3 00
Half col. New Auburn Church, debt	.....	1 12
Plainfield Church, Thanksgiving offering for debt	.....	30 00
Offering Yearly Meeting N. J. Churches	.....	11 46
Dr. J. E. Branch	.....	10 00
Mrs. Franklin F. Randolph	.....	2 50
Mr. and Mrs. C. C. Babcock	.....	25 00
Margaret Burdick	.....	5 00
Alice A. Peckham	.....	1 00
Mrs. Elmer Kemp, L.S.K.	.....	6 00
Independence Church, Thanksgiving offering	.....	29 60
Plainfield Church	.....	31 12
First Alfred Church	.....	78 83
Dr. A. L. Burdick, sp. for H. E. Davis	.....	38 00
Dr. A. L. Burdick, sp. for H. E. Davis	.....	100 00
Syracuse Church	.....	3 84
Salem Church	.....	103 50
Second Brookfield Church, Thanksgiving offering	.....	7 00
Hammond Church	.....	6 50
Thanksgiving offering for debt fund	.....	25 00
Southwestern field	.....	29 00
Dodge Center Sabbath school	.....	4 57
S. L. Ford	.....	10 00
G. W. Lanphere and wife	.....	3 00
G. W. Lanphere and wife, Tract Society	.....	3 00
D. S. Allen, L.S.K.	.....	10 00
Mark Andrews, Life Membership	.....	25 00
Mary S. Andrews, Life Membership	.....	25 00
Pawcatuck Church	.....	209 17
L. T. Titsworth	.....	5 00
W. H. Hurley, L.S.K.	.....	25 00
Mrs. N. G. Clement	.....	5 00
Mrs. Eli White, L.S.K.	.....	2 00
L. F. Davis, Jr.	.....	2 00
Gentry Church	.....	2 55
Farnam Church	.....	20 00
L. M. Babcock	.....	10 00
North Loup Church	.....	51 03
Mrs. Mary E. Burdick	.....	10 00
Lost Creek Church	.....	20 68
H. J. Coon, Walworth Church, debt	.....	10 00
Chas. C. Burdick, debt fund	.....	3 00
Miss Abbie E. Kenyon, Life Membership	.....	25 00
F. F. Randolph	.....	2 00
Berlin Sabbath school	.....	5 00
DeRuyter Church	.....	19 15
Adams Center Church	.....	25 00
Ashaway Church	.....	9 80
Ashaway Church, debt fund	.....	113 00
Independence Church	.....	30 50
Waterford Church	.....	13 00
Mrs. Prudence Allen, L.S.K.	.....	5 00
A Friend, L.S.K.	.....	10 00
Mrs. H. Gillette Kenyon, debt fund	.....	1 00
Kansas L.S.K., debt fund	.....	5 00
S. E. Assoc. 1/2 col., 1918	.....	51 51
Rev. George P. Kenyon	.....	15 00
Rev. James H. Hurley	.....	10 00
Claude L. Hill	.....	10 00
DeRuyter Sabbath school	.....	10 00
L. Marie and Jane L. Clarke, debt fund	.....	10 00
Rosa Palmberg	.....	20 00
Oct., Nov., and Dec. int. on checking account	.....	2 89
Washington Trust Co., loan	.....	1,000 00
Permanent Fund income acct.	.....	500 00
		\$3,309 09
Cr.		
Rev. L. A. Wing, Nov. sal.	.....	37 50
Dr. Grace I. Crandall, Nov. and Dec. sal.	.....	66 66
Mrs. J. W. Crofoot, Dec. sal. and inc. exp.	.....	75 00
Rev. T. J. Van Horn, Nov. sal.	.....	41 67
Rev. J. J. Kovats, Nov. sal.	.....	20 00
Jesse G. Burdick, Italian mission	.....	29 16
Rev. George W. Hills, Nov. sal.	.....	58 33
Anna M. West, Nov. sal.	.....	33 33
Edwin Shaw, Nov. sal. trav. exp., and missionary literature	.....	107 60

Rev. T. J. Van Horn, Nov. trav. exp.	56 42
Sp. to S. W. field	10 00
Tract Soc., acct. Rosa Palmberg	10 00
Woman's Board, acct. Rosa Palmberg	20 00
Missionary Soc., acct. Rosa Palmberg	400 00
Dr. Grace I. Crandall, China trav. exp.	50 00
Dr. Grace I. Crandall, Jan. sal.	3 00
Frank J. Hubbard, sp. for Tract Soc.	24 50
Dorothy P. Hubbard, sal. to Dec. 15	217 00
H. E. Davis, acct. salary	18 75
S. M. Burdick, acct. sal.	140 00
R. W. Palmberg, acct. sal.	110 00
B. B. Sinclair, acct. sal.	150 00
Girls' School	75 00
Evang. and Incidental	125 00
J. W. Crofoot, sal.	100 00
Extra for Exchange	520 62
Washington Trust Co., int. on loan	30 53
Treasurer's exp.	35 00
Balance on hand Jan. 1, 1919	744 02
	<u>\$3,309 09</u>

Bills payable in Jan., about \$1,000 00
 Notes outstanding Jan. 1, 1919 3,000 00
 S. H. Davis,
 Treasurer.

E. & O. E.

QUARTERLY REPORT

October 1, 1918, to January 1, 1919

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

Dr.	
Cash in treasury October 1, 1918	\$1,586 22
Cash received in October	1,349 64
Cash received in November	878 15
Cash received in December	2,940 32
	<u>\$6,754 33</u>

Cr.	
Exp. paid in October	\$2,769 41
Exp. paid in November	675 83
Exp. paid in December	2,565 07
Bal. in bank Jan. 1, 1919	744 02
	<u>\$6,754 33</u>

By Classification
 Cash Received

General Fund including bal. brought forward	\$3,283 01
Home field	56 00
China field	151 93
Other fields	12 00
Specials	141 00
Life members	75 00
Income from Permanent Funds	1,425 00
Income from Memorial Board	107 92
Loans	1,250 00
Interest on checking account	5 60
Debt Fund	246 87
	<u>\$6,754 33</u>

Disbursements

Corresponding Secretary and General Missionary	\$ 808 22
Churches and pastors	578 12
China field	3,927 31
Other fields	335 38
Specials	3 00
Treasurer's exp.	77 75
Interest and return of \$250 loan	280 53
Bal. in bank Jan. 1, 1919	744 02
	<u>\$6,754 33</u>

Try to do to others as you would have them do to you, and do not be discouraged if they fail sometimes.—*Dickens.*

"JUST FOR THE JOY OF IT"

The holiday season just passed will be a pleasant memory to Uncle Sam's boys now beyond seas, as well as to those still on duty in the camps in this country. Homesickness, most depressing of afflictions, and peculiarly severe in its manifestations on the feast days most intimately associated with thoughts of family, had an antidote in the Christmas and New Year's programs which were carried out by the American Red Cross.

The human touch is everything; and that is what adds so much to the effectiveness of the work carried on by the Red Cross in all its fields of activity. But in the instances now referred to it was not only the boys in the camps and hospitals who reaped the benefits. Reading the reports, one wonders whether the boys or those who entertained and feted them got the greater pleasure out of it. Let us assume it was mutual; for every one of us must appreciate the significance of a line in a Paris cablegram telling of the Christmas celebrations in France which states that many workers assisted in making the boys happy, "just for the joy of helping."

"For the joy of helping!" Everybody at home ought to get a heap of pleasure just contemplating the good time that was given to our boys in a season that would have been dismal indeed if there had not been an organization to link them, in spirit, with the home folks. Vicariously the whole American people were the entertainers and the hosts and hostesses of the boys in khaki, for it was their generosity and interest that enabled the telling human touch to achieve its purpose.

All the millions of money America has contributed to ease and comfort her soldiers could not purchase a fraction of the satisfaction everybody must feel in knowledge of the fact that they have had some part, even silently, in the good work. And surely the Red Cross spirit will continue to bring rewards through the same sort of satisfaction—with so much "carry on" work left to do, and with the joy of doing so firmly established.—*Red Cross Bulletin.*

"This is peace, to lose the lonely note of self
 In love's celestial strain;
 And this is joy to find oneself again
 In service, mercy, and self-sacrifice."

WOMAN'S WORK

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

Did you think it would come so quickly? I must confess that when I first heard the slogan "A Saloonless Nation in 1920," I said to myself, "That would be a wonderful achievement," but I did not really look for it just yet. I don't consider myself a pessimist either. It still seems to me to be too wonderful to be true.

When our church bells rang to celebrate the event there was not the excitement that was apparent at the time the ringing of bells announced the armistice, but there was deep and abiding thankfulness in many hearts. How could it be otherwise? John Barleycorn has killed more men, ruined more homes, broken the hearts of more women, and ill-treated more little children than any number of wars have done.

Those who claim Wisconsin as their home have been afraid that the brewery interests would hold the State in the same grip as two years ago, when the State legislature passed the referendum bill, referring the liquor question to the voters, only to have the governor veto the bill. We have the same governor now, and it hardly seemed possible that the amendment could carry but it did. Not in time for the State to be one of the necessary thirty-six, but it represents the "among others," so often mentioned as being present at public meetings. The actual place of Wisconsin on this honor roll is thirty-ninth.

It is hard for a mere woman to understand the intricate workings of the mind of a dyed-in-wool politician. Two years ago the whiskey men worked tooth and nail against the referendum and this year their strongest opposition seems to be that this whole question is too large to be settled by the legislature, but that it should be referred to the people at the spring election.

I have been interested also in reading the editorials of a half dozen daily papers. Some are dry, but don't care to say much about it. Some are wet, but are almost

ashamed to say so. Some are wet and are seemingly proud of the fact. And one, published in our capital city, has been working hard for the success of the ratification in the legislature. This same paper took a prominent part in driving the saloon out of that city a few years ago. On the day after Wisconsin voted for ratification it printed an editorial reviewing its past policy, stating that for many years, twenty-one I think, the paper had not taken a cent of money from the whiskey interests.

In direct opposition to this editorial was one in a paper, published in a city which is advertised as the city made famous by a certain brand of beer. This article pictured the dire calamity that had come upon that city, and especially upon the men who were so good and kind and brave as to make beer in their beautiful city,—men who were law-abiding and peace-loving. Sorrow—great sorrow—was expressed for the many people who would be thrown out of employment and for the property loss that would ensue, for while many breweries could be made over into factories, many could not, and much equipment could be used for nothing else, and all would be a total loss. And of course mention was made of the great loss to the city because of the loss of license money. Of course, too, this loss is coming at a time when money is greatly needed. Can't you just see how the editorial reads?

I have been interested in watching these papers awaken from their stupor in which they fondly believed they were joined by the public. On one of the days when we were awaiting the action of the State legislature I looked one daily over and over, trying to find a single word about the amendment.

Another action by the Wisconsin legislature seems strange to the uninterested. Women have always been denied the vote in our State although strenuous effort to capture it has been made. But this week, after the State senate had ratified the amendment, and while we were all waiting for the assembly to do the same, some one introduced a bill favoring woman suffrage and lo! it passed. You women who live in States that have equal suffrage must have some interesting moments. Probably by this time you have become familiar with

the psychology of the voter. It looks now as though Wisconsin women might have to look up this subject. Here's hoping.

MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Executive Board met with Mrs. W. C. Daland, January 13, 1919.

Mrs. West called the meeting to order and Mrs. O. U. Whitford offered prayer.

Minutes of the meeting of December 2 were read.

Mrs. A. E. Whitford, Treasurer, read a letter from S. H. Davis and gave her monthly report. Receipts, \$366.80. Disbursements, \$683.75. The report was adopted. Mrs. Whitford read her quarterly report. Total receipts for the quarter, \$861.62. Total disbursements, \$718.75. Report was adopted. Mrs. Whitford read letters from Mrs. W. J. S. Smith, Fouke, Ark., and reported receiving letters from Mrs. Herbert Whipple, of New York City, and Mrs. W. C. Whitford, of Alfred, N. Y.

A letter from Mrs. W. H. Ingham, of Fort Wayne, Ind., was read.

Mrs. J. H. Babcock, Corresponding Secretary, reported writing letters of sympathy to Mrs. L. C. Randolph and Mrs. Frank Peterson. Mrs. Babcock presented a letter from Mrs. Fennell P. Turner, Secretary of the Woman's Board of Foreign Missions of North America. A report of the meeting of the Executive Board was enclosed with this letter. A letter from the Board of Foreign Missions of the Methodist Episcopal Church was read and discussed; also a letter from the Committee of Reference and Counsel.

It was voted to renew our subscription to the *Missionary Review of the World* for the year 1919.

As Miss Cora Clarke is to be absent from Milton for the remainder of the school year, Mrs. Lester Babcock was appointed to act as Recording Secretary during Miss Clarke's absence.

The minutes were read, corrected and approved.

Voted to meet with Mrs. L. M. Babcock February 3, 1919.

MRS. A. B. WEST,
President,
A. CORA CLARKE,
Recording Secretary.

WOMAN'S BOARD—TREASURER'S REPORT

For three months ending Dec. 31, 1918

Mrs. A. E. Whitford, Treasurer, In account with The Woman's Executive Board	
Dr.	
Cash on hand Sept. 30, 1918	\$ 194 61
Albion, Wis., Missionary and Benevolent Society:	
Miss Burdick's sal.	15 00
Battle Creek, Mich., Church: Screens, Crofoot home	10 00
Boulder, Colo., Mrs. E. J. Van Horn: Tract Society	2 50
Missionary Society	2 50
Boulder, Colo., Mrs. A. T. Wheeler: Tract Society	1 00
Missionary Society	1 00
Chicago, Ill., Church: Unappropriated	10 00
Cowen, W. Va., Ozina M. Bee, L.S.K.: Tract Society	10 00
Life membership Missionary Society	30 00
Retired Ministers' Fund	17 55
Dodge Center, Minn., Mrs. E. L. Ellis: Unappropriated	3 00
Dr. Sinclair	5 00
Dunellen, N. J., Ladies' Aid Society: Tract Society	5 00
Missionary Society	5 00
Eldorado, Ill., L.S.K.: Unappropriated	5 00
Farnam, Neb., Church: Unappropriated	6 00
Hopkinton, R. I., Mrs. H. Gillette Kenyon: Unappropriated	65
Little Genesee, N. Y., Woman's Board Auxiliary:	
Tract Society	10 00
Missionary Society	10 00
Miss Burdick's sal.	2 50
Marie Jansz	2 50
Evangelistic work in S. W. field	5 00
Milton, Wis., Circle No. 3: Miss Burdick's sal	15 00
Milton College Scholarship	100 00
Milton, Wis., Woman's Benevolent Society:	
Tract Society	5 00
Missionary Society	5 00
Milton, Wis., Circle No. 2: Fouke School	10 00
Milton, Wis., Mrs. Anna C. Babcock: Miss Burdick's sal.	5 00
Miss West's sal.	5 00
Milton, Wis., Mrs. W. D. Thomas: Missionary Society	1 00
Milton Junction, Wis., Church: Unappropriated	10 00
Milton Junction, Wis., Ladies' Aid Society: Miss West's sal.	50 00
Milton Junction, Wis., Junior C. E.: Miss West's sal.	8 00
Menominee Falls, Wis., Harriett Oursler, L.S.K.: Tract Society	5 00
Missionary Society	5 00
New Auburn, Minn., Church, Mrs. Elsie Crosby: Marie Jansz	1 00
Unappropriated	4 00
Nortonville, Kan., Woman's Missionary Society: Unappropriated	25 00
North Loup, Neb., Young Woman's Missionary Society: Unappropriated	25 00
Oakland, Cal., Lida D. H. Taylor: Miss Burdick's sal.	5 00
Miss West's sal.	5 00
Providence, R. I., Mary A. Stillman: Tract Society	20 00
Missionary Society	20 00
Retired Ministers' Fund	2 20
S. S. Board	7 80
Portville, N. Y., Mr. and Mrs. A. K. Crandall: Unappropriated	1 20
Shiloh, N. J., Ladies of Church: Unappropriated	55 71
Crofoot Home Screens	5 00

Shanghai, China, Dr. Palmborg: Miss West's sal.	10 00
Viborg, S. D., Mrs. Timon Swenson: China Mission	25 00
Waterford, Conn., Women of Church: Unappropriated	10 80
Walworth, Wis., Helping Hand Society: Unappropriated	8 00
Crofoot Home Screens	2 00
Walworth, Wis., Ladies' Benevolent Society: Unappropriated	12 00
West Edmeston, N. Y., Mrs. Anvernette Clark: Tract Society	15 00
"Sabbath Recorder"	11 00
Armenian Fund	5 00
	\$ 861 52
Cr.	
Mrs. Jay Brown, Central Assoc. Sec.	5 00
Mrs. Walter Green, Western Assoc. Sec.	5 00
Mrs. Edwin Shaw, Eastern Assoc. Sec.	5 00
Mrs. Hannah Crofoot, screens for home	15 00
D. M. Bottoms, Treas. Y. P. Board	5 00
Davis Printing Co., letter heads	5 00
C. E. Crandall, Treas. Milton College	100 00
L. P. Burch, Manager "Sabbath Recorder"	11 00
S. H. Davis, Treas. Missionary Society: China Mission	25 00
Life Membership, Ozina M. Bee	25 00
General Fund	54 50
Miss Burdick's sal.	185 00
Miss West's sal.	150 00
Evangelistic work, S. W. field	5 00
Dr. Sinclair	5 00
F. J. Hubbard, Treas. Tract Society	73 50
J. A. Hubbard, Treas. Memorial Board: Retired Ministers' Fund	24 75
Mrs. Edwin Shaw: Exp. to Missionary Conference	15 00
Armenian Fund	5 00
Balance on hand Dec. 31, 1918	142 77
	\$ 861 52

DAY OF PRAYER FOR MISSIONS AT MILTON, WIS.

Friday, January 10, 1919, was the date set by the Federation of Women's Foreign Missionary Societies as the Annual Day of Prayer for Missions. The call was noticed in RECORDER of December 23.

Owing to sickness in the community and other unavoidable causes not a very large number of women attended the meeting held in the Seventh Day Baptist church, of Milton, Wis., on the afternoon of that date. Representatives of the three local societies, Methodist, Congregational and Seventh Day Baptist, and a member of the Y. W. C. A. of the college were present during the afternoon and added to the interest of the meeting. All of the topics provided were presented and many heart-felt prayers were offered in behalf of the special needs brought out.

The subject of World Evangelization was especially emphasized, and proved to be a fitting climax of the whole program.

As we walked home in the glow of a beautiful sunset we felt that it had been an

afternoon well spent. The dawning of the Sabbath added a benediction, and the desire to be more fully in tune with the infinite plan to bring souls into Christ's kingdom was strengthened. M. P. B.

AS IT WAS

"And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own: but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and bought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need" (Acts 4: 32-35).

AS IT IS

And the multitude of them that professed were of hard heart and stony soul, and every one said that all the things which he possessed were his own; and they had all things in fashion. And with great power they gave witness to the attractions of this world and the love of money, and great selfishness was upon them all. And there were many among them that lacked love, for as many as were possessors of lands bought more and sometimes gave a small part thereof for the public good, so their names were heralded in the newspapers, and distribution of praise was made to every one according as he desired.—*Exchange.*

PRESIDENT DALAND MOURNS MOTHER'S DEATH

President Daland has received the sad news of the death of his mother, Mrs. William B. Daland, Wednesday, January 15, at Elizabeth, N. J., aged 87. She had made her home for a number of years with her daughter, Mrs. Jesse V. Bonnell, who tenderly cared for her. President Daland will be unable to attend the funeral.—*Journal-Telephone.*

"No heart is pure that is not passionate, no virtue is safe that is not enthusiastic."

YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA.
Contributing Editor

"I WILL"—WHAT?

Christian Endeavor Topic for Sabbath Day,
February 8, 1919

DAILY READINGS

Sunday—I will choose life (Deut. 30: 11-20)
Monday—Follow Jesus (John 10: 1-18)
Tuesday—Put Christ first (Luke 9: 57-62)
Wednesday—Offer Christ all (2 Cor. 8: 1-6)
Thursday—Be faithful (Matt. 25: 14-30)
Friday—Be upright (Col. 1: 9-14)
Sabbath Day—Topic, "I will"—and what will I?
(Heb. 10: 5-9, 19-25) Consecration meet-
ing. (Christian Endeavor Decision Day.)

It is easy to say "I will" in matters that promise the realization or gratification of purely selfish motives. If we are invited to take part in some bit of fun or recreational activity we are not apt to hesitate long in saying "I will." We usually do not long hesitate with indecision. We ought to be no less unready to make decisions in those matters that vitally pertain to life and character.

"WHAT WILL I?"—CHOOSE LIFE?

To all young people, especially to those who have received something of Christian training—and there are but few, if any, of our young people but what have—the conscious appeal comes sooner or later as to what they shall do with their lives. Shall we choose life—the abundant life—with almost unlimited opportunities for enriching our own lives and the lives of others, or shall we waver with indecision? Why not say "I will" for Christ? Indecision but weakens the will; decision strengthens.

"WHAT WILL I?"—FOLLOW JESUS?

The great majority of us will admit unhesitatingly that Jesus is worthy to be followed. The beauty of his character and the matchlessness of his teaching compel us to admit it, but for all that we falter in saying, "I will." Christ is the good shepherd, he will not desert us in the time of need. He will give us life and life abundantly. He bids us follow him.

"WHAT WILL I?"—PUT CHRIST FIRST?

Some are willing to follow Christ, but they wish first to do and plan for them-

selves, then if they find it entirely convenient Christ and the church may come in for a secondary place in their lives. In Christ's time two men expressed their willingness to follow him, and then said, "But wait until we do so and so." How often we say the same thing in substance, for we do our own bidding first, then perhaps we feel we can spare a little time for Christ. Jesus said, "Seek ye first the kingdom of God and his righteousness," which means nothing less than we shall give Jesus the first place in our life plans. Put first things first. Will we? Why not?

"WHAT WILL I?"—OFFER CHRIST ALL?

Shall we offer Christ all—the energy of our lives while they are young, vigorous, hopeful, rich in possibilities for usefulness? Or shall we wait and offer him the fag end of our lives, if at all? The beloved Pastor Randolph—always a friend of young people—though only a little past middle life, had spent some thirty years in active, unceasing labor for Christ and the church, because while a young man in the full vigor of health he dedicated his life to the service of his Master. And those who knew and loved him best will testify he was never a slacker. He gave the whole energy of his life in helpful service. It is said of General Booth, the founder of the Salvation Army, that when asked by the late Dr. J. Wilbur Chapman, the evangelist, the secret of his success he replied it was because God had had all of William Booth there was—the adoration of his heart, the power of his will, and the influence of his life.

Ought we to offer Christ less?

THE STORY OF A BIBLE CLASS

DEAR EDITOR: Toward the close of my stay in La Porte, Ind., I received a letter from Dr. Randolph stating that somewhere in his travels he had met a former member of my Bible class, and requesting me to write a history of the class for his page of the RECORDER. I could not comply with his request then but was preparing to do so, when, like a thunder bolt from a clear sky, came the shocking news of his decease. Since then, I have hesitated over the disposal of the article but have decided to publish it, with your consent. Having been told repeatedly that my apparent choice of living away from our people has been a sub-

ject of more or less comment, I want to give my reason for so doing.

In June, 1904, the Northwestern Association convened with the church at Milton Junction, Wis. On the closing day of the convocation I gave a reception at my home for the ministers and their wives. It was a great undertaking, but inasmuch as I expected it was the last annual gathering of our people I should attend, I very much desired to entertain them in my home. I had previously been told that the medical profession could offer me nothing save a little temporary relief and the end of my life was a mere question of time.

A few weeks after the association, acting on the advice of Dr. Horace Wardner, a nephew by marriage, I went to La Porte to enter an electrical sanitarium. With scant hope of its efficacy he urged that, as a last resort, it be given a trial. The result was a cure of the malady which threatened my life.

When I was seventeen years old I laid myself on the altar of consecration, expecting to devote my life to some form of public work for the Master. My keen disappointment over not being able to do so tried my faith to the utmost, but as the new life forces coursed through my veins hope sprang up, that I might yet see the fulfilment of those early plans in a small degree. Fourteen years of what naturally should have been the best part of my life had passed since my health had permitted me to engage in any active church work, or attend the services of the sanctuary except at irregular intervals, or apply my mind to solid thinking.

I can not describe the spiritual experience through which I passed at this time. An almost overwhelming source of my unpreparedness to undertake any kind of work, coupled with a consuming desire to be divinely led and qualified for the work God designed me to do, took possession of my soul. Indeed so intense was my desire that, lest I make a mistake, I committed my feelings to some of my most spiritual friends with the request that they unite with me in special prayer for my guidance and qualification.

It was not long until the pastor of the Baptist church, a deeply spiritual man, asked me to take a Bible class, adding that

he was anxious to form a class of middle-aged ladies who were not in the Bible school. After due consideration I replied that I did not expect to remain in La Porte much longer but would gladly serve to the best of my ability while there. I was a novice in this line of work. With the exception of trying to teach a class for a little while in my girlhood days this was my first attempt to pose as a Bible-class teacher.

Our first session was held on the second Sunday of November, 1905,—an ideal autumn day. While memory preserves its balance I shall not forget that day. For a week I had given my time to the study of the lesson so far as my strength would permit. Yet so apprehensive was I of failure that I met the class in a state of tremor. Three ladies only were present but so far as my ability to teach the lesson was concerned, it seemed to me that was three too many. Exhaustion from the effort compelled me to keep my bed the remainder of that day and the day following.

I had not at that time the faintest idea of remaining permanently in La Porte, but it was not long after this that circumstances beyond my control arose which tied me there. My return to Milton Junction was made impossible and La Porte was the only open door. The answer to prayer for guidance was made unmistakably clear.

The class grew gradually in numbers and interest and the work spread out into other lines. The pastor called together those of his congregation who were interested in a revival effort and, after special prayer for leadership, I was unanimously chosen to conduct the after-meetings. Although the call was clear I accepted it with much fear and trembling. But strength was given me for the work which extended through a period of four weeks. Later when the church was without a pastor, I was asked to supply the pulpit at the Sunday morning service which I did to the best of my ability on several occasions.

I was present at every session of the class upwards of four years unless out of the city, which seldom occurred, and during the entire period of eleven years that I held the class I was tardy but once—two minutes—the fault of a hack-driver. The work in the classroom was mainly for the development of the spiritual life that already ex-

isted in the hearts of my pupils; outside the classroom the sick and needy were visited in their homes and given the consolations of the gospel, and our own room was many times the place where those seeking relief from the burdens under which they were bowed down told out the story of their woe.

In the fifth year of the class work I suffered an attack of influenza which prevented me from rendering any service for eight months and the class was scattered. When able to call them together again we organized under the name of "The Deborah Class." The organization proved to be a success under the leadership of a most efficient president and her coworkers. The class held two social functions a year at which they generally entertained all the workers in the Bible school, the primary object being to increase the interest in Bible-school work.

Our total enrolment numbered one hundred and thirty. The class was formed for middle-aged ladies, but in the course of time the ages ranged from sixteen to eighty-nine years, varying in intellectual attainments from those very conversant with the Bible and well posted in all matters of general interest to one who was unacquainted with the first letter of the alphabet; in worldly circumstances from the wife of one of the wealthiest men in the city to one who earned her daily bread on the washboard; as to station in life from housewives, business women, returned missionaries, farmers' wives, Bible-class teachers, society ladies, a nurse and a physician; as to church affiliations, two Presbyterians, two Methodists and two Episcopalians, with the Baptists in the ascendancy. From some homes came mother and daughter and in one instance mother, daughter and granddaughter.

Do you ask how I held the interest of such a variety of people? By giving them the teachings of the lessons in the simplest manner possible, energized by the Holy Spirit. They were there, one and all, for help in the problems that vexed their daily lives and they found it in the simple teachings of God's Word. Under an almost overwhelming sense of my responsibility and my inability to cope with it I besought the Lord for the baptism of the Holy Spirit as a qualification for service. In all humility but with the deepest gratitude let me assert that the prayer was answered.

The people very graciously ignored my mistakes and short comings. I was most heartily sustained by pastors, officers and private church members and enveloped in an atmosphere of love and confidence. During my entire period of service if one adverse criticism was offered it failed to reach me. When compelled to resign I was able to commit the class to a more efficient teacher than myself under whose leadership the work is being prosecuted.

When I look back over that period of service which filled my soul with joy unspeakable, I feel that I must not repine because my early dreams of a wider field of usefulness have not been realized.

MARTHA H. WARDNER.

SOMETHING MUST BE DONE

DEAN ARTHUR E. MAIN

The point of view of this article is not discouragement, pessimism, or despair; but, rather, hope, because of inspiring possibilities. We have many meeting-houses; frequently parsonages; and groups, larger or smaller, of church members, up and down the land. And, what is of special significance in this connection, these buildings and groups of Sabbath-keepers are in the midst of communities where men, women and children need to hear the gospel of the grace and kingdom of God.

Of course it would make many hearts glad if in each of these neighborhoods there could be a regularly ordained, well educated, wise and consecrated minister; but we do not seem to have the men and means for anything so desirable and promising as this would be.

But many of us believe that something must be done for the sake of individual religion and social righteousness and peace. And if something must be done, it can and ought to be done, and done soon.

The suggestions about to be made seem to me to be in complete harmony with the spirit and purpose of our Conference Commission, for whose ability, loyalty, wisdom, devotion and vision, we can not but be grateful.

My proposed plan may be stated as follows: Whatever may be the psychology, religion, or ethics of it, groups of people, young or old, need leaders, and really wel-

come leadership of the right kind. Therefore let each small church formally, prayerfully, and intelligently elect and consecrate a local religious leader. If at all practicable he should be self-supporting, and expected to give only as much time to the work of the church as conditions would fully warrant. Then let the churches, grouping themselves by twos, threes, or fours, unite in calling to the joint pastorate the very best available minister. Give him a good home in the most conveniently located parsonage, and an adequate salary without, or with, if necessary, the help of home mission funds. And expect him to visit every church and community as often as it can be reasonably done, to counsel, comfort, preach, teach and evangelize.

Much may be said in favor of this plan. It is altogether practicable if the churches and preachers will enter upon it in the spirit of our Master who came not to be ministered unto but to minister and to give his life a ransom for many. It means an awakening to new life in the churches; for it proposes self-saving and self-serving by earnest endeavor to save and serve others. It opens the way not only for evangelism, but for religious education and social service. It is repeatedly said now-a-days that one great reason why more competent young men do not enter the Christian ministry is that they do not see an inviting and promising and heroic job in that field of action. It may be asserted without hesitation that this plan sets forth a big and worthy job for both church and minister, a job that beckons to something of sacrifice and to usefulness. It is an economical use of means and of qualified men; and would tend to make it more possible for small churches separated far from others, to become, themselves, centers of religious, moral, educational, social and industrial influence. The plan is neither new nor novel; it is followed on mission fields; and is apostolic. The apostles ordained elders in the churches, and went to them to see how they were getting along. In some very real sense it would be a new endeavor, a real "Forward Movement" for us. But our leaders in religion, social service and education are telling us, even as the Scriptures say, that God is now making all things new.

Our divine Savior and Lord promised the Spirit for our Teacher and Guide. Let us seek strength from him who will strengthen us in all things; and wisdom from him who will give to all freely. Let there not be anywhere a famine of the words of eternal life.

*Alfred Theological Seminary,
Alfred, N. Y.*

Ever remember this, that the crowning glory of the Gospel of Jesus Christ as it came from his lips was that the poor were having it preached to them. The poor are not in our churches today, and we have got to sweep out the things that keep them out—the impious exactions of pew rents, the devices, the silly devices, we have for raising money—bazaars and sales of work and the like, the snobbishness and the middle-class exclusiveness of so much of our church life.

With gates of iron and bars o' gold
Ye have fenced my sheep from their Father's fold;

I have heard the dropping of their tears
In heaven these eighteen hundred years.

The church which will reign is the church that will stoop, and it will reign, not because it is rich and powerful, not because its shrines are great and impressive, but because it is meek and lowly in heart; when it remembers that its King is the slain Lamb, then the church will come into its own inheritance and its own kingdom once again, with a crown upon its head that none can take from it, and a sceptre in its hand that will wield dominion for Christ to the uttermost ends of the earth.—*Rev. Richard Roberts, in Christian Work.*

A NEW LEAF

He came to my desk with a quivering lip,
The lesson was done—
"Dear teacher, I want a new leaf," he said,
"I have spoiled this one."

In place of the leaf so stained and blotted,
I gave him a new one, all unspotted,
And into his sad eyes smiled—
"Do better now, my child."

I went to the throne with a quivering soul,
The old year was gone—
"Dear Father, hast thou a new leaf for me?
I have spoiled this one."

He took the old leaf, stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled—
"Do better now, my child." —*Unknown.*

LIFE SKETCH OF REV. ALONZO G. CROFOOT

Rev. Alonzo Gilbert Crofoot was born in Preble, Cortland County, N. Y., October 15, 1850. He was one of three children born to Jay and Hannah Gilbert Crofoot, Osman who died in young manhood, Milton Crofoot, of Sinclairville, N. Y., and Mrs. Charles R. Saunders, of Friendship, N. Y.

In 1871 he was united in marriage to Elnora Gardiner, of Friendship, N. Y., who departed this life, October 24, 1905. To this union were born two sons, Jay W. Crofoot, of Shanghai, China, and Jasper Claude Crofoot, of Wellsville, N. Y., who survive him. April 24, 1907, he was united



in marriage to Lena Maude Greene, of Berlin, N. Y., who survives him.

He received his early education in Friendship Academy, N. Y., and later pursued his studies and took up his theological work at Alfred, N. Y. He was converted at the age of seventeen years and later, under the influence of Rev. John L. Huffman, was converted to the Sabbath.

He was ordained to the gospel ministry in 1885. During his ministry he has served as pastor, New Auburn, (Minn.) Church, 1885-1897; Jackson Center, 1897-1901; Cartwright (New Auburn) Wis., 1901-1904; Independence, N. Y., 1904-1911; Rockville, R. I., 1911-1915; West Edmeston, N. Y., 1915-1916; Marlboro, N.

J., June, 1916, until his death which occurred January 7, 1919, at Bridgeton Hospital, N. J., where he underwent an operation. He thus completed nearly thirty-four years in the gospel ministry.

Another active pastor has gone. The Marlboro Church is left in deep sorrow over the loss of their pastor.

In making plans for the church services during his absence at the hospital he was cheerful and talked of his work when he should return as though his only thought was a successful operation and speedy recovery. He remarked to his companion before going, "If I did not expect to come back I would not go."

As a pastor he was always very faithful to all of his church duties. As a man he possessed the virtues of gentleness, kindness and mercy, never holding ill towards any one. His love for righteousness and his dislike for sin made him a husband, father, friend and citizen that was greatly appreciated.

Farewell services were held in the Marlboro church, conducted by Rev. Wilburt Davis. Text, "Shepherd Psalm." Mrs. Wilburt Davis sang, "One Sweetly Solemn Thought." Deacon James Crosby, of New Auburn, Minn., spoke very feelingly of his associations with him in that church, and Deacon Henry L. Davis, of Marlboro, spoke in behalf of the Marlboro Church. Mrs. Luther Davis and Mrs. Wilburt Davis sang a duet, "My Father Knows," after which his mortal body was laid to rest in the Marlboro, N. J., cemetery, on Sabbath afternoon, January 11, 1919.

REV. WILBURT DAVIS.

We have said in the beginning that we planted this great Government that men who wish freedom might have a place of refuge and a place where their hope could be realized, and now, having established such a Government, having preserved such a Government, we are saying to all mankind: "We did not set this Government up in order that we might have a selfish and separate liberty, for we are now ready to come to your assistance and fight upon the field of the world the cause of human liberty." In this thing America attains her full dignity and the full fruition of her great purpose.—President Wilson.

OUR WEEKLY SERMON

"ANOTHER WAY"

REV. AHVA J. C. BOND

Text: *And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.* Matt. 2. 12.

It is a good thing for the Christian world once a year to gather about the manger-bed of the Babe of Bethlehem. Time has brought us again to that annual event, and how different are the world-conditions at this Christmas time from what they were one year ago. Then the heavenly anthems of the angel choir were drowned by the screech and boom and clatter of a world conflict. Then the star shining in the heavens to guide our steps to the cradle of the King was almost lost from sight in a sky overcast by the black cloud of the Great War. Today swords have been sheathed and guns are silent, and our souls are attuned to anthems of peace and good will. Today we approach with softened step that sacred shrine, and stand with heads uncovered in the birth-room of the Savior of the world, reverently and unafraid. The occasion is auspicious, and the time is opportune for a most blessed experience in the observance this year of the anniversary of the birth of Jesus. Christmas should mean more to us than it has ever meant before, and the Christ whom we honor in its celebration should from this day take a larger place in the life of the world.

Christmas may mean more but it will depend upon us. On that first Christmas Day the announcement of the birth of the Savior troubled Herod, but it brought joy to the shepherds. Today it will depend upon what our attitude is toward the Master as to the effect of Christmas on our lives. As the pathway of our life runs through the twenty-fifth day of December, in the year of our Lord nineteen hundred eighteen, and on out into the future, that path no doubt will be deflected one way or the other if we seriously contemplate our Lord's claim to our life's allegiance. The important question therefore is, What is our re-

lation to him who so many years ago was born king of the Jews, and who today lives and reigns over all the world? As we follow the Wise Men in doing homage to the world's King shall we return by the same old road of pleasure and pride, or shall we like them, "return another way." The star did not guide the Wise Men as definitely as we have sometimes reckoned, for they went by way of Jerusalem, the capital of the Jews, and inquired, as a matter of course, of the ruler who reigned there. It is a beautiful tradition which General Lew Wallace weaves into the early chapters of his "Tale of the Christ," but it isn't likely that all the movements of the Wise Men were on the magic plane there described. They felt their way with some uncertainty, and tried the voices that offered them counsel. They came bowing to royalty, and seeking guidance from earthly potentates, but "they returned to their own country another way"—the way of heavenly counsel, and of the quiet conference together of kindred spirits. And their experience thus interpreted is symbolic of the experience of men who come face to face with the Master. The shepherds watching their sheep, dull-eyed and listless, were aroused by the heavenly apparition, and doubtless moved through curiosity, visited the stable to which they had been directed, but they returned with wonder-open eyes, full of joy and praise. They may have returned to their shepherding by the same route, but in a more important sense they returned "another way"—the way of joy and hope.

As the fishermen were sitting in their boats mending their nets, they saw no inspiring prospect ahead. No doubt they were bent on being successful fishermen, and devoted themselves to the development of the trade, but they saw nothing beyond a business success, and a comfortable competence in material things. But there passes by a fellow-Galilean with a spring in his step and a gleam in his eye and with a tone of authority in his voice that never was before; and these young men left their father in the boat with the hired servants and followed Jesus. Morning after morning they had come out to the lake and their work, and every evening they had returned, by the way of the market, to their comfortable homes and the bed on the roof.

But today they went "another way." In the companionship of him who had nowhere to lay his head they walked out into a new world and a new life: a world of service and a life of blessing and joy.

One day as Jesus sat by the well weary, there came a woman, a despised Samaritan woman, to draw water. The conversation seemed commonplace enough at first, but soon it was driving straight toward the blackened life of the woman. She saw the course it was taking and did not welcome it, but sought to divert its practical trend by arguing traditional points of religion which separated Jews from Samaritans. This is not the last time that sin has tried to hide itself in a religious disputation. But this was no common Jew, for he tore away tradition and went straight to the heart of the woman, leading her to a penitent confession of her sin. No doubt she went back to the village by the same path over which she had come, but with a new hope and a new joy, a new sense of salvation and forgiveness of sins. She went home "another way," and to live a different life. For ought I know it was still necessary for her to make her daily visit to the well to draw water. Her feet may have become weary and her arms may have ached on many a day following this memorable conversation with Jesus. But her conscience was clear and her heart was light, and she daily lived in the refreshing satisfaction which comes from drinking freely and constantly of the water of life.

Not every life that comes in contact with the Master during his earth ministry was helped thereby. We may carry such a spirit into the Christmas season that the pathway of our life shall diverge farther from the way of peace and holiness. Herod could not answer the question of those who inquired as to where the King should be born, but he became concerned at once, and was troubled and all Jerusalem with him. His sinful self-seeking and his fear of a rival blinded him to the beauty and innocence of the Bethlehem Babe, and to the glory that shone in the world on that first Christmas Day. The knowledge that a King was born but provoked him to more wicked deeds, and confirmed him in his sinful life. So we can not go through this Christmas time and be the same. Either we will go

out into the new year in closer companionship with the Master, and sweetened in life through fellowship with his spirit, or we will be driven farther from him as we seek our own selfish ends.

Near the end of the Master's earth ministry we have the case of the young man who came running, eager and hopeful, but who went away sorrowful. He is one to admire, and as he unaffectedly rehearses his past faithfulness in keeping the commandments, Jesus looked upon him and loved him. But Jesus is on his way to Jerusalem for the last time. He is in need of companions who, after his death, will become apostles, missionaries of the cross. What an opportunity lay before this clean, obedient and manly youth. No wonder some one has named this incident "The Great Refusal." Jesus made him the offer, but he did not accept it. He held too near his eyes the things he was asked to give up, and could not see the greatness of the offer held out to him in the invitation to follow Jesus. He went away sorrowful. Sorrowful, but he went away. And the offer was never repeated, for Jesus never passed that way again.

The power of Jesus to direct the course of men's lives was not lessened at his death; rather, was it made more potent. An early and conspicuous illustration of the potency of his resurrected life is found in the experience of Paul on his way to Damascus. Armed with the necessary authority and spurred by the zeal of a conscientious but misguided religionist, breathing out threatenings against the followers of Jesus, Paul was on his way to Damascus to apprehend and to kill all that might be found in that city who were of the new Way. But the risen Lord whom Paul persecuted met him on that Syrian road and changed the course of his whole life. Paul was on his way to Damascus carrying death and destruction, but he came back "another way," and became the chief of the apostles and the daring and faithful missionary. Him whom he had hated he now loved with a holy passion, and the gospel which he had despised he now preached with eloquence and power.

Time would fail me to speak of Augustine, Francis of Assisi, Martin Luther, John Wesley, and Samuel and Tacy Hub-

bard, and all the saints of ancient and modern times who have gone to "their own country another way," having seen the Christ.

We have heard a good deal about "morale" during this war. The one thing necessary to maintain morale, or morals, among men is motive. There may be artificial motives provided, or motives that are genuine but temporary, all of which may serve a good purpose. But the only all-impelling, all-inclusive, enduring motive is the Christian motive. Only personal contact with Jesus can give that. I gave one day's service in the early autumn to the county draft board. At the end of the forenoon's examinations the registrants who had passed the physical examination were assembled to hear a lecture by one of the physicians. His speech was in the nature of a warning against social vice, and especially against a certain race-destroying disease. The motive which he emphasized was that of fear, fear of being found out. It was good enough as far as it went. I was glad to know, and to have the young men who were about to be inducted in to army service to know, just what measures the Government was taking to ferret out and stamp out this curse to the race. But to stop where he did seemed to me to be an insult to the integrity and purity of the great majority of the young men addressed. I wanted to supplement the doctor's speech by an appeal to higher motives, and I am sure such an appeal would have met with a response. Personal allegiance to Jesus Christ will carry our boys all the way through the war, and through the peculiarly trying days of a slow demobilization. Private Coral Davis told me this week that the morale of the soldiers in camp broke when the armistice was signed. The motive had been removed, and the boys were working hard to keep out of work, and would hide behind a pine tree six inches in diameter to dodge it. Captain Davis writes from France that sick calls are frequent from boys who try to avoid drill; boys who when the fight was on would march till they dropped, and then get up and "carry on." I do not mean, and these men did not mean, that the boys are going to pieces. But the great incentive to drill and maneuver and march having been re-

moved, it is but natural that there should be a tendency to ease up and let down. My point is that if a life is to be held steady to any course there must be motive. And the only thing that will keep men morally true and spiritually strong is a life intelligently loyal to Jesus Christ and heartily devoted to the Christian cause.

Captain Swiger tells of an experience in Camp Sherman before he went across, when a southern negro was up before a military court. It seems he was a bad negro, and several of the colored soldiers had assembled their razors and joined forces, and had slashed him up pretty badly. The first question asked the darkey on trial was, "What is your name?" To which he responded, "Down home in Oklahoma I am 'Bad Bill,' but here I am going to be 'Sweet William.'" It was an apt and fetching answer no doubt. But it will take something else than a court martial to send Bad Bill back to his own country another way. The spirit of Christ can do that, and no doubt is doing that for many of our soldiers. In the trenches or over the top, facing reality, they have seen Jesus, and will return to their own country "another way."

What is true of individuals is true also of institutions, communities and nations. When in the white light of the Master the hideousness of a public evil is revealed, the forces of righteousness are organized to eradicate it from the body politic. A case in point is the passing of human slavery. Slavery was doomed when Jesus came, for there was set going those principles of brotherhood, the spread of which meant death to slavery. But long years went by before the public conscience was sufficiently aroused and the Church awakened to the fact that slavery was a constant denial of brotherhood. When the truth was made evident chattel slavery was wiped from the face of the earth. Intemperance has outlived slavery because it is entrenched not only in the avarice but in the appetites of men. But our great country is going "another way," and next Wednesday morning we will witness the last Christmas sun rising over a licensed American saloon. War, too, is taking its place on the dump-heap of discarded diabolical inventions of the devil, dubbed a god by the Germans. You

may wonder why I speak with such confidence when the world is even now only resting under an armistice, following the most destructive and diabolical war of all history. I bank much upon a league of nations. But a league of nations will be but a result, a logical effect of a compelling cause. That cause is the dominating spirit of Christianity that dwells in the heart of the victors, and moves in the councils which shall determine the terms of peace. Never before has war looked so hideous to the eyes of the world. It has always been a frightful and cruel monster in the eyes of those who have the viewpoint of the Master, but never before has the inconsistency of war with Christianity been so evident. It had never occurred to the world before that the Church should prevent war. There have always been those who were willing to accept the responsibility for beginning war, and to glory in it. Not so in this war. The very fact that the Church has been held responsible for war is the most hopeful sign of the end. In this war the power of the Church has been illustrated, its spirit has been revealed; yea life has been developed and its mission broadened, until today Christianity stands before the world vindicated and trusted. My hope is not in President Wilson, who has broken another precedent and crossed the ocean to sit with others who gather about the peace table, except as I believe his ideals and principles represent the enlightened conscience not only of Christian America, but of the Allies as well.

Some one has said that the *bulk* of the argument was against the President's going to Europe, but that the *weight* of the argument was for it. However that may be, I have no patience with the argument from precedent. We want to get away from the past and go "another way." Repeatedly Lloyd George has counseled his countrymen not to hark back to the pre-war conditions. "What we want," he says, "is a different world." And we must divest ourselves of the easy-going notion that matters will right themselves unaided, and that by the guidance of some magic hand humanity will be steered in a right future course. It will require thought and study and prayer, it will call for work and energy

and effort. Already the constitutionally reactionary, and those who have selfish ends to serve, are crying, "Business as before," and are seeking to order social and economic relations after the same selfish purposes. It will require the organized and consecrated efforts of all who believe in the brotherhood of man, to stem these counter currents that are rising to the surface of society at the first prospect of peace.

Great issues are upon us. Trends are being given to human relationships that will lead far out into the future. This is not the time to seek an easy life. Neither is it a time for discouragement or despondency. The future is before us, big with possibility and promising in rewards for faithful service; the rewards of accomplishment in a worth-while cause. Many who would have been helpful in the reconstruction of a waiting world gave their brave lives to usher in this fateful day. Let us consecrate ourselves to the holy task which their sacrifice has placed upon us.

As we come into the presence of the Prince of Peace at this Christmas time, during the world armistice, let us determine by the help of God, and so far as our power goes, to convert the armistice into a peace genuine and lasting. When we have offered here our gifts to the King let us return to our homes and out into the future "another way," the way of consecration and service, the way of the holy guidance and blessed companionship of the Son of Mary, God's Christmas gift to the world.

December 21, 1918.

WHY NOT THE LIQUOR SELLER?

An American soldier, Frank Cadue, went to France with American troops. He went breathing hot patriotic impulse. He went away all on fire with ambition to serve his country and his flag. He went with the benediction of his father and mother. He went ready and eager to die for the flag.

What happened?

In sunny France, where the liquor dealers say there is no temperance problem because the people drink so much, Frank Cadue was made drunk by liquor peddlers. He was made so drunk that, in an insane delirium, he murdered a 16-year-old French

girl and was hanged on the gallows for the crime, having been convicted in a military court.

The military court let the liquor dealer go and hanged Frank, his victim.

Frank went to France with the loftiest possible purpose and ended his career in

the most miserable manner possible for the human mind to conceive of.

The liquor dealer who caused Frank's horrible fate is now seeking to make a little more bloody money by sending other American soldiers to their death in precisely the same manner.—*American Issue.*

MEN IN THE SERVICE FROM SEVENTH DAY BAPTIST HOMES

ADAMS CENTER, N. Y.

Carley, Francis
Greene, Carlton
Horton, Corp. Kenneth
Langworthy, Virgil
Williams, Clayton
Williams, Ernest

ALBION, WIS.

Ayers, Elsworth D.
Ayers, Elton
Babcock, Fred I.
Green, Sidney C.
Stillman, Mahlon
Stillman, George

ALFRED, N. Y.

Ayers, Capt. Emerson W.
Ayars, Lister S.
Babcock, Corp. Ronald
Bass, Corp. Elmer
Beach, Rolland P.
Burdick, Corp. Arthur E.
Burdick, Capt. George E.
Clarke, Capt. Walton B.
Coon, Lance Corp. Aaron Mac
Cottrell, Capt. Arthur M.
Crandall, Capt. Winfield R.
Davis, B. Colwell, Jr.
Davis, Stanton H.
Dunham, W. E.
Ells, Sergt. Alton B.
Fenner, Glenn B.
Greene, Sergt. Edward F. R.
Greene, Lieut. Ernest G.
Greene, Sergt. Robert A.
Hall, Horace A.
Main, Capt. Daniel C.
Martin, Howard
Meritt, Carl L.
Phillips, Lieut. Kent
Poole, Lieut. Clesson O.
Potter, Clifford M.
Randolph, Lieut. Winfield W. F.
Rosebusn, Capt. Waldo E.
Shaw, Capt. Leon I.
Sheppard, Lieut. Mark
Stevens, George P.
Straight, Lieut. B. D.
Saunders, Edward E.
Saunders, Harold B.
Thomas, Herbert
Truman, Sergt. De Forrest
Vars, Otho L.
Witter, Adrian E.
Witter, E. Allen

ALFRED STATION, N. Y.

Allen, John R.
Allen, Joseph L.
Burkhart, James
Champlin, Capt. E. V.
Ormsby, Orson C.
Palmiter, Elson G.
Roberts, Guy
Smith, Claude C.
Woodruff, Corp. Charles Eldon
Worrell, Herman L.
Worrell, W. T.

ASHAWAY, R. I.

Babcock, Lawrence
Babcock, Walter
Briggs, Charles B.

Briggs, Leverett A., Jr.

Coon, John T.
Coon, Walter
Crandall, Ahvern
Crandall, Julian
Greene, Lewis R.
Hill, Albert
Hill, Frank M.
Langworthy, Harry
Langworthy, Lloyd
Lewis, Walter T.
Mathieu, Winifred
Murphy, Orville
Riffenberg, Fred
Smith, Arthur M.
Spencer, Elmer
Spencer, Paul
Turnbull, John
Turnbull, Peter
Wells, Edward
Wells, Forest
Wells, Nathanael

BATAVIA, ILL.

Clement, Neal Gilbert

BATTLE CREEK, MICH.

Bottoms, Lieut. Roger
Confer, Oren
Ellsworth, Carlton
Evans, Leslie D.
Evans, William C.
Hargis, Gerald D.
Hoekstra, John
Kinney, Master Engineer C. B.
Kolvoord, D. Benjamin
Kolvoord, Paul
Kolvoord, Lieut. Theodore
Lippincott, Herbert
Stockwell, Guy
Tyrrell, A. Lee

BEREA, W. VA.

Brissey, A. G. Thurman
Brissey, Grover S.
Brissey, Reuben M.
Brissey, William
Davis, 1st Sergt. Arthur G.
Maxson, Forest
Maxson, Guy
Sutton, Guy T.
Sutton, Holley

BERLIN, N. Y.

Hull, Gerald W.
Mosher, Floyd C.
Tift, L. B.
Vars, Jesse D.

BOULDER, COLO.

Irish, Glenn W.
Jeffrey, W. M.
Jones, Rev. Ralph Curtis
Weaver, Charles
Wing, Hubert B.

BRADFORD, R. I.

Newton, Harold S.

BROOKFIELD, N. Y.

Spooner, 2d Lieut. Malcolm G.
Stillman, Lynn A.
Todd, Sergt. Leon J.
Worden, Dean

CAMARGO, OKLA.

Estee, James L.

CHICAGO, ILL.

Leach, Lieut. Floyd Dewitt
Platts, Capt. Lewis A.

COUDERSPORT, PA.

(First Hebron Church)
Burdick, Elno S.
Bickford, Elmer
Reynolds, J. Meredith
Reynolds, Lester C.
Stearns, Harold B.

DENVER, COLO.

Crosby, Capt. Leonard G.

DERUYTER, N. Y.

Wing, Archie L.

DODGE CENTER, MINN.

Crandall, Ellery
Daggett, Q. M. Sergt. C. S.
Langworthy, Floyd E.
Langworthy, Reginald
Lewis, Clinton
Van Horn, Herbert C.

FARINA, ILL.

Bassett, 1st Lieut. L. C.
Bee, Charles
Bond, Howard
Clarke, John Milton
Crandall, C. L.
David, Marion
Kelly, Kelson
Rogers, Shirley Z.
Seager, Harry Bernard
Seager, Ross
Smith, Clark

FAYETTEVILLE, N. C.

Fillyaw, Walter Judson

FOUKE, ARK.

Davis, Karl
Sanders, Capt. J. Y., Jr.

GARWIN, IOWA

Ford, John P.
Saunders, Ora E.
Saunders, S. Perry
Saunders, William M.
Van Horn, Harold A.
Van Horn, Harold E.

GRAND MARSH, WIS.

Babcock, Stephen

GRIMES, OKLA.

Crandall, Leslie D.

HAMMOND, LA.

Clarke, Charles G.
Mills, Corp. Harold A.

HARTSVILLE, N. Y.

Ells, Cleon M.

HARVARD, ILL.

Maxon, Capt. Jesse G.

HEBRON, PA.

Hemphill, Harry
Hebron Center, PA.
Hardy, Theodore J.

INDEPENDENCE, N. Y.

Clarke, Howard M.
Kemp, Major Elmer

JACKSON CENTER, OHIO

Babcock, C. H.
Bartlett, Rhuel

Colman, Roy
Davis, Arthur
Davis, Garwin
Hughes, Stanley
Hughes, Ted
Newman, Chester
Taylor, Harry
Taylor, Roy

LEONARDSVILLE, N. Y.

Bennett, Ralph C.
Coon, Corp. Leland A.
Coon, Robert M.
Dresser, M. A.
Greene, Stuart Faye
White, Ernest
Williams, G. Grever

LITTLE GENESEE, N. Y.

¹⁶Burdick, Louis Harold
Burdick, Lucian T.
Burdick, Lieut. Philip C.
Burdick, Sidney D.
Brown, William H.
Clarke, Vergil
Maxson, Leslie B.

LOST CREEK, W. VA.

Batten, James William
Curry, John
Davis, Edward
Davis, Corp. Max H.
Randolph, Brooks F.

MARION, IOWA

Ormsby, Elwood W.

MILL YARD CHURCH, ENGLAND

Richardson, 1st Lieut. Ernest
Gilbert
¹⁷Richardson, 2d Lieut. Robert
Harold
Richardson, Corp. W. Albert
Vane, George H.

MIDDLE ISLAND, W. VA.

Cozad, Howard John
Lowther, Corp. Chester Willis
Parks, Alva Cleo
Sutton, Eustace
Willis, Clifford
Willis, Harry
Willis, Roy

MILTON, WIS.

Ayers, E. H.
Babcock, Sergt. Laurance E.
Berkalew, George
Burdick, Allison
Burdick, Clifford H.
Burdick, Lieut. Paul
Burdick, 2d Lieut. William D.
Burnett, George C.
Campbell, Howard
Cartwright, Frank
Cartwright, Leslie
Clarke, William Aden
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Bond, Oras
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SHILOH, N. J.

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Campbell, Francis E.
Davis, Wilson Jones
Glaspey, Roy B.
Harris, 2d Lieut. Lawrence F.
Kuyper, William
Randolph, Capt. J. Harold
Sheppard, Bertie B.
²⁸Tomlinson, Raymond J.

SILVERTON, ORE.

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Johnson, Robert

SYRACUSE, N. Y.

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SMITHTON, W. VA.
Davis, Sergt. Walter H.

WALWORTH, WIS.

Clarke, Capt. Charles P.
Clarke, Charles P., Jr.
Clarke, Harry
Larkin, Charles
Smith, Raymond

WATERFORD, CONN.

Brooks, Albert

WELLSVILLE, N. Y.

Burdick, Percy Witter

¹Died, January 12, 1918, at Camp Green, N. C., of cerebro-spinal meningitis.

²Killed in action on the Ypres Front, in France, November 6, 1917.

³Died, November 17, 1917, at Fort Sill, Okla., of cerebro-meningitis.

⁴Died at Spartanburg, S. C., April 29, 1918, of pneumonia.

⁵Died at Jackson Barracks, Mo., February 9, 1918, of measles and pneumonia.

⁶Died from wounds received in action on the Western Front, France.

⁷Died in France May 28, 1918, from effects of gas.

⁸Died at Ithaca, N. Y., of pneumonia, while in Students' Army Training Corps of Cornell University.

⁹Lost with U. S. S. Herman Frasch, October, 1918.

¹⁰Died at Camp Mills, L. I., of influenza.

¹¹Died of wounds received in Battle, October, 1918.

¹²Died at Great Lakes Naval Training Station, October 6, 1918.

¹³Died at Alfred, N. Y., of pneumonia, while in Students' Army Training Corps of Alfred University.

¹⁴Died at Camp Grant, Rockford, Ill., November 6, 1918.

¹⁵Died of pneumonia, September 18, 1918, at Haines Memorial Hospital, Brighton, Mass.

¹⁶Died at East Lansing, Mich., November 2, 1918, of pneumonia, while in Student Officers' Training Camp.

¹⁷Killed in action in France, October 12, 1918.

¹⁸Killed in action in France, October 3, 1918.

¹⁹Killed in action in France, November 4, 1918.

²⁰Killed in action in France, September 15, 1918.

DEATHS

AYARS.—Ephraim Mulford Ayars, third child of Levi and Sarah Ayars, was born December 4, 1883, at Marlboro, N. J., and died at his home near Shiloh, N. J., January 14, 1919, of bronchial pneumonia.

Mulford received his public school education at Buttonwood. He spent a number of years in Plainfield, N. J., in the employ of the Potter machine shops where he learned the machinist trade. He was converted at Shiloh in 1896 during meetings held by Rev. E. B. Saunders. On June 9, 1909, he was married to Irene C. Davis. Since his marriage he has been engaged in farming. He leaves to mourn their loss a wife, two children, Celia and Rex, also a father, mother, two sisters and one brother and a host of friends. Funeral services were held at his home, January 17, 1919, conducted by Rev. Wilburt Davis, and he was laid to rest in the Shiloh cemetery.

W. D.

CAMPBELL.—Theron Booth Campbell was born April 22, 1897, in Hammond, La., and died at his home on New Year's Day, 1919, at the hour of noon.

He was the eldest son of Theron Merrill and Edna Booth Campbell, reared in a Christian home, and under the best influences of the Hammond Seventh Day Baptist Church. His early footsteps were led to the Savior and he was regular and faithful in attendance upon church, Sabbath school, Junior and Christian Endeavor societies. In January, 1908, he was baptized, with his eldest sister and other young people of the society, by the Rev. A. P. Ashurst.

As a young man he made many friends. Possessed of a genial disposition, his countenance appeared ever ready to break into a pleasant smile. Just preceding the flight of his spirit from the body in death a most beautiful smile broke over his countenance.

He heard the call of his country to arms and wore the uniform for a brief space. This time was principally spent in service with the local board at the Court House of Livingston Parish, La. Here he greatly endeared himself to the officials. These are a few of the testimonials written of him, this from one of them: "He was a true and efficient worker, and endeared himself to me very much. His work here was always accurate, and very, very satisfactory. He made many friends." Another writes: "I feel that in his death I have lost one of my best friends. He was a young man of noble character, and the work rendered us while on the local board was of inestimable value."

But his young life was cut short by the prevalence of the Spanish influenza. At home as late as Christmas Day he went to Camp Beauregard to be mustered out of service. On the way he realized that he was ill of the influenza, and after receiving his discharge he left immediately for home. Just upon the threshold of the new year his spirit was summoned from the scenes of earth.

The funeral was at the home on January 3, conducted by his pastor, and the body laid at rest in Greenlawn Cemetery.

S. S. P.

Some spirit in me leaps to bend the knee
In utter gratitude and love and praise
For all the wondrous beauty of the days
That God has given to earth; and given to me.
—Amory Hare Cook.

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,
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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, 106 West Corning Ave., Syracuse. Miss Edith Cross, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

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. Geo. B. Shaw, Pastor, 65, Elliott Ave., Yonkers, N. Y.

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 4th 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. 4th 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. Sev-
erance, 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 Avenue.

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.

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ASPIRATION

One walked in the low valleys

With eyes intent upon the ground;

Nor ever raised them to the hills,

The shining hills with sunlight-crowned.

The paths were smooth; but mists hung low,

And to his soul no whisperings came

Of heights beyond; no keen desire

For broader view and higher aim.

His days were filled with careless ease,

His nights with rest. But in them were

No thrills of joy, no radiant dreams,

No hopes sublime for greater things.

One climbed the rugged pathways

Of mountains, with a questioning soul,

And many a slip. But constant

Gazed, with eyes toward the goal,

The glittering heights. With purpose firm

And eager heart, each effort brought

A sure reward in vistas clear

Of beauties new. A deeper thought,

With wider range, and strength to gain

The heights. The lonely hillside path

Led up where truth and beauty filled

The waiting soul with love and light.

—Julia Hall.

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—J. Monro Gibson, D. D.

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