

SPECIAL NOTICES

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

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

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

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

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

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

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

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

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

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

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

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

"Ah, how skilful grows the hand
That obeyeth Love's command.
It is the heart, and not the brain,
That to the highest doth attain,
And he who followeth Love's behest,
Far excelleth all the rest."

THE SABBATH RECORDER

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

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The greatest blessing Heaven can bestow on mortal man is to let him find full satisfaction in his daily work.—*Carla Wenckebach*.

Whoever fears God, fears to sit at ease.—*E. B. Browning*.

RECORDER WANT ADVERTISEMENTS

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

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

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

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

WANTED—Reliable S. D. B. man to work on farm for the season. Will pay \$60.00 and board a month to a man having experience in our method of farming. Timon Swenson, Viborg, S. D. 4-18-4w

FOR SALE OR RENT—A beautiful home in Alfred, N. Y. A good opportunity for a family having children to educate. If not disposed of sooner will rent furnished for the summer or longer. Address Box 463, Alfred, N. Y. 3-25-tf

WANTED—A good Seventh Day Baptist boy for general farm work in Wisconsin. Write care of Farm Manager, Sabbath Recorder. 4-1-2w

WANTED—A general blacksmith and horse-shoer. Inquire at once of L. A. Van Horn, Welton, Iowa. 4-8-5w.

The Sabbath Recorder

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WHOLE NO. 3,815

Our Soldiers and The Recorder Up to this time we have tried to send the SABBATH RECORDER to all

our soldiers whose addresses we could secure. It has been difficult to keep informed of all the changes, but so long as the boys were held in certain camps we were glad to furnish the paper to every one as far as possible. Even so, we understand that some have not received it. And now, with thousands on their way to France, there is little hope of publishing correct addresses.

It seems best, therefore, so far as the publication in the RECORDER is concerned, to give only the name and home address, in what may be called our roll of honor.

We shall still send the RECORDER to Y. M. C. A. reading rooms in camps where our boys are, and will be glad to keep on the mailing list those whose addresses we know. We hope others may see it in their reading rooms.

Great Meetings on the Moral Aims of the War On April 4, it was the editor's

privilege to attend four great meetings in New York City, held under the auspices of the National Committee on the Churches and the Moral Aims of the War. Announcements of an all-day interchurch clerical conference with an invitation to attend had been sent to ministers of the Second Federal Reserve District.

The object of this meeting, and of other similar meetings, is to enlist the ministers of America in "a campaign of education through the churches, to quicken the spirit of the people in support of the President's policies in prosecuting the war for democracy, international justice and a league of nations."

Meetings are being organized at important centers throughout the land, at which well-informed speakers instruct the people upon the important issues of these critical times. The day meetings are for ministers and leading laymen, while the evenings are devoted to mass meetings. In all these gatherings the main effort is to show how the Church can help in shaping the thought,

and in securing the loyalty of the people toward the work of the Government.

The movement is designed to support the President in his fight against militarism, and any speaker who allows himself to make disloyal utterances will never receive a second invitation to a place on its programs. So much for the general plan of this campaign for education. In the following paragraphs we give a few particulars regarding the four meetings mentioned above.

The Morning Meeting In Aeolian Hall More than six hundred ministers assembled in

Aeolian Hall, and after a half-hour spent in listening to national airs played on the great organ, the meeting was called to order by Rev. Arthur J. Brown, D. D., secretary of the Presbyterian Board of Foreign Missions. In a few words he showed something of the duty of the churches in regard to patriotism, religion, and moral virtue in times of our country's peril. Many are too old to go to the front, and, after all, the issues of the war are dependent upon us who stay at home, quite as much as upon the boys in khaki. Much responsibility now rests upon the clergy as leaders, and every one of them should do his best to forward the third Liberty Loan, without which we can not win the war.

Dr. Brown characterized the war as a struggle between pagan and Christian ideas of the organization of the world—a conflict between the law of the jungle and the law of brotherhood in international relations. The great question to be settled is whether nations are to be ruled by emperors who claim the right to do as they please, or by rulers who are responsible to the people. No nation on the earth is safe so long as one powerful member of the family of nations is armed to the teeth, animated by a determination to rule the world, and therefore a constant and intolerable menace to the peace of mankind. The issue is clear. We must conquer, or consent to the condition of serfdom. On such an issue there can be no compromise.

When the great organ led in the strains so familiar to all who love "The Battle Hymn of the Republic" the congregation instantly arose, and the way more than six hundred ministers joined in the song left no doubt as to what their attitude would be upon the questions presented by this meeting when they stand before their home audiences.

"The Plight and Rights of Serbia" was the subject of an address by Michael I. Pupin, Serbian consul, and professor in Columbia University. His story of Serbian subjugation—the reducing of his people to the condition of cattle; the loss of everything, even the bells in the churches; the destruction of their books and their flag; the deportation of their priests and teachers, leaving their women and children alone—the account of all this was enough to move the stoutest heart.

The terrible conditions in Belgium were described by Dr. Amaury Mars, a San Francisco surgeon, an American citizen of French birth, who was present in Luxembourg at the outbreak of the war, was made a prisoner by the Germans, and who, having escaped, is now in government service. The story of his escape was most thrilling, and showed something of the straits into which American citizens were brought after their passports and money had all been taken from them and they were made prisoners.

This meeting closed with an address by Countess Laura de G. Turczynowicz, author of "When the Prussians Came to Poland." This good woman has for months stirred the hearts of great congregations in many cities, and no one can listen to her without realizing as never before something of the heartless brutality of the German soldiers toward helpless women and children in the countries they have devastated. The ruthlessness and barbarity of commanding officers, as told by this eyewitness, must shock the civilized world as more and more they come to be known, and should arouse the nations to stand firm together until Prussianism is banished from the earth.

Banquet at The Biltmore At 12.30 the meeting at the hall adjourned for luncheon, which was served in the great hall on the twenty-fourth floor of the Biltmore Hotel.

Here the meeting was presided over by Rev. Nehemiah Boynton, D. D., president of the New York Federation of Churches. He is now in the service and wore the khaki as presiding toastmaster. His opening remarks had the ring of a loyal American minister devoted to the cause of God and humanity.

"The Plight and Rights of Armenia" was the subject of an address by our ex-ambassador to Turkey, Hon. Henry Morgenthau, LL. D. This speaker showed that even though Turkey has destroyed more than a million Armenians within ninety years, the Germans have proved themselves to be worse than the Turks. He said our people are not yet awake to the real seriousness of the situation. There is nothing worse in this country now than the impatience and dissatisfaction being shown regarding the material preparation the Government is making. Our President is doing wonders in building up our armies and sending help abroad. We must remember that these things can not be done in a few days.

Then came the thrilling address of Sir George Adam Smith, D. D., LL. D., principal of Aberdeen University in Scotland. Dr. Smith wore the khaki of the English service, and brought a message from the battle line to Americans, saying, "We are waiting for you and will hold the line until you come." He said his nation raised 5,000,000 men in two years without a draft, and when it did resort to conscription it found the soldiers thus obtained quite as gallant as those who had volunteered.

"Our land," said Dr. Smith, "is filled with our wounded, blinded and maimed sons. Who should desire peace more than we and who should pray for it more fervently? Yet what is peace? Is it a condition in which men must cry, Peace, peace, when there is no peace? Of a truth I come to you from a land of mourning where hearts are wrung with agony and where sorrow has come in up to the windows."

Other speakers at the luncheon were Hon. Theodore Marburg, LL. D., former minister to Belgium, now member of the League to Enforce Peace; P. Whitwell Wilson, Parliamentary correspondent of

the London *Times*, and Brooks Leavitt, publicity chief, Division of Churches, Second Federal Reserve District.

Concluding Session After that at the **Dr. Jowett's Church** Biltmore Hotel, a third meeting was held in Broadway Tabernacle, in which Dr. Henry C. King, president of Oberlin College, and Dr. Sidney Gulick took part. Then in the evening came the climax of the day's work in a mass meeting at the Fifth Avenue Presbyterian Church. Crowds waited at the door an hour before service time, and a great congregation, Dr. John Henry Jowett presiding, was addressed by Dean Charles R. Brown, D. D., Yale School of Religion, Talcott Williams, LL. D., School of Journalism, Columbia University, Sir George Adam Smith, and others. Space here is too limited for any detailed account of this meeting.

The People's Choral Union, led by Dr. Frank Damrosch, furnished the music. Just before Sir George Adam Smith was introduced, the great audience joined in singing America and immediately followed that song by "God Save the King," the national anthem of Great Britain. Greatly affected by this, Dr. Smith thanked his American audience for singing it, and explained that never were a king and queen more worthy of the tribute contained in that song than King George V and Queen Mary, always so democratic and so constantly working for the welfare of the people.

Another feature of the services of this day was the singing more than once of the new Liberty Anthem, adopted by the committee for use in the third Liberty Loan drive. It was rehearsed first in Aeolian Hall, and is being furnished throughout the land for use in war-rally meetings. We give the words here:

Heaven-sent Liberty, our nation's pride,
Our fathers fought for thee, fought, bled and died.

Then was our Flag unfurled, emblem sublime,
A light unto the world through endless time.

Our watchword still shall be, "In God we Trust."
Striving that all may see our cause is just,
We fight for Liberty and shall not cease,
Till Freedom's victory brings lasting peace.

Now in our Allies' land, breasting war's tide,
Our sons march hand in hand, God is their guide.

Once more we hear the call, "Keep the world free,"
Rise! rise! and give your all, for Liberty.

Leavening the Lump The series of meetings now in progress to arouse the churches must be of untold value to this nation. We have no fear that we shall come short in supplying money and necessary material equipments with which to win the war, but there is danger that our country may not be good enough, for we do need clean hearts and pure hands dedicated to the highest and noblest aims for the good of the race. These we must have, not only while the war calls us to sacrifice and suffer for the cause of freedom and justice, but even more when we must aid in fixing terms of permanent peace for a world in ruins.

The co-operation of the Church, aroused and alive to its great mission of leavening the lump, is coming more and more to be regarded as the nation's hope. If the Christian Church of America can not arouse a nation-wide sentiment for freedom, justice, and truth, and prepare the people for patriotic service in the homeland as well as abroad, there is little hope of winning the war for human liberty. The people will follow the impulse given out by the Church. This has always been true. In the early days of our national life the Church did not draft the Constitution and make the Declaration of Independence, but it did furnish the leaven by which the lump was permeated and the nation made fit to lead the world in ways of democracy and true liberty.

Writing Letters to Soldiers at the Front I was impressed by a remark of one who has long been in touch with the soldiers, as he spoke of the effect upon the morale of the army of the letters the boys receive from their homes. Our ability to win the war depends no more upon our providing money and ships and munitions than upon the spirit and enthusiasm with which we in America back up our boys in France. One boy at the front was heard to say, "We will win if folks at home stand by us."

Suppose that out of fifty or a hundred thousand letters received from home fifteen or twenty per cent of them are doleful and gloomy messages, tending to discourage

rather than cheer, to depress rather than inspire? No one can estimate the unfavorable effect of such letters upon the spirit of an army, if many of them reach the soldiers; and it is possible that defeat may be the result of just such letters from home. Our friend who made this statement added, "Mothers in America have much to do with the morale of the nation's army."

Apply Lincoln's Speech At Gettysburg

Of course you are familiar with Lincoln's famous Gettysburg speech. If you have it, please get it and read the immortal message again, and if I mistake not you will be surprised to see how applicable Lincoln's words are to the conditions and times today.

"Our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now we are engaged in a great . . . war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. . . . The world will little note, nor long remember, what we say here, but it can never forget what they did here. . . . It is for us to be dedicated to the great task remaining before us . . . that this nation, under God, shall have a new birth of freedom and that government of the people, by the people, for the people, shall not perish from the earth."

The Associations Again In the RECORDER of March 25 we gave what data we could regarding the time of the associations. Since then a friend has sent us the minutes of the Northwestern Association, held at Battle Creek, Mich., August 30 to September 2, 1917.

These minutes show that at the suggestion of that association an informal committee met at Conference and tried to devise a satisfactory plan for holding associations. Ten men acted on this committee, representing all the associations.

They recommended (1) Annual sessions;

(2) Dividing into two groups:

(a) Eastern, Central, and Western in first group; and that the Eastern begin on Fifth-day before the second Sabbath in June, the other two to follow in order, one week apart.

(b) Southeastern, Northwestern, and

Southwestern in the second group, with the Southeastern to begin on Fifth-day before the third Sabbath in September, with the other two following one week apart.

It was also recommended that each group send a joint delegate to the other group and that the joint secretary of the Missionary and Tract societies attend all associations.

The Northwestern Association convened the week following Conference and accepted these recommendations as to the two groups and time of meeting, to be carried out in case all the other associations shall adopt them. It also set its time for Fifth-day before the fourth Sabbath in September. But the Southeastern, which met one week later, voted to hold its session for 1918 on August 29; so everything it seems is out of joint already!

The Northwestern Association does not meet this year but will hold its next session in Dodge Center, Minn., in 1919.

The Executive Committees will have to straighten matters out as best they can and when the dates are fixed the RECORDER will be glad to announce them. We see no reason why the eastern group can not still comply with the recommendations of that informal committee.

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

On their way from Cherry Valley to Little Prairie, Ark., our evangelists D. B. Coon and T. J. Van Horn stopped a few days in Memphis, Tenn., visiting Sabbath-keepers in that city. According to their plan they will now be holding meetings at the Little Prairie church, near Nady, Ark.

We need to keep in mind our missionaries in China, and their great work. We have promised to help them in their financial distress by guaranteeing to them for every dollar of their salaries, as appropriated, at least one dollar and seventy-five cents in Mexican. They used to get two dollars more. Most missionary societies are maintaining the two dollar rate for their workers.

For the first quarter of 1918 the appropriations for China amounted to \$1,116.50. It required to meet this in Mexican at 1.75, \$1,953.87. But with the exchange at only a little over 1.30, as at the time of drawing from Shanghai, it took, not \$1,116.50, but

\$1,456.55 here in Westerly to pay the appropriations for the quarter. This is \$340.05 increase, or at the rate of \$1,360.00 for the year.

This extra amount can and must be met by our people with joy and gladness. The difficulty is that so few of the people really know anything about the matter. Will not the pastors and other leaders who read this paragraph please take pains to tell people the situation, explain the need, and plead for a hearty and generous support of our noble workers in China? The Conference year is drawing to its close. Let us not be compelled to report at the end of the year that we are carrying notes in the bank made necessary to pay the monthly bills.

Have you recently stopped to ask yourself the question, "As a Seventh Day Baptist, what am I here for, and what am I going to do about it?" Do our responsibilities as Seventh Day Baptists end, when we have, in spirit and in truth, ourselves kept the Sabbath, and have lent our best influence to having it kept in our own homes, when we have attended divine worship on the Sabbath, and have taken our part in the support of our own church? Does this observance of the Sabbath end our responsibility as Seventh Day Baptists?

Or do we have a mission, a message, to the world, outside of ourselves? Do we have not only a position to defend and support, but also a cause to push ahead? Are we really in favor of aggressive effort in behalf of Seventh Day Baptist interests? Do we believe that carefully prepared, thoroughly organized campaigns along definite lines of effort following well-defined principles and policies are needed? Are we willing, putting personal preferences aside if need be, whole-heartedly to unite, and loyally to support such aggressive campaigns?

The following are short paragraphs from reports that are coming in for the first quarter of the year.

"The two added were lone Sabbath-keepers, who will strengthen our church spiritually and financially as time goes on" (Hammond).

"There is need of more personal work than I can find time to give. Question: How can a weekly prayer meeting be main-

tained in a community scattered over territory eleven miles from one side to the other?" (Rock House Prairie).

"Work on the new school building though delayed somewhat by scarcity of labor is progressing nicely. The blocks for the building are all made, and the laying of them will begin soon. We will probably be able to pay for the building" (Fouke).

"By our ad in one of our city morning papers, a family at Redlands, Cal., was led to make inquiries concerning this church and our denomination. A family here in the city learned of us in the same way, and attend now regularly. We are hoping they may join us in due time" (Los Angeles).

"A special work in which the church engaged was the campaign of the New Testament League. The pastor spoke in three of the churches, two being of the largest in the city. This has had the effect of bringing us into closer touch with the general Christian work of the city" (Syracuse).

"The interest of the Missionary Society in sending Evangelist D. Burdett Coon to help in this community is very deeply appreciated. We are praying that results may justify his coming here" (Gentry).

"We are going to do all we can to help the Forward Movement, and we are going farther still on, praying for enduement of power and baptism of the Holy Spirit for all our leaders and the denomination" (West Edmeston).

"Have been thinking for some time, since an effort has been made toward systematic giving, that we need very much to acquire 'the habit'" (Cartwright).

Sabbath Rally Day, May 18, the third Sabbath in the month, can be made of great value to us as a people if we are really in earnest about the matter. In no narrow or sectarian spirit let us feel deeply the sense of being Seventh Day Baptists. The week of May 18 will give us a special opportunity for instruction as to just why we are Seventh Day Baptists. It will arouse anew our loyalty, and willingness to labor and sacrifice. It will give us a sense of doing things together, as a people, and stimulate courage for enlarged work for the Sabbath.

SABBATH REFORM

THE SABBATH—GOD'S MEMORIAL

Fundamental and Basic Facts Regarding the Sabbath to be Remembered

ARTHUR L. MANOUS

"He hath made his wonderful works to be remembered." Psalms III: 4.

"He hath made a memorial for his wonderful works."—Leeser's Translation.

"He hath established a memorial of his wonderful works."—Darby's Translation, Margin.

"He hath appointed a memorial for his wonderful works." This is a literal translation of the clause," says Dr. Scott.

The Sabbath "institution was wholly commemorative, and given to all mankind."

"In Eden, God set up his memorial of his work of creation, in placing his blessing upon the seventh day." See also Proverbs 10: 22.

"The religious observance of the Sabbath was the first statute or command of God to man. This institution was a sign between God and them, to keep them in remembrance of the creation of the world."

"It was as a memorial of the work of creation that the seventh day was sanctified as a rest-day for man. It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship."

"The Sabbath calls our thoughts to nature, and brings us into communion with the Creator." "It was a memorial of the work of creation, and thus a sign of God's power and his love. The Scripture says, 'He hath made his wonderful works to be remembered' (Ps. III: 4)."

"It is to be remembered and observed as the memorial of the Creator's work. Pointing to God as the Maker of heaven and earth, it distinguished the true God from all false gods. All who keep the seventh day, signify by that act that they are worshipers of Jehovah."

"The Sabbath, as a memorial of God's creative power, points to him as the Maker of the heavens and the earth. Hence it is a constant witness to his existence and a reminder of his greatness, his wisdom, and his love. Had the Sabbath always been

sacredly observed, there could never have been an atheist or an idolater."

"As the Sabbath was a divine institution commemorative of that creation in which the progenitor of the human race came into being, the observance of it by any remnant of the human family was a token that, amidst the general apostasy, they had retained or returned to their allegiance to the God of their being."

"It was to keep this truth [that God is our Creator] ever before the minds of men, that God instituted the Sabbath in Eden; and so long as the fact that he is our Creator continues to be a reason why we should worship him, so long the Sabbath will continue as its sign and memorial. Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel."

The names of the authors of these statements have been omitted, but they are good authority, such as Dr. Adam Clarke, Professor Murphy, etc. These statements contain fundamental and basic principles regarding the Sabbath which all Bible students will readily recognize. They are given without further comment and are worthy of clipping and preserving for future study and use.

Lithia Springs, Ga.

A MESSAGE FROM THE PRESIDENT OF CONFERENCE

(Letter sent to every Minister in the Denomination)

DEAR BROTHER:

For three hundred years Seventh Day Baptists have maintained their separate existence and held unswervingly to the Sabbath truth. For more than a century of that time, we have maintained our General Conference,—a gathering of our people from all over the denomination for the exchange of ideas, the planning of concerted work and the strengthening of the ties of Christian love and fellowship.

In all this long period of time, the world has known many years of stress, and we can readily understand that our forefathers may rightly have felt that the burdens of Christian citizenship were more than they could bear, and yet the world has never known such a time as this in which we are

living, nor has there ever been a time that called so loudly for Christian citizenship, Christian service, and for such a passionate zeal to save and help men.

Into this stupendous, world-racking period comes the time of our General Conference, and it seems to the Executive Commission that we should, this year, make more than the ordinary preparation for the work that lies before us, and we are therefore requesting that each pastor present his thought on the work of the denomination and of Conference in a special sermon at the regular Sabbath service on April 27, 1918.

At this time we ask that you will bring before the people the value of Conference to us,—that you will emphasize the necessity of co-operation and co-ordination and that you will urge the people to lay this matter on their hearts and minds with the purpose to attend this Conference and have a definite part in the upbuilding of Christ's Kingdom and the rehabilitation of his Sabbath.

The world needs Christ and his Sabbath as it never did before. It is our place to hold that truth steadfastly aloft.

Every pastor should attend Conference and as many laymen as can make it possible, even though the making of it possible might entail considerable sacrifice.

Yours in Christian service,

F. J. HUBBARD.

HOMESTEADING IN THE SEVENTIES

J. L. HULL

CHAPTER V

(Continued)

"Now," said the surveyor, "by throwing out the width of an eighty on each side and taking the center of the section north and south, you will be sure to get all of the timber, as I think the center line of the section is in the creek some of the way."

Returning to the surveyor's camp, Joe found Henry still in the river. He lay on a sandbar in shallow water. The fever had yielded to the influence of the water and the sun and there was a gentle perspiration on his brow.

Our party had not tasted bread for weeks. The surveyor's party were short of rations; a team had gone to the settlement for provisions, but it was uncertain when it

would return. Joe, feeling that Henry must have other food than fresh meat, told the surveyor's party that if they could spare a little bread for him he would pay them any price for it. They consented to let him have the half of a baking in an eight-inch Dutch oven, one inch thick, for fifty cents. Henry absolutely refused to receive more than an equal share, so the bread was divided into four shares and all ate with a relish.

At daylight in the morning Henry was still too weak to mount his pony alone. Joe assisted him to his saddle and gave him the lighter gun. They started on their return journey, Wallace and William declaring they would be at Carrell's by sundown, Joe saying that if Henry got tired he would stop with him.

At a little before noon they came to the camp of some travelers, of whom Joe procured at a reasonable price, a few biscuits left over from breakfast. At noon, having covered about thirty miles, they stopped for a short rest and to let the ponies graze. They were following the dim tracks of the wagons, but at about two o'clock they came upon a trail which completely obliterated all wagon tracks. The prairie was tramped to dust, in some places two or three inches in depth. Wallace thought that the main herd of buffalo had swung around and was in front of them, but Henry said the tracks were too long for buffaloes, as they have a short round hoof.

Soon they came in sight of cattle whose long broad horns glistened in the sun and they knew they were on the trail of a herd of Texas cattle. There were twenty-eight thousand in the herd. The herders told them to keep on their horses and under no circumstances to get on the ground, as the cattle were used to men on horseback but that it was dangerous to be among them on foot.

Passing through the herd, the wagon trail was not to be found, but they knew their course and cared little for trails; however they were somewhat relieved when at a little before sunset they came in sight of the Carrell home. Supper and breakfast of biscuits and new milk were thoroughly enjoyed by all. Henry ate sparingly, but the others gave full satisfaction to their appetite.

On the following day they rode but seventeen miles, camping at night at

Meridan. Here the Preston boys concluded to rest for two or three days. Henry and Joe pushed on to Beatrice, where on the twenty-fifth of June they made entry of their homestead claims.

After two or three days of rest at the home of Henry's friend, Thomas, they took up their journey of four hundred and fifty miles, to their uncle's, who lived four miles north of our settlement of Sabbath-keepers at Garwin, Iowa. They arrived at their uncle's just before harvest began. On the Sabbath following their arrival Joe listened to an excellent sermon by Rev. Maxson Babcock, in the Garwin church, where he found a hearty welcome and was made to feel at home with the people of Garwin. This was the first meeting he had attended since leaving Alfred.

J. G. Hull, the boys' uncle, had between three and four hundred acres of wheat. Here Joe took his first lesson in binding on the Marsh harvester, where two standing on the machine bind the grain that it cuts.

Harvest being over, preparations were made for a return to their homestead. The cover was on the wagon, the horses were shod, all was in readiness and in two days they were to start on their journey, when Henry, who had come in from the field and gone to the stack to get hay for his horses, lost consciousness. Joe found him and took him to the house. He proved to be seriously sick. On the following day Joe sought medical aid but Henry grew worse and three days later Joe's cousin, Frank, was also taken sick. For fourteen days and nights Joe had constant care of those boys, resting but two hours in twenty-four. Dr. Daniels shook his head and said, "It will never do. You will be down, too, then what will we do?" In the next fourteen days Joe rested four hours in twenty-four, lying down in the room with the sick ones, so as to be present if needed. Dr. Daniels had fourteen patients with typhoid fever within a radius of four miles. The turning point of Henry's fever came on the twenty-eighth day. It was evident that Joe must take the journey to his homestead alone. But before starting he sent to the examining surgeon of Lama County, Iowa, and had him come and examine Henry, and give him a certificate stating that it was impossible for him to take the journey to the government land which he had homesteaded.

Once more Joe mounted his pony to take the long lonely ride, taking with him the U. S. examiner's certificate which he deposited in the land office at Beatrice with the receiver. At Des Moines he purchased a Spencer rifle, fifty-two caliber, and at Beatrice he added an ax and spade to the load of his pony.

On December twenty-fourth he arrived at where the surveyor's camp had been, and found a great change in the country. There were six or seven dwelling houses and two stockades, the later about a mile apart. The stockades were built by digging a deep ditch and placing logs from sixteen to twenty inches in diameter in an upright position from fifteen to twenty feet in height around an inclosure. Inside this, against the inclosing wall, were built dwellings and an open court for cattle. Loop-holes were made between the logs for defense. They were built with the expectation of fighting Indians.

On Christmas day Joe went to his claim, cut logs and laid a foundation for his house.

(To be continued)

INSURANCE FOR EVERY FIGHTER

The Treasury Department is making every effort to have every member of America's fighting forces take advantage of the Government-insurance plan, which Secretary McAdoo asserts to be "the most just and humane provision ever made by any nation for its soldiers and sailors."

The purpose is rapidly being achieved, the insurance having passed the third billion mark in the total of policies written, and there are many military units in which every member has taken insurance.

The automatic insurance provided by the law is only partial and limited protection, payable only to wife, child or widowed mother and ceases after February 12, 1918. It is important, therefore, not only to the soldiers and sailors of the country but to their families and dependents, that before that date they avail themselves of the full Government protection, which can go as high as \$10,000 and is payable to a wife, husband, child, grandchild, parent, brother, or sister.

The law also provides for the reeducation and rehabilitation of the totally disabled and monthly compensation to those disabled.

MISSIONS

MONTHLY STATEMENT

S. H. DAVIS
In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

<i>Dr.</i>	
Balance on hand March 1, 1918.....	\$ 670 77
Plainfield Church	20 20
Walworth Church	35 00
Alfred Church	50 00
Mrs. E. M. B. Allen	50
Dodge Center S. S.	7 50
Syracuse Church	2 55
Hammond Church	7 75
Dunellen Church	57 86
New York S. S., Lieu-oo Hospital bed.....	10 00
W. H. Crandall	2 00
Chester C. Williams, Life Member	25 00
Mrs. Chester C. Williams, Life Member.....	25 00
D. B. Coon, sale of song books.....	1 16
Gentry Church	20 89
Gentry Church, from Mrs. P. R. Harbert.....	30 00
Washington Trust Co., loan	1,000 00
Income from Permanent Funds	350 00
Roanoke Church	3 21
Hebron S. S.	8 00
Plainfield S. S.	10 56
Plainfield S. S., education Chinese children....	3 88
Mr. and Mrs. G. C. Tenney, Dr. Sinclair	7 00
Mr. and Mrs. Henry Jordan, Dr. Sinclair.....	1 00
Woman's Board, Miss Burdick's salary	150 00
Woman's Board, Miss West's salary	150 00
Woman's Board, General Fund	50 00
Woman's Board, Dr. Sinclair	20 00
Woman's Board, evang. work in S. W. Assoc....	23 00
Rockville S. S.	10 00
Battle Creek Church, Java Mission	14 50
New York Church	30 95
	\$2,798 28

<i>Cr.</i>	
D. Burdett Coon, Feb. sal., trav. exp.....	\$ 121 15
George W. Hills, Feb. sal.	58 33
Grace I. Crandall, Feb. sal., trav. exp.....	36 33
J. J. Kovats, Feb. sal.	20 00
J. G. Burdick, Feb. sal.	29 16
Edwin Shaw, Feb. sal., trav. exp.	76 87
Stephen J. Davis, Feb. sal. for Fouke pastor....	25 00
T. L. M. Spencer, Feb. sal.	50 00
R. R. Thorngate, Feb. sal.	29 16
T. J. Van Horn, Feb. sal.	41 67
L. A. Wing, Feb. sal.	37 50
Mrs. J. W. Crofoot, Feb. sal.	50 00
I. B. Crandall, Joint Com. trav. exp.	7 05
A. S. Babcock, Joint Com. trav. exp.	8 05
Robert L. Coon, Joint Com. trav. exp.	6 66
John H. Austin, Joint Com. trav. exp.	6 46
Washington Trust Co., int. on loan	15 53
China draft for salaries	1,456 55
Treasurer's expenses	20 00
	\$2,095 47
Balance on hand April 1, 1918	702 81
	\$2,798 28

Bills payable in April, about

Notes outstanding April 1, 1918.....

\$1,000 00
\$3,000 00

S. H. DAVIS,
Treasurer.

E. & O. E.

"To live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little avocations; to smile for the joys of others when the heart is aching—who does this, his works will follow him. He may not be a hero to the world, but he is one of God's heroes."

WILL THE CHURCH FACE THE FUTURE?

Smug piety never helped the Church perform its task. A genuine Christianity is always threatened by men who offer platitudes for appeals to conscience and praise of the past for plans for the future. One of the cleverest devices of a stand-pat ecclesiasticism to divert attention from real issues is a demand for theological precision and moral convention. There are evangelists whose range of ethical idealism is hardly more than that of mere respectability. They believe their religious task fulfilled when they get men to abandon vulgar sins, eschew fashionable pleasures, join a Bible class, and denounce those who do not share their views. Of course the world needs respectable individuals—earnest and pious souls who give sixteen ounces of unadulterated goods to every pound, who attend prayer meetings, and read their Bibles. But he who thinks that the duty of the Church is finished when such souls have been produced is a provincial and dangerous leader. The times are too momentous for conventional words and teachings. It is not more Christianity we need; it is a better and more intelligent, a more serious and sensitive, a less self-conscious and more self-sacrificing Christianity.

A fundamental issue is before the Church: Does it believe that the world is soon coming to an end in a miraculous collapse, or does it believe that the world will go on, being re-made by forces which are now in operation, many of them released by the social disintegration which has followed the war?

To those who hold the former view, it is useless to appeal. They are obsessed by an idea which takes them out of the ranks of thoroughly responsible leaders. They have ceased to be trustworthy, not because they lack goodness, but because they lack good sense in the use of the Bible. The call of the hour is not heard by them, and can not be made to them. They glory in a world that grows worse and totters to destruction. They have no constructive message for a world in the grip of chaos and creation.

But for the real leader there is a growing opportunity. The world is now subject to titanic forces beyond the power of any individual to control; entering upon conditions beyond the power of any living prophet to foresee; beginning an epoch in

which the masses are to exercise a political and economic control without precedent in history; swept along in a course of changes that will remake nations, revolutionize the relations of the sexes, readjust the conception of government—in a word, be more climacteric than the present war.

In such a moment will the Church face and prepare for the future? Has it any message to deliver, any ideals to champion, any Master to follow, any God to trust, while the world is being remade? If it has, it is time for it to clear its skirts of theological discussions, denominational rivalries, ecclesiastical shibboleths, unwarranted prejudices, dilletante morality, fantastic prophecies, and the belief that it can entertain the world into righteousness.

A gospel that can not evangelize social passion and political programs is an anachronism. A Church that tries to advance by facing the past and walking backward has ceased to be a leader. A message that leaves men unsympathetic with the social tasks, more intent upon the Book of Daniel than upon the Sermon on the Mount, more eager to draw charts of the ages than to insist that national boundaries shall be based upon justice, more opposed to card playing than to commercial aggression, more intent upon theological conformity than upon fundamental faith in a God at work in his world—such a message produces Christians more fit to live a hundred years ago than to share in the conditions under which men and women shall live tomorrow.

The fundamental call to the Church today is to preach elemental religious verities. Patriotism is Christian, but patriotism is not the ultimate Christian message. Christian leaders in becoming heralds of democracy must not cease to be the heralds of the Lord. We have seen the incapacity of modern Christianity to prevent war, but war is the outcome of something far deeper than a desire to fight. It has come from those who have avowedly a fundamental distrust in or contemptuous indifference to the ideals of Jesus. It has sprung from a social group which has taken ecclesiasticism more seriously than it has taken Jesus. We are fighting to prevent the destruction of institutions that embody nobler conceptions than those of Wotan, or David, or German autocracy. But for us war is the lesser of two evils. The Christian who looks to other forces than the universalized

Christian spirit to produce ultimate and lasting peace is a religious slacker, untrue to the message he professes and to the God whose will he claims to know.

The time has come for the Christian pulpit to speak out its confidence in the God revealed in Jesus as bravely and unqualifiedly as it has championed the righteous defense of democracy. The God men must preach is not a god of this or that nation. He is the God of the universe, whose will is as sane and unavoidable in social evolution as it is in the flight of comets and the combination of ions. We have a gospel that can save the world from war and free men and women from materialism, whether crass or fashionable. We have a message of salvation as true as sanitary measures are protective from epidemics. But we must take it seriously and simply. It is as foolish in the present crisis to distract attention from the fundamental elements of our faith as it would be to discuss the proper binding of a medical treatise while bubonic plague is raging. This war is not the end of the world. It is the beginning of a new epoch that must be made more Christian than the best of the past.

The Christian has a God, a Christ, and a morality that the world needs. We have an atonement that is more than a doctrine, a hope of immortality that is more than a polite comfort for the mourner. We have a basis for belief in the finality of honor, honesty, love and justice, that will bear the weight of a new social order and the new internationalism that puts brotherhood in the place of national aggression.

The history of the world is shot through and through with corroborations of this fundamental message. Humanity has never progressed except in ways that constantly approach nearer the fundamental ideals of Jesus. The men of faith in a God of law and love have been and are the men whose influence is permanent. Though we have not attained, we are attaining. We must learn to put brotherhood in the place of national aggression. The only sort of salvation that is worth preaching or hearing today is that which fills individuals, nations and social classes with a passion to do justice, love mercy and walk humbly with their God. Sin must be ended, but first of all we need to feel the enormity of sin as that which thwarts the operation of the will to love. Devotion to efficiency, whether it be

political or ecclesiastical, becomes paganism when it crushes Christian sympathies and prostitutes Christian institutions to mere success. Even in these days of strife, religious leaders have too often spoken as if crowds were guarantees of wisdom, as if statistics were the test of insight, as if Anna's was the ideal for the followers of a Christ who died rather than succeed by forgetting the law of love. Religion can not be conducted as usual; it must be conducted as in a world of portentous crisis, in a world at war, in a world that is giving birth to a new world.

I recognize the danger that men who see the crisis shall grow impatient with those who refuse to see it. I would not have criticism of the Church made supreme, but the times are too exigent for reliance upon tact. If the conscientious exposition and increasing emphasis of the message of Jesus as sufficient for the needs of social evolution as well as of individuals is to bring—as men are threatening it shall bring—the loss of position and of livelihood, the call is obviously to join the noble army of martyrs. Let us be done with incidental truths. We need big truths. A merely polite church is an unfaithful church; an accommodating gospel is a false gospel; a Christ who can not inspire a new epoch with his spirit so that it shall draw nearer the kingdom of God is an Antichrist.

In such a moment as this we look to the young men. Middle age brings desire for *laissez faire*; old age brings opposition to progress. We appeal to young men because they are strong and because they have seen the Lord—it may be on the battle-fields of France, it may be in the midst of class struggles, it may be in the study where they have caught glimpses of his will in history, or in the laboratory where they have seen the working of his will.

It is no forlorn hope to which we who have endeavored to do our share in bringing the gospel to a modern world summon young men. We have seen the power of God, not only in saving men from the gutter, but in saving civilization from submission to the backward pull of privilege and of international injustice. This moment of war is one of opportunity, not of defeat. The future has greater problems than the past, but for those whose eyes have been opened to see the horizon of the possibilities of their faith, it is full of hope. We be-

lieve in God; we believe in Jesus Christ and his message; we believe in human progress under the control of God. We will not be distracted from our task by pessimism or social upheaval. God has not abdicated; Jesus Christ is not a sentimental anachronism; faith and honor have not been slain on the battle-field; injustice and selfishness are not the ultimate driving forces of humanity. Let us repeat it and herald it; we believe in the Lord Jesus Christ.

It the Church will not preach this God and apply this elemental message, the God who passed by the prophets who spoke smooth things to dwell with Isaiah and Hosea; who repudiated pharisaism to speak through Jesus Christ, will again transfer his victorious leadership to men and women who believe in him and his providence, without asking whether they be churchmen. His gospel will be ever the revelation of the character of him who works in human hearts and human institutions, giving wisdom to those who seek him and courage to those who put their trust in him.—*Dr. Shailer Mathews, in North American Student.*

OUR HELP, OUR HOPE

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home,—

Beneath the shadow of thy throne
The saints have dwelt secure;
Sufficient is thy arm alone,
And our defence is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God;
To endless years the same.

Our God, our help in ages past,
Our hope for years to come,
Be thou our guard while troubles last,
And our eternal home.

—*Isaac Watts, 1719.*

I am proud to belong to a strong nation that says: "This country, which we could crush, shall have just as much freedom in her own affairs as we have. If I am strong, I am ashamed to bully the weak. In proportion to my strength is my pride in withholding that strength from the oppression of another people."—*President Wilson.*

WOMAN'S WORK

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

THE APPLE TREE

When I go out on Arbor Day,
I know the tree I shall be planting!
No lady elm or willow gray,
Nor copper-beech, its purple flaunting,
But something sweeter it will be—
A slim slip of an apple tree!

Who plants a tree in orchard close,
Or wayside, makes the world his debtor—
Or hawthorn bush or climbing rose,
But the young apple tree is better—
The slim slip of an apple tree
That blossom-crowned full soon shall be.

And half of May and half of June
A rosy snow it will be shedding
With all the blue of heaven in tune,
Its shadow far and farther spreading
Till spicy gales will one day press
About its ruddy loveliness.

Thus grown to tree's estate 'twill yield
Beauty and shade and fruit's rich juices,
And, when old age shall win the field,
Piled on the happy hearth, it looses
All summer in its flame and spark
That soar to seek the outer dark.
—Harriet Prescott Spofford.

THE TWENTIETH CENTURY ENDOWMENT FUND

JESSE B. WHITFORD

As I have read the reports of the treasurer of our Woman's Board this year, I have noticed how little has been given for The Twentieth Century Endowment Fund and have wondered if our women had forgotten there was such a fund.

At the women's meetings during Conference last year this fund was brought to our attention and it was decided to make a pledge of \$300.00 for this purpose. This sum was placed in our budget. Our year is more than half gone and only a very small part of the pledged sum had been raised. Why is this? Can it be possible that the women of our denomination are not interested in our schools? I do not believe that for a moment. If we are not interested in our colleges and Seminary we are not loyal to our denomination.

Do we all understand just what The Twentieth Century Endowment Fund is? Do we all know how the money given to that fund is expended?

During the Conference held in Boulder, Colo., in 1908, I find—"A Committee on Education" discussed the following question: "The plan of the editor of the SABBATH RECORDER for raising an endowment for our schools."

Later in this Conference the same committee presents the following resolution and it was adopted: "That the Convocation of Pastors and Christian Workers desires to express its hearty approval of the plan advocated by the editor of the SABBATH RECORDER for raising an endowment fund for the aid of our schools; ten per cent of the income of which shall be used towards the support of the Alfred Theological Seminary; and thirty per cent each towards the maintenance of Salem College, Milton College, and Alfred University."

Another resolution presented and adopted at the same meeting designated that the fund should be known as "The Twentieth Century Endowment Fund" and that the Seventh Day Baptist Education Society and the Seventh Day Baptist Memorial Board be designated as the repositories of this fund."

In the year 1909 the Education Society reports receiving for "The Twentieth Century Endowment Fund" the sum of \$35.00; in 1910, \$45.00; in 1911, \$0.00; in 1912, \$1.00; making a sum of \$90.00 reported by the Education Society.

The first subscription I find to this fund reported by the Memorial Board was in its annual report of 1910 where it gives credit for \$25.00 and in a note says: "This is a new fund authorized by the Seventh Day Baptist General Conference at Boulder, Colo., August 31, 1908." (This note also explains how the money is to be used.)

The Memorial Board has reported a small gain each year and in its last report of 1917 it reported a sum of \$544.52. This, with the \$90.00 held by the Education Society, makes the present sum \$634.52.

During the Conference held at Brookfield, N. Y., in 1913, Miss Agnes Babcock, of blessed memory, presented a most earnest and enthusiastic paper upon the practical work of our women and urged upon us the necessity of taking hold of The Twentieth Century Endowment Fund and pushing it to its limit. She said: "Our colleges deserve our support, they need more money that they may each year meet the growing demands and opportunities. If

we are to become more efficient we must progress."

In this paper Miss Babcock said there were 1231 members in our women's societies and urged each woman to give at least one dollar for The Twentieth Century Endowment Fund.

This paper had its good influence and we find that in the following year, 1914, the Woman's Board gave \$159.92 to this fund; in 1915, \$89.18; in 1916, \$118.29; in 1917, \$52.13.

Thus we see a brief history of The Twentieth Century Endowment Fund is this:

It was born in the heart of Dr. Gardiner, the editor of the SABBATH RECORDER.

It was adopted by the General Conference during its session held in 1908, at Boulder, Colo.

It is nearly ten years old.

The Education Society received \$90.00 during the first four years, but nothing since.

The Memorial Board has at present \$544.52.

The women began their work for this fund in 1913, and including a special gift of \$100.00 by Mrs. S. F. Looftboro, have raised \$519.52 and possibly more of the \$634.52.

Surely we ought not to be ashamed of our part of this record; but that we have done so well in the past is no reason we should now cease our labors. Just now our interest seems to be waning. Can we not again rise to the occasion and see that our pledge of \$300.00 this year be raised? May we not follow the suggestion of Miss Babcock and each give \$1.00 for this sum!

We give larger sums to the Missionary and Tract societies, and justly we should, but should we neglect our Education Society and its interests? Perhaps there is no way in which we can so unify our giving as to give to this fund. All of our colleges share equally and at the same time we are not neglecting our Seminary.

If our young people are to fill places of responsibility and influence in the world and to be of help and service to mankind they must be educated. Many of them can not obtain an education without some help. Should we not keep this thought in mind and give as often and as much as we are able to this Twentieth Century Endowment Fund and by so doing make it possible

for some young man, or woman, to obtain an education?

Let us make 1918 the banner year for The Twentieth Century Endowment Fund.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board met with Mrs. L. M. Babcock on April 1, 1918.

Members present: Mrs. A. B. West, Mrs. J. W. Morton, Mrs. O. U. Whitford, Mrs. A. R. Crandall, Mrs. W. C. Daland, Mrs. Nettie West, Mrs. L. M. Babcock, Mrs. J. H. Babcock, Mrs. A. E. Whitford, Miss Phoebe S. Coon, Mrs. A. S. Maxson. Visitor: Mrs. E. D. Van Horn.

Mrs. West opened the meeting by Scripture reading and Miss Coon offered prayer.

The minutes of March 11 were read.

The Treasurer's report for March was read and adopted. Receipts, \$667.98. Disbursements, \$614.10.

The Treasurer's report for the quarter ending March 31 was read and adopted. Mrs. Whitford read letters received from J. A. Hubbard and F. J. Hubbard, of Plainfield, N. J.

The Corresponding Secretary reported considerable correspondence, one item being the resignation of Miss Ethlyn Davis, Central Associational Secretary. By vote Miss Davis' resignation was accepted.

Mrs. Babcock read a letter from Rev. A. L. Davis, Corresponding Secretary of the General Conference, concerning the part of of the Conference program to be filled by the Woman's Board. In concluding her report Mrs. Babcock spoke earnestly of the need of the active study of missions by the women of our denomination. This matter was considered by the Board and it was the opinion of all present that mission study is an important point in the spiritual development of our women.

The importance of the unabated work of our auxiliary societies during these times of national stress was also discussed by the Board.

The Committee on the Board's Conference Program presented some suggestions for consideration.

After the reading and approval of the minutes the Board adjourned to meet with Mrs. A. B. West in May.

MRS. A. B. WEST,
President.

DOLLIE B. MAXSON,
Recording Secretary.

TRACT SOCIETY—TREASURER'S REPORT

Receipts for January

Contributions, General Fund:	
Churches:	
DeRuyter, N. Y.	\$20 00
On debt	7 00
New York City	27 00
Independence, N. Y.	6 50
Plainfield, N. J.	10 14
S. S.	\$13 49
Boodschapper	9 57
	3 53
Berlin, N. Y., S. S.	26 59
Second Alfred	5 50
Little Genesee	30 45
Milton, Wis.	25 17
Farina, Ill.	61 93
Dodge Center	14 42
Milton Junction, Wis., Church	8 63
S. S.	
First Brookfield, N. Y.	38 08
Marlboro, N. J.	2 90
Riverside, Cal.	7 25
Gentry, Ark.	16 28
Shiloh, N. J.	4 52
Adams Center, N. Y.	39 57
Hammond, La.	20 00
Farina, Ill., S. S.	5 00
Second Westerly, Bradford, R. I.	5 67
Pawcatuck, Westerly, R. I.	22 00
Fouke, Ark.	52 39
Franklin F. Randolph, New Milton,	38 00
W. Va.	1 00
Mrs. Mary C. White, Sioux City, Iowa	5 00
Carrol B. West, Milton Junction, Wis.	10 00
Asher Allen, Milton Junction, Wis.	2 00
Mrs. A. K. Crandall, Portville, N. Y.	2 00
Dr. J. C. Branch and wife, White	
Cloud, Mich.	2 00
Dr. Rosa Palmborg, Lieu-oo, China ..	15 00
Mrs. W. W. Brown, Bradford, Pa.	10 00
Mrs. S. P. Burdick, Andover, N. Y.	1 50
Mrs. J. D. Washburn, Earlville, N. Y.	1 00
G. P. Kenyon, Shingle House, Pa.	6 50
Mrs. Alex Randolph, New Brunswick,	
N. J.	1 00
Garwin, Ia., Ladies' Aid Society	5 00

Contributions for Denominational Building:	
Lucius Sanborn, Davison, Mich.	\$ 30 00
Syracuse, N. Y., Church	10 00
40 00	

Contributions for Marie Jansz:	
Garwin, Ia., Ladies' Aid Society	\$ 5 00
Piscataway Church, New Market, N. J.	5 00
Mrs. R. E. Loofboro, New Auburn,	
Wis.	1 00
11 00	

Permanent Fund, transfer for Liberty	
Bond	100 00

Income from Invested Funds:	
George S. Greenman Bequest	\$ 116 00
Elizabeth L. North Bequest	3 00
Richard C. Bond Bequest	3 00
Julius M. Todd Bequest	3 00
Nancy M. Frank Bequest	3 00
Lois Babcock Bequest	13 08
Deborah Randall Bequest	12 00
Susan E. Burdick Bequest	06 00
Eliza M. Crandall Bequest	01 00
Amanda B. Green Bequest	68 00
Angenette Kellogg Bequest	2 88
John G. Spicer Bequest	2 00
I. D. Titworth Bequest	8 33
Sarah E. V. Stillman Bequest	8 33
North Branch, Neb., Church Fund.	84 00
Sarah E. Burdick Bequest	18 00
Eliza M. Crandall Bequest	4 50
American Sabbath Tract Soc. Fund.	7 50
D. C. Burdick Bequest	220 17
D. C. Burdick Farm	15 00
Eugenia L. Babcock Bequest	201 81
E. W. Burdick Bequest	33 72
George H. Babcock Bequest	1,211 02
Sarah P. Potter Bequest	30 00
H. W. Stillman Fund	104 63
Sarah C. L. Burdick Bequest	1 02
Lois Babcock Bequest	51 00
Eliza M. Crandall Bequest	10 23
Martha G. Stillman Bequest	1 02

Elizabeth N. Maxson Bequest	51
A. Judson Wells Bequest	51
Deborah Randall Bequest	16 37
John G. Spicer Bequest	2 05
Berlin Wis., Parsonage Fund	2 30
George S. Greenman Bequest	1 29
Mary Rogers Berry Bequest	5 12
2,035 74	

Publishing House Receipts:	
RECORDER	\$ 726 85
Visitor	17 90
Helping Hand	47 12
Junior Quarterly	5 25
797 12	

Receipts for February \$3,513 85

Contributions, General Fund:	
Churches:	
Plainfield, N. J.	\$ 13 70
Friendship, N. Y.	13 00
Little Genesee, N. Y.	13 44
Gentry, Ark.	2 00
Rev. H. D. Clarke	5 00
Mrs. H. Gillette Kenyon, Hopkinton, R. I.	1 00
Mrs. Frank W. Burdick, Wellsville,	
N. Y.	1 50
Woman's Executive Board	60 00
109 64	

Contributions for Denominational Building:	
Mrs. Nettie M. West, through Wom-	
an's Board	25 00
25 00	

Contributions for Marie Jansz:	
Woman's Executive Board	50 00

Income from Invested Funds:	
Sarah C. L. Burdick Bequest	\$ 89 00
Lois Babcock Bequest	45 00
Eliza M. Crandall Bequest	8 01
Martha G. Stillman Bequest	89 00
Elizabeth N. Maxson Bequest	45 00
A. Judson Wells Bequest	45 00
Deborah Randall Bequest	14 26
John G. Spicer Bequest	1 78
Berlin, Wis., Parsonage Fund	2 00
George S. Greenman Bequest	1 12
Mary Rogers Berry Bequest	4 46
Electra A. Potter Bequest	30 00
65 66	

Publishing House Receipts:	
RECORDER	\$ 464 62
Visitor	16 10
Helping Hand	51 14
Tracts	1 25
Junior Quarterly	14 40
547 51	

Receipts for March \$ 807 81

Contributions, General Fund:	
Churches:	
Walworth, Wis.	\$ 35 00
First Alfred, N. Y.	44 70
Plainfield, N. J.	19 70
Salem, West Va.	50 00
Dodge Center, Minn.	7 55
Hammond, La.	7 75
Piscataway, New Market, N. J.	51 40
Salem, W. Va.	25 00
New York City	18 55
Plainfield, N. J., S. S.	\$11 61
S. S., Boodschapper	7 91
19 52	
Y. P. S. C. E.	5 00
24 52	

Mrs. J. A. Hardy, Porstmouth, Va.	5 00
Mrs. Florence P. Sheppard, Plainfield,	
N. J.	50 00
Miss E. A. Bond, Roanoke, W. Va.	95 00
Mrs. Anna L. Tillman, Roanoke, W. Va.	
J. J. Hevener	95 00
Woman's Executive Board	115 00
457 02	

Contributions for Denominational Building:	
Mrs. Frank W. Burdick, Wellsville, N.Y.	\$ 25 00
Elizabeth J. Van Horn, Boulder, Colo.	1 00
Christen Swendsen, Viborg S. D., Lib-	
erty Bond	100 00
126 00	

Contributions for Marie Jansz:	
Miss Celia Hiscox, Westerly, R. I.	\$ 5 00
Ashaway, R. I., Junior Y. P. S. C. E.	4 00
"Bridgeton, N. J."	15 00
24 00	

Income from Invested Funds:	
Electra A. Potter Bequest	\$ 97 93
Rhoda T. Green Bequest	30 00
George Greenman Bequest	12 50
Eliza James Bequest	6 75
Eliza Maxson Bequest	1 25
Mary B. York Bequest	1 32
S. Adeline Crumb Fund	18 00
George H. Rogers Bequest	30 00
S. Adeline Crumb Fund	28 50
Rosannah Green Bequest	75 00
Lois Babcock Bequest	75 00
George Greenman Bequest	45 00
Maria L. Potter Bequest	15 00
Ellen L. Greenman Bequest	6 00
Paul Palmiter Gift	6 00
Nancy M. Frank Bequest	12 00
Sarah C. L. Burdick Bequest	1 56
Lois Babcock Bequest	78 00
Eliza M. Crandall Bequest	15 56
Martha G. Stillman Bequest	1 56
Elizabeth N. Maxson Bequest	78 00
A. Judson Wells Bequest	77 00
Deborah Randall Bequest	24 90
John G. Spicer Bequest	3 11
Berlin, Wis., Parsonage Fund	3 50
George S. Greenman Bequest	1 95
Mary Rogers Berry Bequest	7 78
Sarah E. Saunders Bequest	3 00
Mary A. Burdick Bequest	1 80
Mary S. Stillman Bequest	7 50
Sarah A. Saunders Bequest	60 00
Mary Saunders Bequest	60 00
Reuben D. Ayres	7 50
Charles Saunders Bequest	1 50
Benjamin P. Langworthy, 2d	1 50
Villa Ridge, Ill., Church Fund	3 57
Susan E. Burdick Bequest	1 08
Sarah Elizabeth Brand Bequest	1 42
286 25	

Publishing House Receipts:	
RECORDER	\$ 271 00
Visitor	47 40
Helping Hand	65 42
Tracts	1 25
Junior Quarterly	8 83
393 90	

E. & O. E. F. J. HUBBARD,
Treasurer.
Plainfield, N. J., April 5, 1918.

SOLDIERS AND THE SABBATH

DEAR DR. GARDINER:

In a recent issue of the SABBATH RECORDER a brother makes some reference to the attitude of the Seventh Day Adventist boys in a certain training camp toward Sabbath observance. He commends these boys for their loyalty, and wonders what our boys, and those interested in their welfare are doing. Now I count myself among the latter, and these are some of the things I am doing. I am praying for these boys, and am trying to lead the church in this prayer that they may be true. I am writing them as often as seems consistent, and I am trusting them.

As to the boys themselves, perhaps the following extracts from a letter written by one of them will explain not only what they are doing about the Sabbath, but why we

have not heard from them on the subject, also.

"In the first place, there isn't enough of the Seventh Day Baptist boys in any one camp to make a general order, such as would get in the newspapers, necessary. In the second place, those of us who get special concessions because of our religion don't consider it necessary to advertise ourselves as those wonderful goody-goody boys that wouldn't work on Sabbath even in the army. Lieutenant Smith has promised me that when any one is excused from fatigue or drill on Sabbath, except for sickness, I will be one of the number; but of course when the whole line goes out I go too. He said that if I ever got guard duty on Friday night or K. P. on Sabbath he would give me the list for the next night or day and I would have no trouble in getting some one to trade with me, for everybody wants off on Sabbath night and Sunday. I had never thought however to advertise it in the newspapers or the SABBATH RECORDER. . . . I asked for it and got it as a matter of course without expecting anybody to make a little tin hero out of me for it."

A. J. C. BOND.
Salem, W. Va.

A WORD OF EXPLANATION

To the Editor of the SABBATH RECORDER. DEAR BROTHER: While in Riverside I was asked to preach on the Sabbath question, and so prepared a sermon on that theme, which I presented at Riverside, Los Angeles and Boulder. I was urged to have the sermon published, as some seemed to think there were new points brought out. On arriving at my home I found an evangelistic team at work under the auspices of the M. E. Church, and laying great stress on the work of the Holy Spirit, saying, in substance; The Holy Spirit is now our guide, and may lead us to ignore preconceived religious ideas, and it may even lift us above the law, i. e., the old moral law. We extended to them every courtesy, they accepting and preaching for us every Sabbath while they were here; but they insisted that I should preach, which I did after the close of their services, from this theme, "An Unchangeable God." This again I have been repeatedly urged to have pub-

lished; but hesitating to rush into print with my sermons, I have not complied.

Now however I am asked to prepare an address for our Ministers' Association, and I am aiming in the preparation to include the points in the two sermons referred to that my friends are anxious to have published. I send them to you for publication in the RECORDER, if you think best, with this explanation, that my friends may know that I have not entirely ignored their request.

JOHN T. DAVIS.

EVOLUTION OF CHRISTIANITY

REV. JOHN T. DAVIS

The term evolution is defined as "The act or process of evolution, or state of being evolved; development or growth; as the evolution of a plan or a system." While a Christian is defined as (1) "A disciple of Christ. (2) One of a nation of which Christianity is the prevailing religion. (3) A converted person; a professor of religion. (4) A civilized person as opposed to a savage." And again, Christianity is defined as (1) The doctrines and teachings of Jesus Christ; the Christian religion. (2) The state of being a Christian or living in conformity with the teaching of Jesus Christ. (3) Ecclesiastical jurisdiction; as a court of Christianity. (4) Christians as a body; Christendom.

We wish these definitions held in mind while we consider the questions before us; so let us note that Christianity is defined as "The state of being a Christian." Hence our theme embraces the individual, a citizen of a (so-called) Christian nation, a converted or civilized person.

If Christian Evolution can justly be applied to Christianity in this broad sense, then we find in its embrace a hydra-headed monster, containing all the creeds of Christendom, as well as those nations in a death grapple, using the most barbarous methods for the slaying of their brethren.

According to a report from Amsterdam, March 6, 1918, the Kaiser in a dispatch to Field Marshall Von Hindenburg says: "Now the costly prize of victory is in our hands. Our Baltic brethren and countrymen are liberated from Russia's yoke, and may feel themselves Germans. God was with us and will continue to aid us."

Is this Christian Evolution? Can we be-

lieve that the teaching of Christ leads to the oppression of the defenseless, or the division of his people? Do not misunderstand me, for I would not condemn all who may not see as I see; but I am raising the question, Is this the teaching of Christ? Is this Christian Evolution? Christ prayed that his disciples might be one, "as thou, Father, art in me, and I in thee, that they also may be one in us." Can you see Christian Evolution in this division? Can you see a Christian growth and oneness in the Christ-life, where jealousies, strife, contention and bloodshed exist?

While on my western trip it was my privilege to listen to a number of men, some Seventh Day Baptists and others of various denominations; and more and more I am impressed with the thought that many, today, practically think that God has gone out of business, while others look more at the human in the Christ than at the divine. Some, it would seem, have the idea that God has vacated the throne, while Christ reigns supreme; that in the death of Christ, God's law and order passed away; and Christ established something entirely new.

On this point I think I have never heard one more frank and explicit than a western pastor, a few years ago, when speaking from the words, "This is my beloved Son: hear him." He told us that his object was to show the relation between the Old and New Testaments, or between Christ and Moses as teachers. In his discourse it was evident that he practically eliminated God from the Old Testament Scriptures and gave the credit or responsibility to Moses; and in further evidence of his attitude, he gave two illustrations: (1) When in school his employer said, "In this home there are young people and old people; you take your orders from the young." (2) "Suppose you hire out to a farmer who cares for his old father. The farmer says, 'Plow corn'; the old father says, 'Cut grass.' Which will you obey?"

If there is any force to these illustrations they eliminate the law of Moses (so-called) from any right to authoritative consideration; and again, if you admit that Moses spoke the truth when he said, "And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the Lord spake with you in the mount out of the midst of the fire in

the day of the assembly" (Deut. 9: 10), then you virtually admit that God's word, written by him with his own finger, is no longer authoritative.

This man's attitude may seem strange to some, his illustrations may seem crude, but his standing as a scholar forbids that they should be ignored. I admit his sermon set me to thinking along these lines as I had not before and to paying closer attention to the attitude of others on this subject, expressed, or implied by their position. I grant you that few, very few, so plainly state their position on this subject, but careful observation leads me to the conclusion that this is the general attitude of the Christian world; hence our statement: "It would seem that some have the idea that God has vacated the throne." Again, we ask, Is this Christian Evolution?

But some one may quote Christ's own words: "All power is given unto me in heaven and in earth." This we grant, but there is neither power in heaven nor on earth to change a principle or a fact, and it is a fact that Christ said, "I and my Father are one"; and "If a house be divided against itself, that house can not stand"; and again, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." It is the greatest folly then to think that Christ and Jehovah God are not in absolute accord, or that the son would presume to command contrary to the word of the Father as taught by the illustrations given above.

We do not forget that even the word of Christ is questioned by Christian men today. A short time since, I listened to one of our best learned men, a man I have considered one of the most all-round men I have ever met, an intellectual giant, so to speak; yet in speaking of the many mistakes that have been made in attributing modern events to the fulfilment of prophecy in regard to the coming of Christ and the end of the world, he said in substance, "Christ in his human nature might have been mistaken in regard to the end of the world."

I refer to these things, not that I see anything of religious value in their teaching, but to show the trend of thought in the world today regarding Christian Evolution or Development. This is found, not in one denomination alone, but practically in all; for I am sorry to have to admit that

the author of the last statement quoted was a Seventh Day Baptist. No! do not misunderstand me; for I do not mean that I am sorry that he is a Seventh Day Baptist but that as a Seventh Day Baptist he should make such a statement; for if the statement is correct, I can see no reason for the Seventh Day Baptist Denomination.

I would not presume to criticize the statement of this man, who is, as I have already admitted, an intellectual giant standing head and shoulders above me, and well in the forefront of the scholastic world; but I wish to call your attention to a few points that must follow if his position is true.

Notice: if Christ made one mistake in his human nature, he may have made two; and if two, four; and if four, any number; and when he came to John and asked for baptism saying, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness," he may have been speaking from the human standpoint; and if so Baptists, and Seventh Day Baptists especially, have no right *morally* to a separate existence. He may have spoken from a human standpoint when he said, "I and my Father are one"; and if so, the whole Christian world falls down when it worships a divine Christ, for he never tells us when he speaks from the human or when from the divine standpoint, and if he did, we would not know but that after all it might be only a human statement.

With this trend of thought I do not wonder at the carelessness in the Christian world today regarding the claims of the Bible; that men speak lightly of the church and its work; for to my mind there is no one thing that is so conducive to this carelessness and disregard for the teaching of the word and lack of faith in the divinity of Christ, than the position of so many religious teachers, that the teaching of Jesus Christ is more authoritative, is of a higher type, and more spiritual than the teaching of Jehovah God. Why should men take their religious obligation seriously if this position is correct?

But the majority of our churches and religious teachers claim to accept the Bible, or at least the words of Christ and the New Testament writers, as authoritative; therefore let us turn to the word and see what we can learn.

Regarding a harmony between the teachings of the Old and the New Testament,

or if you please, the writings of Moses and the words of Christ, Jesus himself says: "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had you believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5: 45-47). "Search the scriptures; for in them ye think ye have eternal life; and they are they that testify of me" (John 5: 39). Paul says: "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). Certainly no one would contend that Paul was here speaking of the New, but of the Old Testament.

Again, in Romans 10: 12, he says: "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." Whether therefore we be Unitarian or Trinitarian, we can accept the words of Christ when he says, "I and my Father are one" (John 10: 30).

Yet doubtless there will be those who will say, Yes, we accept these words of Christ, but only in the sense that they are one in spirit, not in government; that since Christ could say, "All power is given unto me in heaven and in earth" (Matt. 28: 18), he had the right therefore to change, and did change the law of God.

As a result one class may lightly esteem the Christ, for it is difficult to highly esteem a son who lightly esteems his father's command; and besides, Christ has said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Another class may say: "As we are not under law but under grace, it is perfectly right for me to follow the inclinations of my heart; or if you please, the leadings of the Spirit."

With this trend of thought we are fast becoming a lawless nation. Men fear far more the conviction of crime than the committing of crime. The spirit seems to lead far more into their automobiles than into church.

In Adams County, Ohio, a few years since (I speak from memory), I think over sixty were both fined and disfranchised for

selling their votes, one at least a minister. Near that time, in the great Larmer scandal, one of his henchmen was a Sunday-school superintendent. These might all claim the leading of the Spirit; and how will you gainsay it, when you place the leading of the Spirit above the law. As a certain evangelist said: "The Spirit may even lift us above the law; the old moral law." But John (John 4: 1) says: "Beloved, believe not every spirit, but try the spirits whether they be of God." And in chapter 5: 2-3 he says: "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous."

In a communication from Guy Emerson, director of publicity, 2d Federal Reserve District, speaking of the Liberty Loan campaign soon to begin, he says: "We may have been at fault in leading you to believe that the Liberty Loan was a business matter and consequently one which had no place in your pulpit." Then further he says: "If there is a spiritual basis underlying the war—and no one doubts it—then there is a spiritual basis underlying these great Liberty Loan campaigns."

If this be true, I do not know how to avoid the conclusion, that to wilfully neglect this call, makes us not only "slack-ers," but spiritual as well as national sinners; and again if this be true it is just as true regarding the effort of our Government in the conservation of food.

Understand that what I now say has no application to the sick or those unable to endure the rigid diet of wheatless and meatless days; but we have men and women in good health who refuse to pay any heed to the call of our Government along this line. To me this smacks of disloyalty. If you ask me why this condition, I answer, How can we expect any other when there is so much theological teaching to the effect that since we, as Christians, are not under law but under grace, we are free from obedience. But—"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8: 20).

John 1: 1 tells us: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were

made by him; and without him was not anything made that was made."

Paul speaking to the Hebrews of the Christ said: "Jesus Christ, the same yesterday, and today, and forever." And if Christ and God are one, either in person or spirit, it must follow that God is the same yesterday, today, and forever. This would be in harmony with what we read in Malachi 3: 6, namely, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." We must conclude then that the purpose and work of Christ were in harmony with the purpose and work of the eternal Father; not that he came to establish a new law or a new religion, but to spiritualize that which was; and he who will read carefully the Old Testament may see how the Spirit's power is often shown, in godly men, in their love for the law of God. The Psalmist says: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night" (Ps. 1: 1-2). "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide" (Ps. 37: 30-31). "O how love I thy law! it is my meditation all the day" (Ps. 119: 97).

But Israel, like the world today, had lost sight of the spiritual and was content with a formal religious life; so Christ's mission was not to make a new law or a new religion but to breathe into that existing, spiritual life and power; to fulfil the prophecy of Jeremiah 31: 33, "But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." In Hebrews, chapter 8, Paul tells us this was fulfilled; not a new law, but God's law; the same old law, written on the heart.

But it may be claimed that "the law was given by Moses, but grace and truth came by Jesus Christ" (John 1: 17). We answer, True; but it was in existence before it was entrusted to Moses for him to give to Israel. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." That is,

sin was brought into the world by Adam, and "Sin is the transgression of the law" (1 John 3: 4). And Paul says: "Where no law is, there is no transgression." Hence, while Moses was the lawgiver to Israel, there must have been a law before his day, else why was Cain punished?

This brings us to consider the nature of the laws that governed Israel. The first law for the governing of Israel was a law of principle, and had been in existence since men were able to stand upright as intelligent beings, and grew out of the relations they sustained to God and each other. This law was formulated into commandments on Mount Sinai, written on tables of stone; and Moses tells us that they were written by the finger of God. No one, I suppose, will claim that the Decalog is not a law of principle (unless perchance some might wish to except the fourth and seventh commandments), that is, that it is a sin not to love God, to take his name in vain, to dishonor father or mother, to kill, steal or wrong one's fellow-men; but some may claim that the law of the Sabbath and the law of marriage are arbitrary.

Understand, what I say is not a discussion of the Sabbath question, has not a thing to do with the right or wrong of the so-called Christian Sabbath, or Lord's Day; and the memorial of the resurrection is a different question and has no place in this discussion. Neither do we propose to discuss the right to divorce, or polygamy, but our purpose is to show that both laws are based on principle, and that God made no mistake in placing them in the very heart of the Decalog.

We grant that, if the Sabbath is a day of rest, only, it can as well be on one day as another, and the effort to establish a civil Sabbath by law would be justified; but the effort has failed, and we are as a result practically a Sabbathless nation, for practically all denominations, Seventh Day Baptists included, seem to have little conception of the sacredness of the Sabbath. But the Sabbath is *not* a civil institution, but a *memorial of creation*. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the Seventh day; wherefore the Lord blessed the sabbath day, and hallowed it" (Exod. 20: 11).

Now notice, you can't memorialize that which has never been enacted. Had our forefathers celebrated the first day of July,

1776, in commemoration of the signing of the Declaration of Independence, the world would have laughed them to scorn, and we today would hang our heads in shame, that they should attempt to celebrate that which did not exist. It required six days for the creative work, the seventh God sanctified and on it he rested; and as there are only seven days in the weekly cycle, it is absolutely impossible to carry out the divine ideal of a memorial of creation, except as God has indicated.

If the propagation of the race were the only object in the marriage relation, then we admit that the marriage ceremony was unnecessary; for propagation could have been carried on as among the lower order of animals. But evidently God desired the purity of the home and family for his children; for Christ said to the Pharisees who asked if it was lawful to put away a wife for every cause, "Have ye not read, that he which made them at the beginning made them male and female." And he said: "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh." And when they asked why Moses granted a writing of divorcement, he said: "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so."

This law which governed Israel regarding marriage and divorce, according to the teaching of Christ was the law of Moses, or Israel's national law, not in any way connected with the Decalog. In this connection you will find the penalties for transgression of the Decalog; as stoning for Sabbath-breaking and adultery.

Then there was the sacrificial law which Paul calls, "Our schoolmaster to bring us unto Christ" (Gal. 3: 24). In this law we have the types and shadows which pointed to Christ, types of which he was the antetype, and which in his life and death he fulfilled; and pardon me, for I say it reverently, the only law he could fulfil, except in the sense you or I may fulfil law, i.e., by our obedience.

The Mosaic law of divorce, stoning for Sabbath-breaking and adultery, in no way pointed to Christ. Not a command in the Decalog points to Christ, for even the Sabbath and the marriage law existed before sin entered the world, or the world needed a Savior, even though in the plan of God,

Christ was "the Lamb slain from the foundation of the world."

The ceremonial or typical law was in force as the schoolmaster to bring men to Christ, until he, the antetype, was nailed to the cross, thus fulfilling that law, nailing it to the cross; then it had passed away. On the other hand, the Jewish national law was in force so long as the Jewish nation existed; but when as a nation the Jew passed away, then the law became void, or inactive. As an illustration, should Germany succeed in wiping the United States off the map, our laws as a nation would cease to be in force.

We have seen that the Decalog grows out of principles existing by virtue of the relation of man to God, and man to man; and so long as God and men shall exist bearing the relation they do to each other, that long the Decalog must be in force. For on this hang all the law and the prophets (Matt. 22: 40). We must therefore conclude, that while there may be an evolution of the individual Christian, there can be no Evolution of Christianity, for Paul says of Christ he is "the same yesterday, and today, and forever"; while in Malachi 3: 6 we read: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." That the same law, written on stone, which Israel covenanted to keep (see Exod. 19: 3-8) is now under the new covenant written on the heart. That Paul is in harmony with the Psalmist when he says: "Wherefore the law is holy, and the commandment holy, and just, and good" (Rom. 7: 12). "The law is spiritual: but I am carnal, sold under sin" (v. 14).

May the time soon come when the Christian world will cease to look for something new in the Evolution of Christianity, but rather heed the words of the Lord (Jer. 6: 16): "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

A western evangelist invented this epigram: If you begin at the top there is no place to go but down; if you begin at the bottom the only way you can go is up. Wherefore it is better to begin at the bottom.—*The Continent.*

YOUNG PEOPLE'S WORK

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

THE CROSS IN CITY SLUMS

C. C. VAN HORN

Christian Endeavor Topic for Sabbath Day,
April 27, 1918

DAILY READINGS

Sunday—Slums of Sodom (Gen. 18: 20-33)
Monday—Light for the slums (Prov. 6: 20-23)
Tuesday—Jonah in the slums (Jonah 2: 1-12)
Wednesday—The cleansing stream (Ezek. 47: 1-12)
Thursday—The Roman ghetto (Acts 28: 16-24)
Friday—The transforming message (1 Cor. 2: 1-5)
Sabbath Day—Topic, The power of the cross in city slums (Luke 14: 15-23)

Christ came not "to call the righteous but sinners to repentance."

"They that are whole need not a physician, but they that are sick."

There are many sin-sick souls waiting now, even in the slums, for some good Samaritan to pour the oil of human kindness upon their wounded, broken spirits and lead them to Jesus.

These same persons, very possibly, are not in this fallen condition from deliberate choice, but were driven step by step by reverses, mistreatment, hard taskmasters, false friends, and other like environments.

The slums stand today a living witness to the indifference and selfishness of the church.

The don't-bother-me spirit in church members have driven many a young person directly or indirectly to these dens of poverty and vice.

We can not all go to the slums to work, but if we have the spirit of the Good Samaritan and the love of Jesus in our hearts, we can do great things where we are.

It may not be ours to rescue any from the depths in to which they have fallen, but by our interest, sympathy, and love, we may save some discouraged one from drifting into the slums of disgrace and shame.

These great pools of vice did not spring up in a night.

Where was the starting point? Who is responsible? Who sowed the seed?

Could we not, with propriety in this in-

stance, reverse the exhortation of the Master to "Cleanse first the inside of the cup and the platter."

It seems to me if we would stop this traffic in souls we must make the surroundings clean and pure.

Cleanse the fountainhead and the waters of the stream will grow sweet and pure. Make the home circle so bright and attractive with gentleness and love that the children would rather be there with father and mother than in any other place on earth.

See to it that the Sabbath school, the preaching service, the Christian Endeavor, and the prayer meeting are so filled with the spirit and presence of Jesus that the young people will go there from preference to spend the Sabbath hours.

We must hold them by drawing, not by driving.

A parent that is such in the true sense of the word will have and hold the respect, love and confidence of the children in the home; failure to do this is to give the child a sure start on the downward road.

A mother having two boys, lads of twelve and fourteen years, spent most of her afternoons at the "Knitting Unit," the Missionary Society, in Red Cross work and other equally important and commendable employments. Her trouble or fault was not in attending these meetings but in that when she returned home she was worn and weary, allowed herself to be cross and fretful, had no time for the boys, no mother's smiles for the home.

If the mother fails to give the child the love and sympathy it longs for it will find some sort of a substitute somewhere else.

The youngest boy told me himself his mother got mad so easy he was almost afraid to speak to her. Was she a true mother? Could she blame the boys if they drifted away from her?

One of our ministers gave me the following incident in his own experience. "I was sitting in my study," he said, "one morning, hard at work on my next sermon when my little three-year-old boy came into the room and leaning on my knee began talking. I told him I was very busy and could not be bothered. I put him into the hall and closed the door. He stood near by, begging in pitiful tones to be allowed to enter. I again went to the door and in

severe tones sent him away. I returned to my work but could not study; the thoughts of those pleading tones and the tear-stained face drove all thoughts of the sermon from my mind. Finally, when I could stand it no longer, I re-entered the hall and found my precious boy at the farther end gazing out of the window quietly weeping. I took him up and pressing him to my heart carried him with me into the study and with tears coursing down my own cheeks resolved never again to drive my boy from my presence."

Which of the parents followed the Savior's rule, "Suffer the children, and forbid them not, to come unto me." "Whosoever shall offend one of the little ones."

"You see that man laughing?
You'd think he's all fun.
The angels laugh too, at the good he has done.
The children laugh loud as they troop to his call,
But the poor man that knows him laughs loudest of all."

That is the spirit that will—
"Rescue the perishing,"
Care for the dying,
Snatch them in pity from sin and the grave."

Rescue missions are doing a great work. We may in this way be able to snatch many from the clutches of vice. But satan's missionaries, more numerous and far more active, will fill the vacancies and increase the number unless every Christian will become active in crushing the foul seed that is being sown and nourished in our own midst.

We are all sowing seed. "What, oh! what will the harvest be?"

Which is the greater achievement, to save a soul from the slums or to rescue one after it has fallen?

NEWS NOTES

LEONARDSVILLE, N. Y.—We realize that it has been some time since the readers of the RECORDER heard from us but that is no sign that we have not been busy trying to do our work faithfully.

Our pastor and daughter were away from us several months in the autumn but we held our meetings regularly and had a social during that time.

During the early part of the Conference year, we had a member of our society teach the Juniors in a separate meeting but now for a number of months the children have met with the older Christian Endeavor members in a somewhat informal study of

the lesson with lots of singing, every one being free to choose the hymn desired.

This plan has proved very satisfactory. The meetings are held at the parsonage Sabbath afternoons and we know it would do your hearts good to hear boys and girls from eight years of age to seventeen and eighteen offering voluntary prayers. In one meeting sixteen such prayers were offered with an attendance of twenty-two.

We have had two socials during the last two months, the latter of which was a Longfellow social held in the village hall to which the public was invited. A Longfellow program of readings with tableaux and pantomime and music was given and seemed to be much enjoyed. All of the members were used in this entertainment so all were interested and felt responsibility. The funds raised thus are to apply on our apportionment to the Young People's Board work. We have the necessary amount almost raised now.

Pray for us that we may with renewed courage and enthusiasm press on in the Lord's work even though the times are strenuous and somewhat depressing.

Yours for Christ and his work,

REPORTER.

God forgiveth sins merely out of grace for Christ's sake; but we must not abuse the grace of God. God hath given signs and tokens enough that our sins shall be forgiven. It is also needful that we evidence by our works that we have received the forgiveness of sins by each forgiving the faults of his brother. Although we deserve nothing by our forgiving, yet we must forgive, that thereby we may prove and give testimony that we from God have received forgiveness of our sins.—*Luther.*

THE VICTORY OF DEFEAT

I hail the man who toiled his days in vain,
Who waged a valiant strife that came to naught,
Who left but hope unblossomed where he fought
Nor reared a single shaft to mark a gain.
His mission such as that of sweet spring rain
That softly falling to the earth is caught
By every yearning living thing, and wrought
In all the splendor coming in its train.
No thunderbolt from him that shook the world;
And yet a flash of light that lit the way
For those who struggled bravely to the crest
Where Victory's banner rested still unfurled.
And if he had a cheering word to say
That spurred them on—what matters all the rest!
—*Julian Walter Brandeis in the Survey.*

TRAINING LITTLE CHILDREN

Suggestions by mothers who have been kindergartners. Issued by The United States Bureau of Education, Washington, D. C., and The National Kindergarten Association, New York, N. Y.

MRS. LOUISE GULDIN SIMENSON

ARTICLE V

WE all know the quotation, "Give me the first seven years of the child's life and you may have the rest." The author of this statement knew that he could in the first seven years make an impression which all subsequent influence would be unable to eradicate. Some scientists are now asserting that the first three years of a child's life are the most important, that during this time impressions are received and stored in the subconscious mind which later determine the trend of character. If we would stop to consider how much a child learns during the first six years of its life, we would find that it amounts to more than is acquired by a student during a four years' college course.

Froebel saw that even though the child's school life begins at six he is really learning during all the previous years, in a more or less haphazard manner, depending on what his particular surroundings might be. Therefore, Froebel devoted his time to the study of the little child and the instinctive methods of training used by the mother.

In this connection Elizabeth Harrison says: "Froebel learned from the mother everything which he afterward embodied in his teachings, but his philosophical insight showed him the reason for all the mother's instinctive play and he in turn discloses the reason to her. He offers to each mother the collective wisdom of many. His penetrating into child-nature and its needs enabled him to select what was typical and universally valuable from meaningless sing-sing which the mothers also used. With the aid of his wife and some friends he collected many of the plays in use in his own country and published them with explanatory pictures and music in a book called "Mother Play." ("Mottoes and Commentaries of Froebel's Mother Play," translated by Susan E. Blow; published by D. Appleton & Co.; \$1.60.)

Susan Blow says in her translation of the "Mother Play" that the place of places to use this book is the home. William T. Harris, former Commissioner of Education, says in his preface to Miss Blow's

translation, "There is no philosophy for the young woman compared to the philosophy of Froebel"; and P. P. Claxton, Commissioner of Education, writes in his article on "The Real Share of the Home in the Education of Children": "Among the means of education in these years of childhood are also to be counted song and story, and play. Every mother should know how and what to sing to children, what stories to tell and how to tell them; how to make the most of the child's desire for play. In this spontaneous activity of the child Froebel and his followers find the most valuable means of education."

Froebel saw that the mothers of his day were too busy with other things to pay any attention to his ideas, and he considered that it would take three generations before the world would appreciate what he had to give it. The three generations have now elapsed, during which time his wonderful ideas have been appreciated by a mere handful of earnest men and women. But the time has come when our young motherhood will want and demand these ideas, too, and will receive them.

Please pass this article on to a friend and thus help Uncle Sam reach all the mothers of the country.

The kindergarten trains the child by example, influence, experience—through both work and play, and association. Its method is within the child's ability, and bridges, from the age of four to six, the sometimes difficult step from home training to school training.

You want every boy and girl to have these advantages which are so plain, so desirable, so easy to obtain.

See that your local school system has had kindergartens. Work for them yourself. Get others to work for them. The Kindergarten Division of the United States Bureau of Education, Washington, D. C., and the National Kindergarten Association, New York, will give you all the help they can; that is their purpose: to see that the public schools of every city and town in the United States have good kindergarten facilities.

We are interested in the children who interest you. Let us help you to help them.

CHILDREN'S PAGE

HELPING THE BELGIAN BABIES

OLGA ARRINGTON JACOBS
(A Real Incident)

"Now, children, you must eat the crusts
Along with inside bread,
Because the Belgian babies starve,"
A loving father said.

"I'm sure my children all will help
This way to save the wheat,
For little Belgian babies now
Have not enough to eat."

The children tried as best they could
To eat the hated crust
When, told by loving mother, too,
That they just simply must.

One day the youngest had a "piece"—
Some butter and some bread;
He took the crust to mother dear,
And this is what he said:

"This crust must not be wasted, ma,
You'll help me out maybe,
Please eat my crust and then, you see,
You'll help a Belgian baby."

A TARDY ASTER

Little Bessie Berry was almost always late for school. She was almost always late for everything. It wasn't because she had to run errands, or mind the baby, but because she was an "In-a-Minute" and a "Pretty-Soon" and an "After-Awhile" little girl, who liked to dilly-dally better than anything else in the world.

There were some other children in Bessie's room who were often tardy, too, so the teacher began to wonder what she could do. And soon she thought of something. She went to the seedsman and bought some seeds. They were aster seeds, in paper packets.

"Listen, children!" said the teacher. "How many of you ever had a flower garden?"

Bessie had; most of the children in Bessie's class had.

Then the teacher said a nice thing: "These seeds are for you—one little packet for each one in this room."

Here Bessie raised her hand. "Please, may I pass 'em?"

But the teacher shook her head.

"One for each one in the room," she

went on, "who isn't tardy a single time this month."

That wasn't all. They would plant the seeds, and after awhile have flowers. And then the seedsman would give a prize to the boy or the girl who had the finest flowers.

So the children looked at the seeds longingly, and promised that they wouldn't be tardy one single time. And some weren't. But Bessie was—four times.

The next month was April, and the tardy ones tried again. Bessie was tardy twice. They were to try once more in May.

"Try, try, again," said Bessie's papa. So she tried again. And mamma helped. Every morning and afternoon she said "Seeds," when she kissed her little girl good-bye. Bessie said "Seeds," over and over, all the way to school, and didn't dilly-dally once.

And on that last day of May she took a packet of seeds home. Bessie and her mamma planted them right off. They didn't dilly-dally about it at all. Bessie hoped she might win the seedsman's prize.

But it was late and dry, and the seeds didn't come up very quickly. Only one seedling grew. Papa called it a dilly-dally flower. It just wouldn't catch up with Clara Bell's, across the street. But Clara Bell had won her seeds in March.

When the day for the flower show was nearly come, some of Bessie's friends had big blue and white asters in their gardens, and Bessie had one fine aster plant, with hard, green knobs at the top.

Every morning she counted the days that were left, until at last a bit of white showed in one of the knobs. But, then, there was only one day left.

So everybody, even Bessie, knew that it would be a tardy aster, just as Bessie had been a tardy little girl.

When at last the day for awarding the prize came, it was a very, very sad Bessie Berry who stood in the back garden looking down at a tardy aster, while all of her little friends, with hands full of punctual asters, went to the flower show.

Wasn't it too bad? But it must have been a good lesson for Bessie, for she doesn't dilly-dally any more.—*Lulu G. Parker, in Little Folks.*

The church has only itself to blame if the world doesn't discern a zeal for truth in its jealousy for its creeds."

MILTON COLLEGE AND THE WAR

More than a year ago Milton College began with serious purpose and determined zeal to do her part, and more if possible, in order to help win the war. Today with unremitting energy she is keeping up her earnest endeavor. She has taken no pledges and made no vows. The case is such that no such formal aids to service are necessary. She has organized no patriotic league. There are no slackers among her sons and daughters. There is not a whit of pro-German thought or talk anywhere on the Milton campus. She has, however, not lost her head in the midst of all the enthusiasm that the exigencies of the war have aroused. Hence she has not abolished Teutonic philology or even German music. But more than a year ago Milton took her place solid for the prosecution of the war and for carrying it to a finish.

She has helped with men and money. Milton's service flag has more than fifty stars, and Milton's men are many at the front in France and everywhere Uncle Sam wants them. More are going just now. One graduate and one student have just left for service as these lines are written. The women students are working for the Red Cross and in many other ways. Milton is alive to the situation and is doing all that she possibly can for the great end before our country at this time.

More than a year ago Milton began a campaign of the strictest economy with the view in hand. The college set the example by cutting down expenditures to the very minimum possible with regard to efficiency. Postage, printing, stationery and all such expenses have been kept very low. Over one-third the cost of the college catalog has been saved this year by reducing the volume and saving through using no illustrations, as well as by economizing postage. Commencement invitations will not be issued this year. We have all been wearing our old clothes for sixteen months. Even the president has all winter worn a hat that is six years old. He has it yet. The local candy merchant has all but been driven out of business and has been forced to deal in other articles to make a living. Men are saving in shaves and hair-cuts and are wearing rubber collars to save laundry bills. Women have given up unnecessary trifles and everybody is happy.

War savings stamps are bought and con-

tributions to war funds are relatively large. Liberty bonds have been rarely purchased because economy has so long been the order of the day in Milton that even pinching a little tighter will not enable students or teachers to invest large amounts in Uncle Sam's securities.

Milton is out for economy and thrift and for winning the war at all costs. She holds out her hand to all others who are doing the same. Greetings!
REPORTER.

GETTING THE WHEAT TO MARKET IN INDIANA

Indiana grain dealers through their association are working with the Food Administration to get the remaining 1917 wheat from the farms to market, and have reported wheat on hand held by 1,100 farmers, in quantities ranging from a few bushels up to 4,500 bushels. Three arguments are used to induce farmers to sell: First, the wheat price has been fixed and nothing can be gained by holding wheat longer; second, farmers will soon be too busy planting to attend to marketing; third, millers need and want the wheat now, and it must be put into the great stream that feeds our armies and associates in the war. Plans are being made for an emergency pool of wheat flour made up from the output of local mills in Indiana, a committee having been appointed for that purpose. This reserve stock of flour would be created to guard against any possible stress that might arise through an acute shortage occasioned either by poor transportation facilities or the interruption of wheat flow to flour mills. Leading millers are co-operating with the Federal food administrator for Indiana to establish such a flour reserve without disturbance to regular business.—*Hoover.*

"With all truth's frankness I would be so tender,
Since highest honor is the end of scorn,
That hearts I seek to help may sense the fragrance,
Before they feel the thorn.

"With all love's fondness I would be so loyal,
Since purest passion is the end of fear,
That friends I win may learn from lips that love them
Hard truths they have to hear."

Patriotism consists not in waving a flag, but in striving that our country shall be righteous as well as strong.—*James Bryce.*

SABBATH SCHOOL

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

GETTING READY FOR DECISION DAY

This was made the special subject of a recent Workers' meeting at Milton. The superintendent of the Intermediate department was appointed to give a talk. This was followed by general discussion. A few days later the pastor held a parlor meeting of the Intermediate teachers. They went over together the names of all the class members and the names of possible class members, and discussed the question how to secure the attendance of them all during the Sabbaths leading up to Decision Day. One teacher had had a social at his house. Good effect, but should be followed up. It was brought out that the scholars themselves should be the active force in keeping up the attendance and in bringing in new members. Simple class organization a good thing. One class of boys at the jumping off place just before dawning adolescence took first rank in activity. The teacher had spent a day with these boys at the Lake last summer. That day a bright spot to the boys. Lingering memory interlaced with vague anticipations that the same thing might happen again. The teacher got closer to the boys in one day than in many ordinary weeks. Chums henceforth. Something in common.

It was recognized that each teacher, in reaching the spiritual life of the class, must get at it in his or her own way. Boys and girls must not be coaxed or over-urged. It must be their own voluntary act. Consultation with parents. Too many parents are not in touch with their children spiritually. They are all deeply interested, however, and would like to co-operate as they see the way. They will appreciate a loving consultation by the teacher. Keep the thought in mind continually. Be in prayer. Each teacher pray for the scholars and for all the other teachers, especially at the beginning of each session. Speak of the Christian life and church membership in a practical, everyday way in class. Talk with individuals, as the Spirit leads. Be alert for opportunities. One is ready for baptism.

Others are seriously thinking. The spirit grows and spreads when nurtured in prayer. Vitally important years in these young lives.

It should be a Decision Day for all, or rather, a Declaration Day, or an Enlistment Day. It should mean a forward step in every life, at least a reinforcing of former resolutions and covenants. Life work decisions expected. Definite Christian work planned. The pastor is now brooding over the question of the best forms for the decision card. Suggestions should be sent at once to this page.

There should be a day of this nature in every school. Something to focus attention on the personal relation to Christ which should be the end of all Bible-school work, something to awaken anticipation and make an occasion for teachers to open the subject which they should always have in their hearts, eagerly awaiting expression. How many schools are observing Decision Day? Each school decide its own best time. Milton's is the first Sabbath in May. As the teachers pray for each other, so let the schools pray for each other. A denomination-wide movement to this end could not but be very fruitful in deepening the life of the church and in bringing new members to it.

NEWS

Dr. Lester C. Randolph is in Washington this week, representing the University Extension department of the University of Wisconsin at the National Conference of American Lecturers, which convenes at the National capital April 3-13. This is to be a representative gathering of men from all over the Nation. Three hundred of the leading lecturers and educators of the United States will be present.

The conference is arranged by the International Lyceum Association of America. The United States Government is back of the movement. Among the eminent men who will be present and have a part in the program, are James W. Gerard, recently U. S. Ambassador to Germany; George Creel, chairman of Committee on Public Information; Herbert Hoover, head of the United States Food Administration; Julia C. Lathrop, head of the Children's Bureau; Philander P. Claxton, U. S. Commissioner of Education; John Barrett; director general of the Pan American Union; Samuel

Gompers, president of the American Federation of Labor.

The purpose of the gathering is expressed in the official call: "Bearing as we do a large share of the deep responsibility of molding that public opinion which is to sustain the Nation in war and to determine its conditions of peace, it is highly desirable—indeed, it is necessary—that we assemble in Washington in serious conference, to hear the great administrators of the Government and the most capable students of world problems; to receive instruction and inspiration; and, as far as it is possible and wise, to co-ordinate our ideas and the messages which we are to deliver throughout the Nation."

Dr. Randolph goes to this conference prepared to maintain that Wisconsin is a magnificently loyal State, to be depended upon to do her full part in the time of the nation's-need. He can report patriotic service rendered by the State University Extension department which probably is not matched in any other State, and splendid response to every appeal in behalf of our cause. He expects to call on President Wilson to assure him that the Badger State would rather have one of his old felt hats than any crown or coronet that the old world can boast.—*Journal-Telephone.*

SEVENTH ANNUAL REPORT OF THE SUPERINTENDENT OF THE SABBATH SCHOOL, PLAINFIELD, N. J. MARCH 31, 1918

To the Members of the Seventh Day Baptist Sabbath School:

For countless blessings throughout the year, for guidance, for direction, and for the leading of the Heavenly Spirit, we as a school return grateful thanks to our Heavenly Father, whose we are and whom we should try to serve.

Your superintendent desires to sum up the year's work and briefly review the past seven years of the school.

We have had 52 sessions during this year, with a total attendance of 4,327. At the time of our General Conference, we omitted our school, as the Conference officers planned their own program for the day. It has seemed impossible to keep the attendance up to the point desired, partly from a lack of interest, partly due to not quite enough variety in the program. But

really, Sabbath school should not be a place where much entertainment need be provided, but rather, a compelling love for the work and the Word should draw together for one hour, each week, those who love the Christ and his Sabbath.

The winter has been very cold with much snow, and a few weeks in the summer extremely hot, so I like to account for the diminished attendance in this way.

On September first our smallest school met, 39 being present, and on Christmas Sabbath, December 22, our maximum school recorded 198. Other good days were Children's and Rally days with an attendance of 169 and 116 respectively.

Our offerings this year have amounted to \$253.76, an average of six cents per person per Sabbath. Our Men's Class gives the school one-half of their offering, and the Secondary Class keeps part of their weekly offerings, and recently the Primary Department has asked to be allowed to retain one offering per month to use for their missionary work. Notwithstanding this about \$425.00 passed through the hands of the treasurer from all sources during the year.

It is an evidence of national prosperity that our total offerings for the year exceed those of recent years and a cause of thanksgiving, as your superintendent has repeatedly urged the privilege of giving.

In these days of wonderful offerings to the Nation, the Red Cross and all forms of relief for suffering peoples, let us not forget our own branch of Zion, and to our church, Sabbath school, our various boards, and the proposed denominational building give as the Lord hath prospered us.

It is not the fashion to commit Scripture to memory as in former years, but we have learned verses beginning with letters of the alphabet in succession and many Bible facts during the year. We have also tried to have a good showing of Bibles from which to read the Word and not to depend upon the *Helping Hand* for this purpose. By the way, it never was intended by the Sabbath School Board that their publications and helps should in any way supersede the use of the Bible in the school. Get the habit, bring your Bible.

On the first Sabbath of the school year, we held a Sabbath institute, at the request of the Tract Society and discussed in short addresses four subjects relating to the Sab-

bath. One week later we enjoyed an Easter program given by the Primary Department.

On April 22, all of our adults had the opportunity of hearing Marion Lawrence, of Chicago, general secretary of the International Sunday School Association, deliver two addresses. Mr. Lawrence is probably the best known and most beloved Sabbath-school worker in the United States and it was a pleasure to have had a part in securing him for Plainfield.

Mother's Day was not allowed to pass without a word, a flower and a prayer for the best woman who ever lived—your mother.

On May 12, we carried out the program of Sabbath Rally Day as requested by the American Sabbath Tract Society. A good way to keep our especial doctrine before us and to ground us in the faith is to read our publications issued from time to time, such as the new one, "Why We are Seventh Day Baptists," issued this week, and placed in your hands this evening. We trust the Tract Board will issue annually an interesting Sabbath service.

Children's Day as usual divided honors with Christmas Sabbath. Amidst the birds and flowers the children presented their program, and the Rev. Robert W. Mark, superintendent of Intermediate Work of the New Jersey State Sunday School Association, made a splendid address from the text, "Seek ye first the kingdom of God and his righteousness."

The most important event between Children's Day and Rally Day was the advent of our new pastor, the Rev. James L. Skaggs, and family, who at once joined the Sabbath school. The school needed the pastor and he promptly took up the duties and has endeared himself to us all.

A state-wide "Go to Sabbath School Day" was held October 6-7 and was in the nature of a Rally Day, having for its aim and object the adding of many souls as members of the schools throughout the State. In addition to an appropriate program, the school was addressed by Commissioner Harry Moore, of Jersey City, who illustrated his address with a small gilded weather vane in the form of a rooster. The close attention of all attested to their interest.

As is our custom we recognized World's Temperance Sabbath and urged all the

voters to use their suffrage for the bill permitting us to express an opinion on the Local Option question at the election, coming the following Friday. The new Y. M. C. A. secretary, W. H. Baxley, who had been through a liquor campaign in Cumberland, Md., a year ago spoke on the Coming Campaign and gave his experience for our guidance.

Our Sabbath-school Christmas service on December 22, at 4.30, was both dignified and beautiful. Our many friends who witnessed said it was a model which they would be glad to copy.

The subject, "The Nativity," in song and verse and tableaux portrayed:

1. Zacharias in the Temple.
2. The Annunciation.
3. The shepherds and the angels.
4. The Nativity and visit of the wise men.
5. Adoration of wise men, shepherds, angels, etc.

A great quantity of provisions was donated, all of which was sent to the Children's Home, and an offering for the Armenian Syrian Relief, amounting to \$56.00 was received. I am advised this week that since Christmas over \$625,000.00 has been contributed by the Sunday schools of the country for the Armenians, and the money continues to flow in.

Lincoln's and Washington's birthdays were not allowed to pass unnoticed and yesterday we celebrated Easter Sabbath. The Resurrection, that most stupendous miracle of history, that great vital event in our Lord's life, makes our religion real and of supreme importance, and convinces us beyond the shadow of a doubt that we, too, shall some day, through Christ, conquer death, that our soul shall live and be raised a spiritual body. Miss Edith D. Glen, state elementary secretary, was present and told an appropriate Easter story for the benefit of the children.

Easter and Holy Week are in strange contrast with the events of the week in Europe. Our hearts are heavy, our emotions stirred and our feelings so mixed that it is difficult to contemplate the world-wide struggle and harmonize it with the Resurrection and the fact that Christ died for sinners. Sin, the casting aside of Christ, and the utter disregard of the law of love is primarily at the foundation of this cruel world war.

This school has sent two of its members to the colors, Milton Wilcox St. John, and Elmer Leon Hunting, to help make the world safe for democracy. It is for us who remain to maintain them by our labor, our money, and our prayers, and to 'keep the Home fires burning, till the boys come home.'

The Primary, an important department of any Sabbath school, dealing as it does with the formative period, is efficiently supervised by Mrs. N. E. Lewis. Her teachers are enthusiastic in their work. Mrs. Frank J. Hubbard ably conducts the music, and who shall say that the words and influence of many of the songs will not endure as long as the Bible stories?

The Home Department looks after those members who are not able to attend the school, either by reason of their age or health, or because they reside away from Plainfield, and are not connected with any other Bible schools. The enrolment is 40. Miss Nancy Randolph is the superintendent. The department has contributed \$19.00 to the Sabbath school during the year.

The denominational standard as set by our Sabbath School Board is high. I believe our school has met every requirement of our own board and the New Jersey Sunday School Association, and can become a ten point school. A new requirement is a registered class in the Secondary Division. The Seventh Day Baptists Young Men's Bible Class was registered with the State Association March 12, 1918, has a membership of 12, and Pastor J. L. Skaggs is teacher. I heartily approve of the new organization.

One of the longed-for acquirements of our school has been a Teachers' Training Class, and it is with great pleasure that I am able to report a very flourishing group of our young women organized for this purpose, and registered with the State Board, which meets every week for the study of Child Life, Pedagogy and Teacher Training. Reports lead me to believe that we all wish that we had entré to this class, which numbers eight.

The Cross and Crown system as issued by Little's is an elaborate system of rewards, in the shape of pins to be worn, intended to increase and hold the attendance of the scholars. It is very successfully used by many schools. Your superintendent did not recommend its adoption because it

is somewhat expensive; its installation might be a source of embarrassment to some succeeding superintendent.

Some friends presented the school with new singing books recently and provided Professor Charles L. Lewis to drill the scholars for a number of weeks that we might catch more of the time, expression, beauty of thought, and spirit of music,—in a word make our music a part of our devotion, and not a mere uninteresting routine. The book is entitled "Gloria," published by A. S. Barnes & Co., is modern, and a welcome change. It was used for the first time January 5, 1918, and the donors were thanked.

As soon as it was announced that a New Improved Uniform Series of Sabbath School Lessons was to be issued, and we could obtain samples, our Executive Committee considered the advisability of using the same in place of the helps now studied by our lower grades. A committee was appointed to examine all of the new material available, but after a thorough consideration of the subject they recommend that for the present we continue to use the Closely Graded Series of Lessons as being better adapted to the needs of our school. The only improvement to be gained lies in the fact that our entire school would be studying the same lesson at the same time, adapted to the various ages of the scholars.

No scholar has been present every week. Our secretary, and treasurer, Nathan S. Wardner, and Irving A. Hunting, have been absent only once, while Mrs. D. E. Titsworth, Mrs. W. L. Titsworth and Leonard Hunting have been absent but twice, and Miss Lucy Dunham and Harold C. Whitford have been absent three times.

One of our faithful members has gone to her reward: Mrs. Thaddeus C. Smith, who was much interested in church and Sabbath school, passed away February 17, 1918. Former Pastor Shaw said of her, "She had a very definite religion and made it a part of her life." We who have known her longest will miss her most.

In conclusion let us glance at some of the work as revealed by figures during the past seven years of your superintendent's incumbency. The total attendance, if all were present at one service, amounts to 30,713 persons. During the year, we have lost nine members by death. The total receipts by the treasurer were \$2,856.86.

It has been a great privilege to work with this school. Your cordial support has been almost universally extended. I have no words to express to each of you dear members my whole-hearted appreciation of your cheer, your council, and your co-operation. I gladly pay tribute to my wife's efficiency and encouragement during these seven years and publicly acknowledge her help. My life has been broadened by the work and enriched by the many Bible-school friends made throughout the State which this position has made possible.

Now a change is desirable for the school. It will make it possible for another to enjoy the privilege which comes to a superintendent. Other duties make it impossible to continue longer in this office; therefore I request you to elect my successor, and "may the Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace" (Numb. 6: 24-26).

SUPERINTENDENT.

Lesson XVII.—April 27, 1918

JESUS REBUKES SELFISHNESS. Mark 9: 30-50

Golden Text.—If any man would be first, he shall be last of all, and servant of all. Mark 9: 35.

DAILY READINGS

April 21—Mark 9: 30-42. Jesus Rebukes Selfishness

April 22—Mark 9: 43-50. Dealing with Offenders

April 23—Matt. 20: 20-28. A Mother's Ambition

April 24—Luke 22: 24-30. True Greatness

April 25—1 Cor. 13: 1-13. Love, the Great Corrective

April 26—James 4: 1-10. A Cure for Greed

April 27—Isa. 28: 1-7. Warning against Strong Drink

(For Lesson Notes see *Helping Hand*)

HOME NEWS

FOUKE, ARK.—Some of you are doubtless wondering what is going on down at Fouke these days so I will try and tell you. Of course the chief interest here is in the new school building which is to be made of cement blocks. These have all been made and by the time this gets in print the construction will be well under way. The work is in charge of Mr. James A. Bonham, of Walworth, Wis., who very generously donated a month's labor. We hope to be able to dedicate the new building during commencement week.

Meanwhile the work of the school is

progressing nicely. In spite of the fact that we are obliged to hold our sessions in somewhat cramped quarters the work which is being done is good and we feel that the standards of the school are being maintained. A literary society has been organized known as the Wilsonian Society. This meets every two weeks and is very well attended. It is one of the bright spots in the activities of the school. In January an interesting declamatory contest was held. There were six speakers, the winner receiving a prize of five dollars. A War Savings Society has recently been organized by the students and its members are doing their bit for Uncle Sam.

The work of the church has been hindered by sickness among its members but things are getting back to their normal conditions and the outlook is better for the future. The Christian Endeavor society has organized a Mission Study class which meets every Sunday night. These meetings which are well attended are held at the homes of the various members. Some time is spent in the study of the lesson, after which a social hour is enjoyed. We hope that some good is being accomplished by these gatherings.

On Easter Day the church had a picnic on the banks of a creek about five miles from Fouke. It was the intention to make this a fish fry but the members of the finny tribe failed to appear (a habit of theirs often noted by fishermen). However none suffered from hunger, as the ladies of our church believe in preparedness and were entirely equal to the occasion. Every one seemed to have a good time.

In spite of the fact that this has been a year of calamity and sickness we feel that God has been very good to us and we desire your prayers that we may be more worthy of his loving kindness and tender mercy.

F. I. B.

April 3, 1918.

Just as you now play without the music and do not think what notes you strike, though you once picked them out by slow and patient toil, so if you begin of set purpose, you will learn the law of kindness in utterance so perfectly that it will be second nature to you, and make more music in your life than all the songs the sweetest voice has ever sung.—*Frances E. Willard.*

MARRIAGES

GREENMAN-WILLIAMS.—At the parsonage at Milton Junction, Wis., March 23, 1918, by Pastor Edgar D. Van Horn, Mr. Paul Henry Greenman and Miss Frances E. Williams, both of Milton Junction, Wis.

DAVIS-MARIS.—At the home of the bride's parents, Mr. and Mrs. Jesse Maris, Nortonville, Kan., March 27, 1918, by their pastor, Rev. H. L. Polan, Carroll Davis and Alma D. Maris, both of Nortonville.

DEATHS

CLARKE.—Lucy A. Clarke was born November 20, 1844, at West Edmeston, N. Y., and passed away at 2 o'clock in the afternoon of Monday, February 11, 1918.

She was the youngest child of Alvit and Sally Clarke. She came to Wisconsin when she was twelve years of age, in company with her parents, and settled in Milton in the year of 1856.

At the age of twenty-four she professed faith in Jesus Christ as her Savior and became a member of the Milton Seventh Day Baptist Church, of which she remained a faithful and active member to the time of her death.

She taught school for several years before her marriage, and two or three terms afterwards, with great success.

On October 15, 1867, she was united in marriage to Willis P. Clarke, with whom she lived happily for more than fifty years. To this union were born two children,—Bessie, now Mrs. Samuel Clarke, of Independence, N. Y., and Ray, of Madison, Wis. Both were present at the funeral.

Mrs. Clarke was for many years an active member of the Rebekah Lodge, was one of the organizers of the Woman's Village Improvement Club, was a member of the Woman's Relief Corps, a leading member of the Seventh Day Baptist Benevolent Society, in fact worked wherever opportunity offered for the uplift of her fellow-men. But more than this she was a woman of the home, whose chief thought was for her own family, her husband, and two children, who were the objects of her love and care as she went about the performance of her homely duties.

Besides these she leaves eight grandchildren, five brothers,—Sherrill, Alburtus, Wellington, William, and Henry,—and other relatives and friends to mourn her loss. She will be remembered for the good she has done. Mrs. Clarke was stricken while on her way home from a session of the quarterly meeting, the last Sabbath of January, and never spoke again. She remained partially conscious for a week and died peacefully.

In the absence of her pastor, Rev. L. C. Randolph, funeral services were conducted by Rev.

Edgar D. Van Horn, an old friend of the family and a classmate of Attorney Ray Clarke. The large company of neighbors who attended the service attested the high esteem in which Mrs. Clarke was held. Her six nephews acted as pallbearers and the body was laid to rest in the Milton Cemetery.

E. D. V. H.

FRINK.—Mrs. Marilla Garthwait Frink was born at Almond, Allegany Co., N. Y., September 12, 1847, and died at the home of her daughter in Milton Junction, Wis., March 24, 1918.

She was one of five children born to Jacob and Clarinda Garthwait. When she was but a little girl of six years her family moved to Wisconsin where they settled in Adams County, residing there eight years. They then moved to Milton Junction where she spent the remainder of her life. For these many years she has been a well-known and respected citizen of our town, taking an active interest in its people and welfare generally.

She was married on September 12, 1886, to Alexander Dunham Frink, and to this union were born two children,—Mrs. Fred Burdick, of this place, and Mrs. Ella Walters, of Albion.

Mrs. Frink made a profession of Christianity during the work of Elder Hoffman—the exact date is not known to the writer—and united with the Milton Junction Seventh Day Baptist church on May 6, 1896. She remained a faithful member to the time of her death and so far as her strength permitted took part in the activities of her home church. She was a faithful wife and mother, a highly respected citizen in the midst of a large circle of friends and neighbors. During her last illness she was tenderly cared for by her daughter, Mrs. Fred Burdick.

The funeral services were conducted from her daughter's home and the Seventh Day Baptist church by her pastor, Rev. Edgar D. Van Horn, and the body was laid at rest in the Milton Junction Cemetery. The Rebekah Lodge, of which she was an honored member, attended the service in a body and took part in the services at the grave. Music was furnished by a male quartet, arranged by E. M. Holston. The esteem and love in which Mrs. Frink was held was attested by the large number who attended the services and the many beautiful floral offerings laid on the casket.

E. D. V. H.

RESOLUTIONS OF RESPECT

WHEREAS, The Missionary and Benevolent Society of the Nortonville Seventh Day Baptist Church has so recently suffered the loss of two sisters, Mrs. Lucy Knapp and Mrs. Kate Perry, who have been faithful members for many years; be it

Resolved, That since God in his wisdom has thought best to remove these two sisters from the society, we express our sympathy to the bereaved families.

Resolved, That a copy of these resolutions be given to the families and published in the Nortonville News and the SABBATH RECORDER.

In behalf of the Missionary Society,
COMMITTEE.

SPECIAL NOTICES

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

FRANK J. HUBBARD, *Treasurer*,
Plainfield, N. J.

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

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

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

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

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

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

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

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

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

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

I should be sorely afraid to live my life without God's presence; but to feel he is by my side just now as you are, that is the very joy of my heart.—*Alfred Tennyson*.

"The brook runs in a lowly bed, but its service is to fill the sea."

THE SABBATH RECORDER

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

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Advertising rates furnished on request.

The day is long and the day is hard;
We are tired of the march and of keeping guard;
Tired of ourselves and of being alone;
Of days to live through and of work to be done;
Tired of ourselves and of being alone.

And all the while, did we only see,
We walk in the Lord's own company;
We fight, but 'tis he who nerves our arm;
He turns the arrows that else might harm,
And out of the storm he brings a calm.

And the work that we count so hard to do,
He makes it easy, for he works, too;
And the days that seem long to live are his,
A bit of his bright eternities,
And close to our need his helping is.

—*Susan Coolidge*.

RECORDER WANT ADVERTISEMENTS

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

MAGAZINE SUBSCRIPTIONS—Ask the Sabbath Recorder for its magazine clubbing list. Send in your magazine subs when you send for your Recorder and we will save you money. The Sabbath Recorder, Plainfield, N. J. 12-17-18

WANTED—By the Recorder Press, an opportunity to figure on your next job of printing. Booklets, Advertising Literature, Catalogs, Letter Heads, Envelopes, etc. "Better let the Recorder print it." The Sabbath Recorder, Plainfield, N. J. 12-17-18

MONOGRAM STATIONERY—Your monogram die stamped in color on 24 sheets of high grade Shetland Linen, put up in attractive boxes with envelopes to match. One or two-letter monograms postpaid for 55c. Three or four letter combinations 80c per box, postpaid. No dies to buy; we furnish them and they remain our property. Address The Sabbath Recorder, Plainfield, N. J. 12-17-18

FOR SALE OR RENT—A beautiful home in Alfred, N. Y. A good opportunity for a family having children to educate. If not disposed of sooner will rent furnished for the summer or longer. Address Box 463, Alfred, N. Y. 3-25-18

WANTED—A general blacksmith and horse-shoer. Inquire at once of L. A. Van Horn, Welton, Iowa. 4-8-5w.

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WHOLE NO. 3,816

"Not Under the Law But Under Grace" A friend, writing of the way the *Sunday School Times* treated

the Sabbath question last winter when this was the lesson subject, quotes from the *Times*: "But Christians are indeed not under the law, therefore they are not bound by the day of the week, nor by the details of its observance which the law required of Jews. Yet there is a day which New Testament Christians came to observe, and which it is our privilege now to observe,—not as a matter of law but of grace,—the first day of the week."

This was given in connection with the admission that the entire teaching of the Bible in both Old and New Testaments is that the seventh day and no other is the Sabbath, and if we are bound by God's law to keep the Sabbath, it must be the seventh day and not the first.

Our friend, after referring to this, closes his letter by saying: "Perhaps some Seventh Day Baptists would be interested to know your interpretation of Paul's words, 'Not under the law, but under grace' (Rom. 6: 14)."

What Did Paul Mean? The moral law is an expression of the divine will concerning man's relation to his God and to his brother man, and must be coextensive with the race. It is epitomized in the Decalog, and summed up by Christ. Paul recognized the binding force of this law in many ways, and to claim that he meant the doing away of the moral law makes him contradict himself more than once in his writings. The sins against which he constantly wrote were regarded by him as transgressions of this law. He says, "The law hath dominion over a man as long as he liveth" (Rom. 7: 1). In connection with his arguments regarding law and grace, the apostle declares, "The law is holy, and the commandment holy, and just, and good" (Rom. 7: 12). It can not be that Paul meant the law of God as epitomized in the Decalog, for of this he says, "I delight in the law of God after the

inward man." He then refers to another law which is not of the inward man, but which so conflicts with God's law that it brings him under captivity to sin. From this "law of sin and death" he is made free through grace by Christ the Savior.

Indeed in many ways Paul urges loyalty to the law of God. But he makes a distinction between this law and the ceremonial law, based upon it, for the use of rituals in worship—rituals no longer needed after Christ was crucified. If we are "not under the law," then sin can not be imputed (Rom. 5: 13); but the very fact that we are "sinners saved by grace" carries with it the fact that the law is still in force. Grace does not relieve the Christian from constant and conscientious regard for what James calls the royal law, of which the Sabbath is an important part. To this law Christ was true all his life. He urged his disciples to keep it as he had done.

The Way I Like To Think of It The difference between being under law and under grace has meant

more to me since I made a careful study of the wonderful Genesis story regarding the tree of life, which disappears after the fall in Eden, only to be found at last in the Eden of God by the river of life in John's visions of heaven.

The tree of life was connected with God's obedience law. It represented this, that if the law was carefully kept life would be the result. After the fall by sin—the transgression of the law—man could not secure life in that way any more. Had man kept his innocence he would have had life in the way symbolized by that tree—the way of obedience, but now there was no chance for him in that way alone. He was under the law, but it was a law of condemnation rather than of justification. Self-condemned by the radiant law of God he was helpless and hopeless so far as his own works were concerned.

Then it was that God in his mercy promised a Savior who should destroy the Tempter, and Adam was turned away from