The Old Testament
Was Jesus' Bible

If, as is sometimes the case, one feels disturbed over the way the Old Testament is spoken of as being out of date, effete, and only a legalistic, Levitical code for which the present day has little need, it will be a source of strength and comfort to remember that it was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

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

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

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

How Christ Used His Bible

The Bible of Christ's day made the larger part of the Holy Scriptures bequeathed to the children of God. The New Testament was then unknown, and it is interesting to study the use Jesus made of the Old Testament in his teaching and preaching. He regarded its laws and precepts as the expression of the eternal purposes of Jehovah; and he looked upon the Old Testament history, not as a foundation hidden away beneath a more glorious New Testament structure which he came to build, but as an important part of the structure itself.

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

I do not think Jesus used the microscopic eye upon Old Testament writings so much as the teleoscopic, which gave him a view of the beauty and grandeur of the universe with God's presence behind all physical phenomena; with day unto day uttering speech and night unto night showing knowledge. In the New Testament we have found the election of a race of human heart; and when men in their wanderings and troubles read them, they may see that they have not lost the road, but are only in the shadows passed in all generations. Jesus the royal, suffering Messiah must have found much comfort in the Psalms to which he sometimes referred. With the words of one of
these he answered his critics: "The stone which the builders rejected is become the head of the corner" (Ps. 118:22).

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

If we could always treat the Old Testament with the largeness of view and freedom of judgment with which Jesus treated it, we might get more good from its study. Then we could commune with the great personalities through whom the messages came, partake of their excitements and perceptions of the Infinite One, realize something of their burning zeal for righteousness, and follow them more perfectly in their surrender to Jehovah. We should then keep out of the dark and chilly coves of the earth to dwell, while its beautiful landscapes are bathed in sunshine.

It is well to remember that he who came not to destroy the law or the prophets, but to fulfill, was at the same time the first one to criticize them, and to so restate some as to make them the needs of his time. He it was who said to the scribes and Pharisees, "Ye have heard that it was said by them of old time, and then added, "But I say unto you," giving the real spiritual meaning, or interpretation, for which the times were fully ripe. As much as the Scriptures of olden times, he recognized the need of a restatement, for the new era, of many principles which the literalists of his day insisted upon enforcing. To him all foods were lawful as he prided the Scriptures of old times, he recognized the of God's love that prompted him to keep his Father's commandment all his life.

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

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

Every pastor should think soberly before giving up his church to accept any such chaplaincy or secretarship, for the country needs him where he is, and the restlessness of pastors tending to the giving up of their work at the front is looked upon with alarm by many who have studied the needs both here and there.

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

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

The committee says that thousands of churches will have no real wartime program, but only incidental activities, and that consequently their maximum influence will not be realized. Here, as in every undertaking of a large national character, the people are not awake.

The first problem is to create a Wartime Committee to organize the church for wartime service, especially in behalf of those women who are going in such numbers into industries to take the places of the men who have gone into the trenches.

Among other things this program includes work for the boys in camp in various ways,—through Red Cross agencies, work for soldiers' families, conservation of national resources, helping the social conditions in war-time America, the Americanization of foreigners, keeping open house for soldiers if near the camps, studying the problems of peace and reconstruction soon to confront the nation—in short, improving in every possible way the great opportunities to uplift the spirit of the nation in its darkest hour. The churches are strong enough, if they act together, to make America one in its efforts toenthone the spirit of democracy in the world. In times like this the pulpit and pew should unite, as one body, in the conscience of the nation until its people stand as one man against every form of Prussianism that has helped to plunge the world into war.

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

In the editor's comment on this cut is found this appeal:

We may not ourselves hear, on account of spiritual deafness, the S. O. S. buzz of the spiritual wireless, but it is ringing about us and we can hear it. It is calling and we must act if help come from every side. The dear old day of the fathers is struggling in the waves of doubt, greed and indifference. Christian people are not awake, and if good citizens, whether Christians or not, are not watchful, the New England dooms. We may call this an extreme statement or we may laugh at or stone the Prophets who utter it, but one of these days we will realize our danger. This message is not sent over the Defender Wireless to believers, but to greedy, selfish, unloving people, to those who are not watchful for help, that America's most vital institution may be saved. We call upon and all to heed the S. O. S.

The appeal is strong and urgent, but it is not for the Sabbath of Jehovah and his Christ. It is clearly a plea for the "dear old day of the New England Sabbath," and "America's most vital institution." It admits a "spiritual deafness" to such a call and that the thing it pleads for is doomed if Christians do not wake up. Elsewhere the plea is repeated that people be urged to read a list of "gems" on another page, in which the writer thinks will be heard "the buzz and whirl warning us of danger." So we turn to the "gems," and find this one heading the list:
Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.

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

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

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

A Dangerous Tendency

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

Let Us Guard Against this Danger

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

ANNUAL MEETING AT LITTLE GENESEE, N. Y.

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

The morning meeting was given to reports of organizations affiliated with the church or for community betterment—a report of gathering up of the crumbs we have been hearing so much of (not Mr. Hoover's kind, though). The report of the Sabbath school in enrolment and average attendance was almost identical with that of last year, a falling of six per cent and one-half average enrolment and a gain of twelve-thirteenth per cent average attendance. The treasurer reported $103.33 in the treasury, so we have since voted the amount of $800.00, as needed, to carry out the plans. Contributions of yarn to the value of $25.00 from individuals and the proceeds, $54.00, of a supper to raise money for buying yarn, have been used for garments for the boys who have gone or are soon to go from our community. Everyone is interested and anxious to do something, and knitters are busy here as everywhere.

THE SABBATH RECORDER

Sabbath morning, August 25, the chairman made an appeal for the remainder and received pledges very soon for $120.00, so we have no debt. The report of the treasurer, Mr. A. C. Reardon, showed an increase of $840.72 raised for church purposes and $244.43 for denominational purposes.

The election of officers made few changes. T. B. Burdick was made moderator. Mrs. A. C. Reardon, trustee, was re-elected. Rev. T. B. Burdick was called upon his people at Little Genese, N. Y., and the board had been the banner year with an increase of salary of $50.00, making $700.00.

We are adding other items that do not belong with the meeting but these interested in Geneese items will be glad to hear them and we don't write often. Much needed enlargement and fencing of the cemetery has been under consideration for some time and a year ago it was voted to hire men to carry out the plans. Many objected,—"We don't like debt, do it now." In November the Cemetery Association arranged an oyster supper followed by speeches setting forth the needs and appeal for the cemetery. A special feature of the. stomach was that of an out-of-town speaker, Attorney Jesse Granities, of Wellsville, who solicited pledges and raised the necessary amount, $800.00. The lots have been paid for, the fencing has arrived.

We have a Red Cross of 56 members, organized last July, a branch of the B. Y. Red Cross, meeting once a week to make hospital supplies. They have made and shipped about two hundred articles.

January 23, 1918.

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

We never can willingly offend where we sincerely love.—Rowland Hill.
In the third place since it is plain that no triumphal Kingdom of God was established immediately upon the overthrow of the Greek kingdom what more natural than to suppose that the Greek kingdom was not the last of the series, but rather the one that succeeded it, namely the Roman. The modern interpretation is now abundantly established. While it is freely admitted that there was no Median kingdom intervening between the Babylonian and the Persian it is plain that our author held the opinion that there was such a kingdom and very likely customs at the time that he wrote. The story of Darius the Mede in chapter 6 is sufficient evidence for this. Compare Isaiah 13: 17; 21; 2; Jeremiah 51: 18-28 from which it would not be difficult to infer that there was a Median kingdom.

It may be freely admitted also that writers in the New Testament as well as Jewish and Christian contemporary writers (as for example the authors of Assumption of Moses and the Apocalypse of Baruch) interpreted the fourth kingdom as Rome; but their evidence is hardly conclusive for such a thought in the mind of our author. It is easy to believe that like many other editors of prophecy they were not content to leave a prediction at loose ends, looking as if its time had passed and it had failed of fulfillment, but preferred to make it significant again by setting forward the time. It seems very probably that the time of the author of the second chapter of Daniel is in 245 B. C. or shortly after, and that his prophecy is clearly dated by verse 43. They shall mingle themselves by marriage alliances, which seems to be an allusion to the intermarriage of representatives of the Seleucids and the Ptolemies, and in particular of the marriage of Antiochus Theos with Bernice the daughter of Ptolemy Philadelphus in 248 B. C. The date of the latter half of Daniel 7 is clearly in the latter half of the year 165 B. C. but before the 25th day of December. The repeated and clear allusions to the reign of Antiochus Epiphanes are unmistakable, and bear record to a reference to the little horn as Antiochus Epiphanes, and the writer of 4 Esdras, about 80-120 A. D. confesses that the interpretation that he gives of Daniel's vision of the beasts is not the interpretation that was given by the angel to Daniel. Then as early as the third century the heathen Porphyry (died 304 A. D.) took great pains to show that the Book of Daniel was written by a Jew in the age of Antiochus Epiphanes. This view is also supported by Ephraem the Syrian in the fourth century.

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

THE HOME FIELD
October-December, 1917

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

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

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

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

It is perhaps two miles to the church, but an auto makes the distance seem short. While appeals to state or county, and then all was quiet till the whistle announced the approach to the big bridge, and we had to hustle to be ready to disembark at the 22nd Street pier on the East River side of New York.

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

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

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

MISSIONARY AND TRACT SOCIETY NOTES
SECRETARY EDWIN SHAW

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

Appropriations were also made to the Cartwright (New Auburn, Wis.) and Exe-
tude toward the work of our Commission on Sunday Observance.

Under the Christian dispensation all time and place and the whole of life are holy. For this very reason, some day, consecratedly regarded, shall be appointed to letting God come into our minds and hearts. And the day on which God thus finds men, and on which men find his presence, and in every man a brother, is truly a Religious Rest Day.

Yours sincerely,
A. J. C. Bond, 
Brothc E. Davis, 
Arthur E. Main, 
Edwin Shaw.

January 1918.

THE SPIRIT OF THE FORWARD MOVEMENT STANDS FOR

REV. WILLIAM M. SIMPSON

Faith
Resolution
Arbor
Responsibility
Devotion
Mettle
Courage
Energy
Numerosity
Team-work

WHAT THE FORWARD MOVEMENT STANDS FOR

REV. WILLIAM M. SIMPSON

F
Family altar in every home
Organisation of personal workers
Recap ready from rank and file
Mennonite Board appointing a
Additions of 7 per cent of present membership
Leaders of the Sabbath Recorder
D
Denominational allegiance
I
Missionary Society's apportionment paid
Organisation of college prayer meetings
Volunteers for definite Christian work
Encouragement of church work
E
Education Society's apportionment paid
A new church
T
Tract Society's apportionment paid

(In the Sabbath School)
F
Five hundred additional scholars
O
Organised registered classes
R
Reports to board
W
Workers' conferences regularly held
A
Attendance of non-members
R
Representation at conventions
E
Elections for Church officers
M
Missionary instruction and offering
O
Offering to state association work
L
List of Home Department work
E
Establishment of graded lessons
M
Meeting apportionment to Sabbath School Board
N
Enlightenment on the temperance question
E
Names of ladies on Choral Rolls
T
Teacher training class

(For the Young People)
F
Formation of Junior societies
O
Organisation of home societies
R
Recruits for definite Christian work
A
Appointment to Young People's Board
S
Society workers taken
N
Decisions for Christ

I
Instruction study in every society
O
Organisation of local societies
V
Variety in method of conducting meetings
M
Members of Army of Universal Plerative Service
E
Establishment of public Hour
N
New members in every society
T
Ten Legions

THE LITTLE GRANDMOTHER OF THE RUSSIAN REVOLUTION

MRS. ASA F. RANDOLPH

The Russian revolution is one of the great events of modern history. While it seemed to come with surprising suddenness, it was really brought about by the labor and sacrifices of thousands of Russia's noblest men and women, giving the roads to liberty, unhindered by human legislation, but with the applause and the recommending of a course of action in matters of common interest to the state, a principle rejected by the government because it was not (1) to record our conviction that legislative support of distinctly religious institutions favors of union of church and state, a principle rejected by the Council of Europe, or (2) to take it for granted that the report will be interpreted in harmony with the constitution of the Council which says:

This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils, and individual Christians. It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

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

Yours sincerely,
A. J. C. Bond,
Brother E. Davis,
Arthur E. Main,
Edwin Shaw.

January 1918.

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January 1918.
As she learned more of the lives of the peasants her desire to help them grew. She thought only of freedom for them, for men, like herself, had a whole life before them. She wanted to do good-by to her elder sister Natalie, and then for a last interview with her parents and husband. Her husband was overcome with grief. He begged her to give up her plan and return to the estate. Her family pleaded a still stronger argument; they reminded her that she was soon to become a mother. She was profusely convinced that the call of the greatest and gravest duty bade her go. With an unshakeable heart she complied. She never saw any of them again.

Her husband died soon after she was sent to Siberia, and before she returned, her parents also had passed away.

Catherine then went to Petrograd to get in touch with the leading workers for freedom there. While there her son was born.

After recovering from her confinement, she joined her brother's wife, Vera, of whom she was very fond. They agreed that Vera and her husband should undertake the care of Catherine's child, and they had promised to treat him as if he were their own. The anguish of parting with her child is still vivid in her memory. It was cut into a thousand pieces. My feet were lame, my arms stiff. I could not move from the spot. I thought of the warning that had been given me when I first spoke of my wish to work for the peasants. While I was still a girl, they said, "Wait! You will get married, and that will tie you down."

And the time came when I was married, and I was conscious of no change in my spirit. I felt for the people, so much as I had always felt.

And then friends told me, "Just wait, you will have an estate of your own to care for, and that will take up all your time and thought."

But my husband and I bought an estate, and no such result followed, for I could never let one tiny estate outweigh the vast plains of all Russia. And with time came new counsel from friends. Now they argued: "Yes, you have a time of life. You are led by husband and home, but you will succumb to the command of Nature. With the birth of a child will come the death of your revolutionary ideals. And I gave birth to a little one. I felt that in that boy my youth was buried, and that when he was taken from my body, the fire of my spirit had gone out with him. But it was not so. The conflict between my love for the child and my love for the revolution and for the freedom of Russia robbed me of many a night's sleep. I knew that I could not be a mother and still be a revolutionist. Those were not two tasks to which it was possible to give the same attention."

"So I gave my child to Vera and my brother, to be brought up as their own."

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

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

"My cell was nine feet long, five feet wide, and seven feet high. There was no light. There was a hole above gave plenty of air. My bed was an iron bracket, with mattress and pillow of straw, rough gray blanket, coarse sheet and pillow case. I wore my own clothes. There was never a fire. The cold covered me."

On that first evening as I lay in the dark, I heard a faint noise.

I felt along the pipe supporting my cot, and found it went through to the next cell and again I heard the noise—ticking, ticking. I had an idea! There were thirty-five letters in the Russian alphabet. I rapped—one twicen and so on until the last letter. By this clumsy code slowly we spelled out words. After that for three years the people who were tried.

Out of the three hundred imprisoned, more than one hundred had died or gone insane. We one hundred and ninety-three survivors were packed into a little room. We were told that if we refuse to be tried, for the trial we knew was to be a farce. They divided us into groups of ten or fifteen. The trials lasted half a year. When my turn came, I protested against the farce. I said to the judges: 'I have the honor to belong to the Russian socialist and revolutionary party, and consequently do not recognize the authority of the Czar, you called me before you, I am therefore not subject to your laws. I have been once taken out and my prison term was lengthened to five years as a hard-labor convict in the mines. I was the first woman to be sentenced to the mines as a political offender. My term served! I was to be an exile in Siberia for some years longer."

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

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

(To be continued)
REPORT OF NATIONAL W. C. T. U. CONVENTION
WASHINGTON, D. C., DECEMBER 2-7, 1917
MRS. BELLE BOWDEN

Enthusiastic, exuberant patriotism characterized the forty-fourth National W. C. T. U. Convention held at Washington, D. C., December 2-7. An invitation to address the assembly was extended to Hon. William J. Bryan at the mass meeting at Poli's Theater, on Sunday afternoon. Mr. Bryan said in part: "I esteem it not only a privilege but an honor to be invited to participate in the program, which for the first time the W. C. T. U. holds a national convention in a capital that is dry. I am interested in this organization personally by marriage [laughter] and by heredity! [laughter]. My mother was a member of the W. C. T. U. when I was a boy and my wife was connected with it when she was a girl, and it was because a Christian father and mother taught a little boy in southern Ohio in total abstinence and because another Christian father and mother taught a little girl in Central Illinois to believe in total abstinence, that when the boy and girl were grown and married for little while at the national capital they, as a result of the teaching received in their youth, and especially, I think, because of the work of this mighty temperance organization, united in banishing intoxicating liquors from the table where diplomats were officially entertained in Washington," [applause].

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

The meeting was participated in by prominent white ribboners and residents of the capital city, and Miss Anna A. Gordon, president of the National W. C. T. U., presided. The speakers on Sunday evening were Mrs. Philip North Moore, president of the National Congress of Women, and Congressman Charles H. Randall, of California, M. Clyde Kelly, of Pennsylvania, and Stuart F. Reed, of West Virginia. Great enthusiasm prevailed. Those who heard the words of our Congressmen at this session felt assured of the passage of the Prohibition Amendment in the opening days of Congress.

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

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

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

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

On this recognition night, Hon. Louis Brownlow, president of the Board of Commissioners, won all hearts by his tender tribute to his white ribbon mother and reference to the fact that his first successful literary effort, as a boy, was the writing of an essay on Frances E. Willard, which won a prize in school and was published in the Union Signal. Mr. Brownlow said: "Among other duties I have charge of the police department of the District and I am glad to say we are enforcing the law. I want to give you the figures showing the number of arrests in the District for November, 1916, as contrasted with those of 1917. The number of arrests for intoxication in the District for November, 1916, was 2,938 and in November, 1917, 199, a decrease of 639 or more than 76 per cent. The highest number of arrests for any week in November was 218, so that in one week in November, 1916, there were 70 more arrests than during the whole month of November, 1917. A very large majority of the cases this year were found at the terminals of the steam and electric railways leading into Washington. They did not originate here.

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

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

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

This was followed by the appearance of the Board of Temperance of the Methodist Episcopal Church, which had been holding a meeting in the city and adjourned to visit the convention in a body. Led by Bishop W. F. McDowell, they filled onto the platform and were greeted with enthusiastic applause. It was a wonderful afternoon and at its close John G. Dally, the author of A Saloonless Nation in 1900, sang that highly-making prophetic song in song, and with Mrs. Frances Graham led the convention in the triumphant chorus, "In, 1920, with ballots plenty, a saloonless nation we shall be."

The victories in the States and Territories that had won during the past year were lived over again on Tuesday evening, when the presidents of the successful commonwealths told in forceful, eloquent language "how they did it."

Wednesday was a red-letter day in the history of the official papers. At the morning meeting there was inaugurated a new "drive" for doubling the circulation, and in response to a rousing appeal from Mrs. Addie B. Parsels for the Union Signal and Miss Mildred Moody for the Young Crusaders $75,000 in new subscriptions was pledged.

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

Every hour—yes, every minute of the convention was devoted to patriotic utterances but on Wednesday evening it specialized on "Patriotic Work of the W. C. T. U."

The first one taking part on the program of this evening was Mrs. Margaret Dye Ellis, national superintendent of legislation, who gave a brief review of the efforts of the W. C. T. U. to secure, through legislation, protection for the military camps, naval stations and cantonments from the liquor traffic. Miss Lella M. Sewell, national superintendent of flower mission and relief work at home and abroad, said: "The significant work of the year is that accomplished for the fathers, sons, and daughters of France. Sixty children have been fighting nearly three years for the freedom of their country, our country and every country, willingly sacrificing their lives for this great cause. They did not die in vain. Now that the children of many of them are left without a father's care and protection, are they not in very truth a legacy to the people of America from the soldiers of France? Sixty children have been adopted this year between the dates of March 20 and November 1." She made an appeal for the women to bear these children on their hearts and to do what they can in gratitude to these brave men.

Mrs. Ella Black told of the work which has been done among the foreign-speaking people. Mrs. Ella Hoover Thatcher, national superintendent of the soldiers and sailors, reported the work done in her department by means of a very effective and striking table. There was shown a...
well equipped, homelike recreation room for soldiers and sailors, with young men in army and navy uniforms sitting at tables, writing letters, reading, playing games or studying French. The scene was cheered and the boys partook, with evident enjoyment, of refreshments brought in by the house mother and her assistants. Later the lads moved around the piano for music. After singing, "Keep the Home Fires Burning," and other popular and patriotic selections, all joined in "Nearer, My God, to Thee," and stood with bowed heads in unison they repeated the Lord's Prayer. Mrs. Thatchter explained that scenes identical with the one presented may be seen at the Soldiers' and Sailors' Recreation Rooms, 1418 Pennsylvania Avenue, Washington, any evening. Social centers for the boys are being opened in many States and there can not be too many to meet the needs.

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

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

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

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

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

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

During the morning many distinguished visitors were introduced, among them Senator Fernald and Senator Hale, both of Massachusetts, and Mrs. Daniels of Maine, and the usual vocal and instrumental music. Mrs. Edison referred to the days when the Crusaders of Ohio visited the saloons and pleaded with the men to close their doors, when they were subjected to insult and had buckets of water thrown over them. She said: "When I look back to those days and note the growth of our great cause, I can not be discouraged." She regretted that Mr. Edison could not be there to greet the convention and gave this as a reason for success. "Ninety-nine per cent perspiration and one per cent inspiration."

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

The story of the wonderful progress of prohibition in Canada was the thought of the convention Thursday afternoon when it had the pleasure of listening to an inspiring address by Mrs. Gordon Wright, president of the Dominion of Canada W. C. T. U. Mrs. Wright is the mother of three sons, who are serving in the Canadian army. Her husband, chief recruiting officer, has secured more recruits than any other man in Canada. Her brother, Hon. Charles W. Miller, of Chautauqua fame, Mrs. Wright said that as far as they could learn no wine was served the men in the trenches.

THAT champion disturber of conscience, Mary Harris Armor, gave the address Thursday evening. "Registration day was the saddest day I ever experienced," said Mrs. Armor, in introducing her subject. "The Storm Cloud's Silver Lining." She followed by saying: "I awoke in the morning realizing that thousands of mothers' boys, among themselves my own boy were to be called to the colors. I decided to devote this costly life to the service of my children. Suddenly I remembered the adoration of the Scriptures, 'In every thing give thanks,' and I tried to recall something I could be thankful for in these troublous days." Miss Armor then enumerated in her illuminating fashion reasons for thankfulness that came to her as she prayer through this problem with which so many are grappling in these difficult days. "I thank God that this is not a civil war that we stand together as an undivided people in this great calamity. I thank God that I believe when this war is over, as a result of it, all barriers of class, of sect and section, will be broken down as never before and all will be knit together by sacrifice and fused by fire. We will present to the world the spectacle of a nation absolutely indissoluble. I think God that we have unshackled a stainless sword. I believe the God shed by our boys in France is holy. I believe we are making war on war and that the result of this war will be a great world federation that will establish world peace. I thank God that my boys are in France as in the United States of America, for I remember that my God hath said that all things work together for good to those that love him. The only safe place, after all, for any man or woman is in the discharge of duty, for such men and women alone is given the promise of the protection of the Almighty. I did not raise my boy to be a soldier, but neither did I raise him to be a coward or a slacker, and if he must pay the supreme price on the battlefield the path of heaven is no farther from France than from America. And finally, I thank God because I believe this war will result in the destruction of a traffic more infamous than war itself, the liquor traffic."

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

EVERY hour of Friday was full and running over with speeches from distinguished visitors, Congressmen bright in the eyes of U. S. leaders, and noted residents of the District. That the District is now dry territory has been a cause for great rejoicing in every meeting.

The enthusiasm of the convention, rising higher every hour, reached its climax Friday evening, recognition night, when a procession of the States that had made large membership gains furnished a unique program. As the delegetes passed in the closing service on the last night they realized with unspeakable gratitude that they had had the privilege of participating in the largest, most enthusiastic and most forward-looking convention in the history of the organization.

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

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

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

Because of severe illness in our family last August I was not "on the job" when I should have been getting the banners and reports ready to send to Conference. Since then it has been rather a slow process getting matters in shape so as to know definitely how to report in regard to each of the banners. But here I am at last and you will join with me in extending congratulations to the North Loup Christian Endeavor Society for winning the banner for greatest gain in Efficiency, to Milton Junction for high gain in Efficiency, and to Alfred Station for greatest percentage of Christian Endeavor Experts. This society reports a percentage of 63 in this point for 1917. The Alfred society with a percentage of over 87 is also to be congratulated.

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

Carrie E. Nelson
Efficiency Superintendent.

Milton, Wis., January 23, 1918.

WHAT MY CHURCH STANDS FOR

ANGELINE ABBEY
Christian Endeavor Topic for Sabbath Day, February 9, 1918

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

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

Says Shirley Jackson Case of the Department of New Testament Literature and Interpretation in the University of Chicago: "It is precisely the case that Christianity was a finished product in Jesus' day, or that it came into being full-fledged at some particular moment in history. On the contrary, it is a growth. We may assume that Christians are to be found in the teaching and work of Jesus, still these historical data had to be supplemented by the disciples' experience and interpretation before the new religion could claim an existence in any normal sense... Christianity is not a static thing; it is a movement to whose origin and development many factors contribute. Nor can it be called the work of one individual. Many persons contributed toward its making; it embodied the social experiences of several successive generations."

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

"The sources of Jesus' religion must have been manifold. He inherited richly from the past. For centuries the Jews had inculcated in their children reverence for God and loyalty to his cause, and from this atmosphere he absorbed many things that were determinative for his career. His contact with the professional religiousists of his time may not have been intimate, but he probably suffered no great disadvantage on this account. The cultivation of the pious life through the consciousness of God's nearness to his people was quite as possible in remote Nazareth as in the Holy City. Human heart, person, motive, and humility before God were less stimulated by attendance upon the temple service than by the study of the great religions of the past; for instance, the words of Micah: "Wherewith shall I come before Jehovah, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Shall Jehovah be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for my sin of my soul? He hath shewed thee, O man, what is right, and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?""

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

"There have been many churches which have professed to be founded alone upon the teachings of Christ; some have adopted his name, "Church of Christ," "Nazerene," etc. It matters little what our denominational name is, but it does matter very much what the inner life of our church is. If there are enemies of the religion of Jesus Christ, they will attack it in its purity by precept and example,—such as spirits of selfishness, harsh judgments, unkind thoughts of one another, contentious, or evil speaking, the church will go to pieces. The church can not stand. There must be love, gentleness, forbearance and forgiveness. In lowliness of mind let each esteem the other better than himself."

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

THE WORD OF GOD

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

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 16-17).

POWER THROUGH THE SPIRIT

One great neglect in the church today is the teaching about the power of the Holy Spirit. Many have not so much as heard "whether there be any Holy Ghost. He is to "reprove the world of sin, and of righteousness and of judgment". When
he, the Spirit of truth, is come, he will guide you into all truth." The observance of the Quiet Hour is most helpful here. As we wait and listen during this quiet time for his instruction and his guidance; as we come before him freely and, with prayer along with him, he will give us power of the Holy Spirit to go forth to conquer sin in our own hearts and in the world. More willing than earthly parents to give good gifts to their children is the Lord to give the Holy Spirit to them that ask him.

**THE SACRIFICED LIFE**

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

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

**IMMORTALITY**

The hope of immortal life gives courage and cheer to many a heavy laden one. "Wherefore we labor that whether present or absent we may be accepted of him. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask in my name, he may give it you." Paul speaks of his hope of immortal life. What is the hope of the body and present with the Lord. It matters little when God shall call us if we are doing his will. It matters little where we are in his world, only that we are doing the work he has given us to do. In the same manner in the place he has called us to serve. He has promised that our labor shall not be in vain and that he will bring us at last, one people unto himself.

**QUOTATIONS**

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

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

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

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

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

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

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

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

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

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

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

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

**NORTHVILLE, KAN.**

The monthly business meeting and social of the Christian Endeavor society was held at Northville Sabbath night, January 10. It usually meets the first Sabbath night of each month, but, on account of bad weather, it was postponed until this date. The Literary Committee has charge one month and the Social Committee the next. As Mrs. Polan has been chosen on the Literary Committee, we were well entertained, and both old and young enjoyed the evening very much. Most of the intermediates, Christian Endeavorers and many of the older members of the church were present. We began Hooverizing that evening by not serving any refreshments. This is the first social held at the parsonage since the arrival of our new pastor.

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

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

To say that Mrs. Jackson, familiarly known to every one for miles around as Aunt Mollie, was pleased to have company, would be putting it mildly. She was delighted and she fluttered about Rosalie as sun is shining, to say nothing of her marked feeling that was to be hers than before Rosalie was ready for it, bedtime came.

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

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

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

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(To be continued)

THE WORK AT NORTH LOUP, NEB.

MYRA HUTCHINS

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

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

The Publicity Committee has just completed a bulletin giving a summary of the last year's work and the plan of the pastor and cabinet endorsed by the church for this year's work. Perhaps a few items from this might be of interest. The average attendance at the afternoon service for the past year has been 221. The pastor has preached 67 sermons, conducted 9 funerals, led 40 prayer meetings and made 350 pastoral calls. There have been 23 added to the church and three have died and one member has been dismissed by re-

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

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

WINNING OTHERS

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

OUR AIM

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

THE SABBATH RECORDER

THE SABBATH RECORDER

Sabbath School. Lesson VII—February 16, 1918

JESUS TEACHING BY PARABLES—FOUR KINDS OF GROUND. Mark 4: 1-20


DAILY READINGS

Feb. 10—Mark 4: 1-8; 14-20. Sowing and Reaping

Feb. 11—Gal. 5: 16-24. Walking in the Spirit


Feb. 15—Dan. 1: 8-16. Loyalty to Principle

For Lesson Notes, see Helping Hand

A CORRECTION

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

Among the negro servants of Mr. Marshall was one who thought that immersion was all that was needful to salvation, and that the water which cleansed the body would, if consecrated by a minister, purify the soul. "James," said the matter, "if I take an ink-bottle and cork it tight, and put a string round the neck, and drag it through the river, how long will it take to clean the outside?" The negro's face-hghted as sun is shining, to say nothing of his marked feeling that was to be hers than before Rosalie was ready for it, bedtime came.

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

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

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

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

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

It is quite the fashion when advocating a closer union of the Protestant churches, to speak in eulogistic terms of the Catholic Church as an illustration of strength seén through the ages. But the Catholic Church, in the main, has been centrally ruled but heterogeneous organization. It has union, but not the unity of the Spirit. Elder George C. Tenney, of Battle Creek, in a recent article in the

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

After all, we must go back to the Bible not only for the standards of Christian life, but for the basis of Christian unity. It is a matter that rested close to the Master's heart, a part of his wonder-working, powerful intercessory prayer, "That they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one." The unity for which Jesus prayed is not such a unity as may be secured through the power of a pope, or by conformity to a common creed. It is freer, warmer; a more personal matter than papal authority or creedal obligation. It is a thing of the Spirit. It will come not by acceptance of the pope's viceregency on earth, nor by a recognition of the divine authority in apostolic succession. It will come not by a general adherence to any set creed, nor by belief in the magic of a properly administered ordinance. It depends upon nothing material, physical, external; whether it be a tradition of the church reaching back through the centuries and hoary with age, or whether it be the latest product of some religious faith for the sake of union would be not only to stifle its own life, but to weaken the impact of the whole church upon the world. Union by the process of elimination is negative and therefore destructive. No doubt much needs to be eliminated from the church, but the only safe process is by a re-emphasis of the fundamentals of faith, and by a renewed loyalty and devotion in worship
and service to Jesus Christ our Master and Lord. By this method only can the church be trusted to rid itself of elements of weakness.

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

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

We are living in a new world. In a torn and bleeding world, in a sin-sick and needy world. But we are living in a unified and waiting world, in a crying and seeking world. The cry must be answered by a united church; but by a purified and holy church, a church Christ-inspired and Spirit-led. How shall Seventh Day Baptists do their part in meeting this twofold demand? Shall we deliberately sink our denominational effort into one organized body all believers? Or, on the other hand, shall we emphasize our separateness, and leave to the co-operative ministry and service of others the effort we tag along in the rear, crowding ahead once in a while far enough to nudge these forward-looking denominations in the ribs with our elbow while we shout in their ears, "You forgot something. What about the Sabbath?" God forbid that we should do either of these disastrously foolish things. So long as the Christian Church, however weakened it may be to its responsibility to save a dying world—so long as the church fails in the proper recognition of the Sabbath of divine appointment, that long will there be a place for a body of believers who will not hold the Sabbath of the Scriptures. On the other hand, this Sabbath, which was made for man, must not wait to be brought in as an adjunct to Christianity by a people who confines themselves to this one religious duty.

The Seventeenth Day, the work day, and hearing the world call, must, as loyal observers of the Sabbath law, co-operate with all who follow Jesus in serving the world.

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

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

The church that can meet the demands of this new day must be the church of the ministry in the name of Christ. And if the Sabbath Church is needful for its world task, to provide the weekly mountain-top experience of transfiguration that will keep it fit, then Sabbath-keeping Christians have a twofold duty; to keep this mountain-top experience of transcendent, while we tag along in the rear, crowding ahead once in a while far enough to nudge these forward-looking denominations in the ribs with our elbow while we shout in their ears, "You forgot something. What about the Sabbath?" God forbid that we should do either of these disastrously foolish things. So long as the Christian Church, however weakened it may be to its responsibility to save a dying world, - so long as the church fails in the proper recognition of the Sabbath of divine appointment, that long will there be a place for a body of believers who will not hold the Sabbath of the Scriptures. On the other hand, this Sabbath, which was made for man, must not wait to be brought in as an adjunct to Christianity by a people who confines themselves to this one religious duty.

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

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

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

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

Fifteen pair of ambulance socks were made and turned over to the Red Cross.

The Society has also given during this year, $10.00 to the local Red Cross, $10.00 to the Woman's Board, $10.00 to the Miller Tract, and $5.00 to the local no-license campaign fund. No church supplies have been served during the year on account of the high cost of living, preservation of food, etc.

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

CARRIE H. GREENE, Press Correspondent.

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

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

HOME NEWS

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

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

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

We had a lawn social, clearing $8.00, and a Fourth of July picnic at Round Lake.

In looking over our records, I find we have given $100.00 to the Woman's Board, $10.00 on Missionary and Tract debt, $18.00 on pastor's salary, six shilling cards, $3.00 to Marie Jansz for work in Java, $6.00 for Red Cross work, $5.75 for dishes for society, have paid the expenses of our pastor to attend the June semi-annual meeting at Excel, half of the expenses of the delegate to the November semi-annual meeting at Grand Marsh, and furnished flowers for two funerals.

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

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

A MEMBER.

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

He that can have patience can have what he will.—Shakespeare.
THOMAS-Randolph.—At the Seventh Day Baptist parsonage, Shiloh, N. J., December 7, 1917, Mrs. Edward B. Thomas and Mrs. Adele H. Randolph, both of Shiloh.

HARRIS-Garrisson.—At Millville, N. J., December 31, 1917, Mrs. Oscar B. Harris of Penningrove, N. J., and Mrs. Ray G. Garrison of Bridgeton, N. J.

CRANDALL.—Rebecca, wife of Charles, was born on March 27, 1851, and died at her home near Farina, Ill., December 27, 1917, at the age of 66 years, 8 months, and 3 days.

She was the daughter of Jeremiah and Eunice Seager, and interment was made January 6, 1918, in the Fairina Cemetery.

Long has been her journey,
Fleebly grown her feet,
Now she walks in Heavens Heavens golden streets.

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Davies.—Anna: nearly ten years. All of the five children born under the benevolent society and the work of the church nearly fifty years, and during my pastorate I have been the regular attendant until a short time ago when old age and sickness prevented his further attendance, I missed him for his accustomed services in the Sabbath morning service. Fifty years of church membership in this world should better prepare our brother for a real and vital interest in the kingdom of God in heaven and for a more blessed association with the redeemed.


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

PORTER.—Julius Adelford Potter died in his home in Little Gersease, Allegany County, N. Y., April 16, 1844. His wife, his children, and his relatives, his friends, and his neighbors, have lost a man loved and respected man. The loss is irreparable in the eyes of all who knew him.

DEATHS

CRANFORD.—Rebecca J. Hess was born in Huron County, Ohio, April 24, 1841, and died at her home near Farina, Ill., December 27, 1917, at the age of 86 years, 8 months, and 3 days.

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

The late Mr. and Mrs. Crandall were married to Albert Charles Crandall, who preceded her in death by nearly ten years. All of the five children born to Mr. and Mrs. Crandall are still living: Mrs. Annie Masson, of Gerty, Ark., William J. and Deacon A. L. Crandall, of Farina, J. C. Crandall and Miss May Crandall, of Milton, Wis. Mrs. Crandall also leaves one sister, Mrs. Nancy Wilson, of Farina, Ill., who is nearly ninety years old, and 17 grandchildren and 33 great grandchildren who live in Arkansas, Nebraska, Wisconsin, New York, and other States.

She was converted at an early age, and in 1884 was baptized by Elder Samuel Davison, later pastor of the Farina Seventh Day Baptist Church, of which she was a member at the time of her death. For the past two and one-half years she has been an invalid, but she bore her affliction with patience and courage. She found great comfort in the Word of God, and exercised an enduring faith in its promises. She waited patiently for the end for which she was so well prepared. Thus a fond and loving mother and a kind and charitable neighbor has gone to her eternal reward.

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

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

She was the daughter of Jeremiah and Eunice Ann Davis and was born in the house built by her father about one-half mile southeast of the village of Shiloh on the peak to Bridgeton. After her father's death, which occurred when she was about fifteen years of age, her mother built the home in which she died, and in which Mr. and Mrs. Davis have since lived. The farm on which they spent their active life together is about one-half mile south of the site of the town of Shiloh, but a few months was spent in these three homes.

In the very room where her body lay during the funeral service, to Hiram Davis, January 29, 1868. They had hoped to celebrate their golden wedding, but as Brother Davis said, "God wills it so."

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

Sister Davis was baptized by the late Rev. Walter B. Willette and was with the Shiloh Seventh Day Baptist Church during the winter of 1877. Thus for more than sixty years she has been a member of a church that was in the kingdom of her Master. She was not only interested in the work of the church and self-sacrificed a service when able to attend, but was a loyal worker in the Female Mite Society, the Ladies Benevolent Society, and the Shiloh Temperance Society of which she was a member.

She was kind and cheerful and especially friendly with young people and the stranger who attended the church. For several years she had suffered a great deal yet was always patient and had a smile and cheerful word for all. She was a good singer and enjoyed the best music. The song used in the funeral service, "Saved by Grace," was selected by her for her Gesu Song and for the lesson, John 14.

Her education was obtained in the public schools of her native State and Union Academy of Shiloh. Of her it may be said that she lived well, her death well, her clouds dimmed the sweetness and beauty of her earthly existence. To be sure there were sorrows but these were short shut out of her life by the sunshine of a Father's love, and we may well believe that she still lives amid environments free from the cares, the toils and the vicissitudes of this world. For her the mystery of death has been solved, and she has left the lesson of a life well spent—an example to the youth of the community and an inspiration to all.

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

Gently fold the fingers
Of her weary breast,
Softly close the eyes,
Mother is at rest.

(Continued from page 150)

*Randal, Franklin Pit (Snacks, Staten Island, N. Y.), 3rd Co. D, 6th Inf., Camp Greene, Charleston, S. C.; Co. D, 5th Inf., Camp Greene, Charleston, S. C.

Randolph, Private Harold C. (Bolton, W. Va.), 1st Co., 1st Reg., Camp Shelby, Hattiesburg, Miss.

Randolph, George P. (Shiloh, N. J.), address unknown.

Randolph, Milton Pit (New Market, N. J.), Naval Militia Armory, Foot of 52nd St., New York, N. Y.


Rogers, J. W. (Jamestown, L. I., Co. 19), 1st Co. D, 1st Inf., Camp Jellico, Jellico, Tenn.

Rogers, Thomas H. (Jamestown, L. I., Co. 19), 1st Co. D, 1st Inf., Camp Jellico, Jellico, Tenn.


Riiff, R. M. (Richmond, Va.), 1st Co. D, 19th Inf., Camp Meade, Md.


Saunders, William M. (Garwin, Co. B, 19th Inf., U. S. Expeditionary Forces, Camp Mills, N. Y.

St. John, Milton Wilcox (Pennfield, N. J.), son of the late Mrs. L. B. Wilcox, of Plateau, 2d Co., Barracks 50, Camp Meade, Md.


*Grew, January 12, 1918, at Camp Greene, of cerebro-sphenial meningitis.
The Sabbath Recorder

Vol. 84, No. 6
Plainfield, N. J., February 11, 1918
Whole No. 3,806

“Good Enough” Will Not Do

A certain workman was discharged from a position he greatly needed, and sent his pastor to plead for him, hoping thereby to recover his place. The pastor presented the workman’s plea to the effect that his work was good—at least good enough.

To this the employer replied, “That is just the trouble; he has no idea of doing good work, but only work that will do.”

Many a man has lost his position by working on the “good enough” plan, but the one who strives to do his best seldom loses his job if he is fit for it. Of course fitness for the work is essential, but no amount of fitness can avail for him who is satisfied to fix his standard at “good enough,” instead of determining to do his best, his best.

Have I done my best? This is the all-important question. If it can be answered in the affirmative, if this is the rule of life with the boy or girl, there will be little trouble about getting on in the world.

Real Communion Between God and Man

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

Real personal communion with God is to

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

Deepen the Devotion

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

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

The Sabbath Recorder

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