

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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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

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The Sabbath Recorder

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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

the old covenant of works, that he and his seed might be led to the new covenant of grace, promised through the coming One who should bruise the serpent's head.

Only by the way of discipline and suffering could man now obtain the blessings of lost Eden. And in order that he should no longer try to secure life in the old way, God "shekinahed" by the gate of Eden, with sword and cherubim—symbols of justice and mercy—to keep for man "the way of the tree of life." That way was through the Savior. It was a "new and living way"—a way of grace for man condemned under violated law. By it man finds forgiveness. He regains what was lost by disobedience and, being forgiven, is regarded as though he had not sinned. This is what I understand Paul to mean by not being under law but under grace. I have no idea that he meant to teach that being a child of grace frees a man from keeping the law. The whole scope of his reasoning shows how insistent he was that Christians are bound to keep the moral law; and the whole structure of Christianity is built upon the supposition that Christ meant just what he said in his Sermon on the Mount: "Think not that I am come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all things be accomplished."

Paul argued that the system of grace was given and the Son of God was sent, not to free men from the law, but "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

What is Grace? Grace may be regarded as a supplement to law, in which the door of mercy is opened for lawbreakers. Law is impersonal and knows no forgiveness. It is a fearful thing to be under a violated law and still to know nothing of the grace by which pardon is offered to the penitent. Grace is a system of favor—it means favor—and is unmerited. It says to the sinner, "Go in peace, thy sins are forgiven." The law says, "There is no peace to the wicked." Grace says, "He is our peace." The law says, "The wages of sin is death." Grace says, "The gift of God

is eternal life." The law says, "The soul that sinneth, it shall die," but grace says, "Look unto me, and live."

In many ways New Testament writers teach the blessedness of grace freely offered to transgressors of law who will accept it, but they do not fail to teach that the law of the Decalogue is forever binding upon men.

Among the last words recorded in the New Testament we find: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." This, too, belongs to the covenant of grace.

What! Does not Milton Every Seventh Day Baptist familiar with the history of Milton College, and with the self-sacrificing labors of its founders and its faculty for three quarters of a century, ought to feel shocked to hear it said that "the service of Milton College does not justify its existence" and that "under present-day conditions and demands it has no proper reason of being."

No man can measure the good this school has brought to our people. The very spirit and example of the consecrated and self-sacrificing men and women who have given the best of their lives to the work there for more than half a century, and memories of the strong true men and women Milton has given to the denomination, should cause any loyal Seventh Day Baptist to think twice before allowing himself to utter such unadvised words as we have quoted above.

If one can not see enough in its history to justify Milton's existence as a standard college, let him look at the fact that more Seventh Day Baptist students are to be found in actual college work there from term to term than in any other school, and that, as a rule, distance would make it impossible for these students to attend any other school of our own.

Our denomination would suffer great loss if now, after coming so near the requirements for standardization by way of endowment, Milton should be compelled to give up and take a lower rank among colleges.

Read what "Reporter" has to say in an-

other column, and ask yourself if you have done all you should for such a worthy cause.

Its Christian Atmosphere What "Reporter" says in the article referred to above concerning the spiritual atmosphere of Milton College will be pleasing to most fathers and mothers who have young people to send there. The more than fifty Sabbath-keeping students now in attendance represent nearly as many homes where parents are concerned for the welfare of their children. These parents must trust their loved ones to the school during the most impressionable years of life, and every assurance of safe moral influence while they are there will be received with satisfaction. We give below a few words from Milton's new catalog, page 11, regarding its "code of simple laws."

Students who enter Milton College are expected to observe the rules and regulations that are there recognized as governing the student body. These regulations have grown up during many years and have the force of tradition. Examples of these are: the absolute prohibition of the use of intoxicating liquors, under pain of expulsion; the prohibition of profane and obscene language at all times and in all forms; and the prohibition of card playing, social dancing, and the use of tobacco on the grounds or in the buildings of the college. These rules have from time to time been modified and reduced to the form of a code of simple laws. These are not printed in this catalog, but are included in the catalog of 1916-17, a copy of which may be obtained at the college office.

We know that rumors have gone out that Milton allows dancing among her students. These rumors have disturbed some of the patrons, and complaints have been made concerning the matter. For the benefit of any who may be misinformed as to this, it is proper to say that the Alumni Association of Milton High School sometimes has dances at Milton Junction, and when accounts of these get into the local paper readers have supposed the college was meant.

We are informed that these dances go to the Junction because the hall in Milton can not be hired for such a purpose, and of course the college gymnasium can not be secured for a dance.

The SABBATH RECORDER is glad to aid in correcting any false impression that seems likely to injure any of our schools in the eyes of the Seventh Day Baptist people.

"I Hoped You Would Not Am Glad You Didn't" A RECORDER reader sends money to pay

up back subscriptions and something more, saying in his letter: "The reason I have not kept squared with my subscription dues is because I have not had the money which I felt I could spare. I received your notices but hoped you would not stop it, and am glad you didn't" He then sent pay for all back dues and for the present year, adding enough more to pay for two RECORDER subscriptions "to help out some one who may not be able to pay, any more than I was."

This shows a good spirit, and we, too, are glad the RECORDER was not allowed to stop. It may be that some good friend who contributed to the fund to make it possible for such subscriptions to be kept alive for two or three years will also be glad he did something to keep the RECORDER in this home.

We are always sorry to discontinue the paper wherever it is appreciated, especially in cases where hard times make it difficult for readers to meet their dues. Those whose gifts to the fund enable us to keep the RECORDER going, when postal laws would otherwise compel us to stop it, may be doing more good with their gifts than they know.

Still Trifling With the Curse! How long will this nation keep on trifling with the worst of German allies within its borders, the degrading and hostile rum traffic? Two adjoining black States refuse to ratify, even when every day reveals something of the damaging effects of the licensed saloon upon the army, and makes clearer and clearer the ruin being wrought in every circle of civil life.

Last week four soldiers, made crazy drunk by licensed saloons, after spending all their money robbed the bartender of \$41.00, shot and wounded four harmless persons, and are now in the toils for robbery. Though this is an extreme case, it is no more than the natural outcome toward which the business of every saloon tends. Most of the breeding places of anarchy are found in the saloons. There is not one in all the land but endangers the peace of the community in which it stands. The beer business is notoriously pro-Ger-

man. And yet state and national governments keep right on trifling with this foe—all for a little money—when they might stop its ruinous work before the year closes!

When in this land that deploras German barbarity a mob drags to death a man suspected of sympathy with the Germans and the most careful search fails to discover any evidence against him, one of the main witnesses confesses that he "was drunk" when he tied the man's hands! Thus a number of citizens are chargeable with the crime of murder. All over the land where mobs do their dreadful work saloons as a rule supply the stimulants that make such crimes possible. Still the country trifles with the liquor traffic! How long, O Lord, how long?

Dr. Lester C. Randolph Upon being called to the phone we recognized the voice

of Dr. L. C. Randolph, pastor at Milton, Wis., who represented the University Extension department of the University of Wisconsin at the National Conference of American Lecturers, held last week in Washington, D. C. This was a representative gathering of several hundred lecturers from every part of the country, the ultimate purpose of which is to mold public sentiment, and thus help to sustain the nation during the war and to aid it, later, in determining conditions of peace.

Dr. Randolph spoke of the firm conviction in the minds of those assembled that the righteous cause of liberty will triumph and that our nation will stand as one man in its efforts to win the war.

MILTON'S IDEALS AND MILTON'S SERVICE

The writer of the two recent articles about Milton College does not consider himself infallible in his judgment or inerrant in his facts. Nevertheless he is confident that the Seventh Day Baptist public needs a little information about the ideals that Milton College represents and the service it renders to our people. He has been told that the service rendered by the college does not justify its existence, that in view of the smallness of our denomination and the cost of maintaining an educational institution commensurate with the needs of the present time, Seventh Day Baptists can not afford to keep up more than one first-

rate college, and that therefore Milton College has no proper reason of being.

Now, without presuming to speak for those who have in charge the affairs of Milton College, the reporter thinks he is in a position to know something about the service of the college to our people. He furthermore is of the opinion that nothing is more important or significant in the case of an educational institution than its highest and best ideals. He thinks well to indicate two at least of these.

One is perfectly clear, and that is that all through the history of Milton College, those who have directed it have earnestly felt that it should be first, last, and always a Christian college of liberal culture. Toward the fulfilment of this ideal it has constantly wrought. It has sought to do a little well, rather than much not so well. It has not multiplied departments or kinds of work. It gives but one degree, that of Bachelor of Arts. It has a fairly clear notion of what that degree represents. For that it stands. It takes a pupil from the ordinary high school and in four years puts him where he will be accepted as a graduate student in any university, and so prepared that he can carry forward the work that he may there wish to do in any professional course. Milton does not seek to prepare one in any vocational department whatever, believing that such training, if of university or professional grade, would be inefficiently performed except by a great university; and if such training were of elementary grade, it would be better introduced in a high school, but in college would interfere with the superior work that should there be done. Hence all Milton's courses are of equal value and all lead to the degree of B. A. and are all accepted by universities and graduate schools everywhere. Milton is just a plain straight college, neither more nor less. Milton believes that that is her function. Even in these days when new conditions face the world and new plans are constantly being made and changed, Milton believes that the great need of the world has always been the same and will always be the same. The world needs men who can think well and whose characters are upright. The world needs good thinkers more than it does good stenographers or chauffeurs. It needs good thinkers in every calling and profession. Hence the work of the college will never be supplanted by that

of any vocational school, however excellent.

Another ideal of Milton College people is that the college should be such a school of liberal culture managed under conditions that shall be appropriate for Seventh Day Baptist young people, so that the atmosphere, religious and ethical, which surrounds them throughout their four years at college shall be like the atmosphere of their home and church environment, or as nearly so as possible. In other words, those who manage the college mean that it shall be, in every essential particular, a Seventh Day Baptist college.

These two ideals the writer knows are precious to those who direct the affairs of Milton College and he firmly believes that the college now carries them out in many ways more truly than ever in all its history, pure and noble as that history has been in the past.

Now as to the service rendered to our people it is enough to say that out of the 115 students in Milton College during the present year nearly 60 are members of Seventh Day Baptist churches or of Seventh Day Baptist families. The writer believes that the proportion of Seventh Day Baptists in Milton represents a larger number of students of college grade than in any other of our schools. He is confident, moreover, that the proportion of Seventh Day Baptist young people is higher at Milton than in any other school. Milton now carries on no academy or preparatory department, and of the 115 students this year only 7 have been doing sub-freshmen work. Hence the students at Milton certainly form a more solid body of Seventh Day Baptist young people of college grade than is to be found anywhere in our denomination. The writer does not fear a comparison of the figures at Milton with those of any other school. Of course, the proportion is less now than it used to be when Milton had its academy. But the number of such students of college grade is clearly greater, not only than in any other school, but than ever in the history of Milton College itself.

Are not Milton's ideals justified? Is not wisdom now as ever justified of her children? Is not Milton's service real? Should she not have the support of the people to whom and to whose beliefs she is unswervingly loyal? What do you say?

REPORTER.

NECESSARY STEPS TO RECONCILIATION

ARTHUR L. MANOUS

We are by nature "aliens," and "strangers," "having no hope, and without God in the world," says the apostle Paul (Eph. 2: 12). But God, in his great love for man, has perfected a plan whereby we may become reconciled to him. And the apostle exhorts, "Be ye reconciled to God" (2 Cor. 5: 20).

"But the first step in reconciliation to God is the conviction of sin," says one. "For sin is the transgression of the law" of God (1 John 3: 4). And "by the law is the knowledge of sin" (Rom. 3: 20).

"In order to see his guilt," says one writer, "the sinner must test his character by God's great standard of righteousness. It is a mirror which shows the perfection of a righteous character, and enables him to discern the defects in his own."

The apostle James states the truth on this point as follows:

"Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1: 22-25). "So speak ye, and so do, as they that shall be judged by the law of liberty" (James 2: 12).

Treating this subject one writer has very truly stated the facts thus:

"The law reveals to man his sins, but it provides no remedy. While it promises life to the obedient, it declares that death is the portion of the transgressor. The gospel of Christ alone can free him from the condemnation or the defilement of sin. He must exercise repentance toward God, whose law has been transgressed, and faith in Christ, his atoning sacrifice. Thus he obtains 'remission of sins that are past,' and becomes a partaker of the divine nature. He is a child of God, having received the spirit of adoption, whereby he cries, 'Abba Father!'"

"The Christian life that is joyless is a discredit to God and a disgrace to itself."

SABBATH REFORM

A CONSISTENT SABBATH-KEEPING INSTITUTION

THE following circular letter and explanation regarding Sabbath-keeping at the Battle Creek Sanitarium was published in the *Welfare Bulletin*, official organ of that great institution's Welfare League.

It has the true ring, and the outlook for Seventh Day Baptists would be far better today if in all our churches and places of business the same practical, consistent attitude toward the one truth that makes us a separate people were maintained. This circular was sent to all department superintendents in the Sanitarium, and, as will be seen, the explanation following it is made by the *Bulletin*:

"It has recently been reported to my office that in some departments, especially the mechanical, there has been a disposition to disregard the long-established rule of the institution that ordinary mechanical activities of the institution should cease before the going down of the sun on Friday night, not to begin again until sunset Saturday night, it being understood, however, that this rule does not apply to work of any sort rendered necessary to prevent injury or discomfort to our guests, by emergencies of any sort, but such work as can be done in advance or subsequently.

"It has been especially reported that there is a disposition on the part of some of our workmen to continue work after sundown on Friday night for the sake of finishing up a job or some other trifling reason that is not sufficient justification for the work.

"Some have gotten the idea that the management has made a change in relation to this matter, or that such a change is contemplated. The purpose of this note is to give formal notice to every one that the old rule still stands, and that no change in reference to it has even been suggested by the Board of Management.

"J. H. KELLOGG,
"Superintendent."

In connection with the above notice it may not be inappropriate to consider a complaint that is sometimes heard here-

abouts. Two employees were overheard, for instance, discussing the matter of Sabbath observance in the Sanitarium. One remarked to the other, who was a new-comer, "These folks begin their Sunday Friday night at sundown, and you have to quit, no matter whether you like it or not. They seem to have no regard for the feelings of other people as long as they have their way." And other things of similar bitterness were spoken. To any who may have entertained such feelings let us say this: Those who planted this institution were observers of the Seventh Day, and all their successors have been the same. Nearly all the physicians and heads of departments are of the same conviction and practice. There is not an employee here that, upon coming here, did not find that condition already in vogue. But very few but knew of it before they came, and came expecting to meet this condition. So far as we can see there is no just ground for complaint since every one, in accepting employment here, has done so with this condition in plain view. More than that, if any one is dissatisfied with conditions as they found them already established when they came, they are not obliged to continue to suffer such things for one moment. The Sanitarium welcomes every employee who comes in good faith, and values all who try to do their duty faithfully, and cheerfully uphold the principles of the Sanitarium, one of which is the observance of the Seventh Day. Should any one be unwilling to give such service and support and become dissatisfied with conditions, he will find it just as easy to discontinue his connection here as he did to form it, and perhaps easier. One moment will suffice to release any dissatisfied helper from any disagreeable relations here. Therefore, while we stay let us be loyal and willingly contribute our mites to the progress and success of the work.—*Welfare Bulletin*.

PERPETUITY OF GOD'S LAW

ARTHUR L. MANOUS

The perpetuity of God's law is a live question with many nowadays. One writer has very forcefully stated the Bible truth on this subject thus:

"The law of God, from its very nature, is unchangeable. It is a revelation of the will and character of its Author." "The precepts of the Decalog are as immutable

as the throne of God." "When the law was proclaimed from Sinai, God made known to men the holiness of his character." "The law of God is 'holy, and just, and good,' a transcript of the divine perfection."

These truths are set forth in the Bible in the following texts:

"I delight to do thy *will*, O my God; yea, thy *law* is within my heart" (Ps. 40: 8).

"The law of the Lord is *perfect*, converting the soul. . . . The commandment of the Lord is *pure*, enlightening the eyes" (Ps. 19: 7-8).

"The law is *holy*, and the commandment *holy*, and *just*, and *good*" (Rom. 7: 12).

Here we find that perfection, purity, holiness, justice, and goodness are attributes of God, revealed to man in his law. To use the language of another:

"The law of God, being a revelation of his will, a transcript of his character, must forever endure, 'as a faithful witness in heaven.' Not one command has been annulled; not a jot or a tittle has been changed. Says the Psalmist: 'Forever, O Lord, thy word is settled in heaven.' 'All his commandments are sure. They stand fast forever and ever' (Ps. 119: 89; 111: 7-8)."

In conclusion we quote:

"Blessed are they that *do* his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22: 14; see also Isa. 1: 19).

Lithia Springs, Ga.

My theme is of those great principles of compassion and of protection which mankind has sought to throw about human lives, the lives of non-combatants, the lives of men who are peacefully at work keeping the industrial processes of the world quick and vital, the lives of women and children and of those who supply the labor which ministers to their sustenance. We are speaking of no selfish material right but of rights which our hearts support and whose foundation is that righteous passion for justice upon which all law, all structures alike of family, of state, and of mankind must rest, and upon the ultimate base of our existence and our liberty. I can not imagine any man with American principles at his heart hesitating to defend these things.—*President Wilson*.

INSTALLATION OF PASTOR AT NEW MARKET, N. J.

The Piscataway Seventh Day Baptist Church at New Market, N. J., has been looking forward for a long time to the coming of their pastor, Rev. Willard D. Burdick. The church has been without a pastor since October 1, 1917, when Rev. Herbert L. Polan relinquished his work there to accept the pastorate at Nortonville, Kan.

In the meantime the people of the church have bravely and well accepted the added responsibilities, many of the Sabbath morning services being conducted by individual members, or by some one of the church organizations. And yet in spite of the fact that the work of the church has been well maintained, there has been an eager anticipation for the arrival of the pastor.

Simple installation services were held April 6, the first Sabbath of the new pastorate. It was a beautiful spring day, with sunshine and warmth. The choir had prepared special music for the occasion. The church had asked Secretary Edwin Shaw to be present and take charge of the service. Rev. T. E. Vassar, pastor of the New Market Baptist Church, was present to extend a welcome to Brother Burdick on behalf of the community. Outlines of what he said, the welcome from the church by Secretary Shaw, and the response by Pastor Burdick are given below.

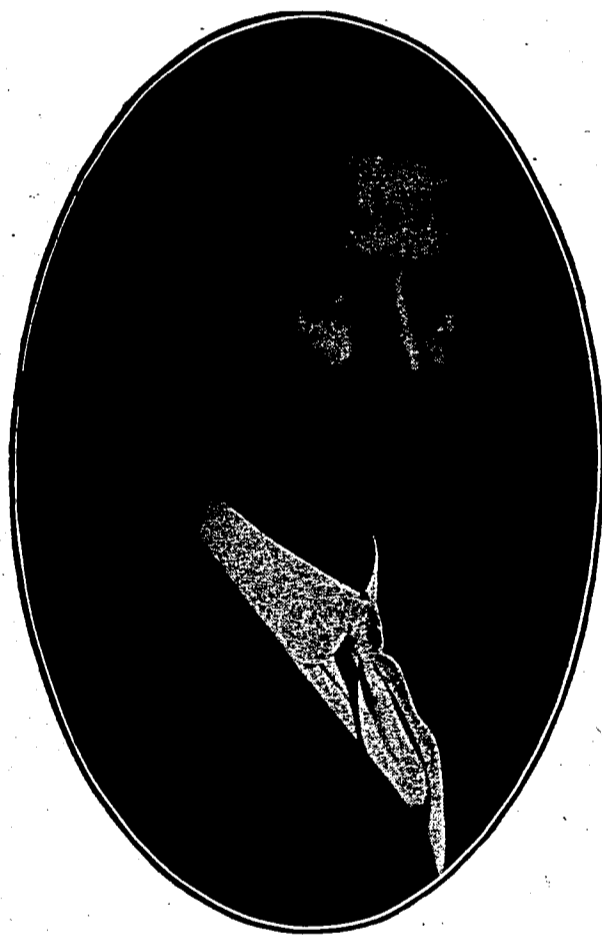
The church is to grant three months of each year to the pastor to do Sabbath evangelistic work for the denomination under the direction of the Tract Society. It is expected that the full three months will not all be taken at one time, but divided into two or three periods during the year, as the pastor, the church, and the Tract Society shall together arrange.

WELCOME TO PASTOR BURDICK

SECRETARY EDWIN SHAW

At any time, on any occasion, I should consider it a great honor to represent this dear old church. I call it dear, for as you know it is a mother church among us, and having the nature of mother we hold it dear. And I call it dear because of my personal relations with the church. As a young man I was fond of Dr. Livermore so long time pastor here; and at his home in Florida not

long before his departure it was my privilege to spend a beautiful half-day with him, among the last of his brother clergymen to visit him here on earth. And there was that big-hearted, jovial, fine young man, Henry N. Jordan, who was with me on the most complete terms of fellowship and harmony as neighboring pastors. And then you know how brother Herbert was here, and for him I have the dearest of feelings. And then besides this relationship of pastors I have during the past ten years come to know and to love the people of this church, so that in all sincerity I can call it a dear old church.



REV. WILLARD D. BURDICK

And I call it old, for as you know it is the oldest Seventh Day Baptist church in America. And so I esteem it an honor to represent the Piscataway Seventh Day Baptist Church at any time or on any occasion.

But today I feel a special honor, being asked to extend a word of welcome from the people to the new pastor, from a church I love to a man I love. If you have not already, Brother Burdick, felt a welcome, if you have not sensed a spirit of welcome, it will be idle for me to try to express it in words; but knowing that the welcome is hearty and sincere and earnest, I take the keenest delight in conveying it to you, and

I take additional delight because it is to you.

It may not be of much interest to these other people, but you and I were born only four weeks apart, we are cousins, and we grew up together. You are indeed like an own brother to me. You can remember how we played together as small children when our parents visited back and forth on the prairies of southern Minnesota. You can remember how we followed the plow and reapers together, as little fellows carrying water to the workers, and on all the way of the farm up to manhood. How we went to school together. How we were baptized at the same time by the roadside in a wagon-box anchored by stones in water melted from the winter snow by the coming of spring. How we went off to Milton College, were in the same classes till your father was suddenly taken away by pneumonia and left you with mother, brother and little sister. How you struggled on, making a brave fight, you and they, till all the children completed your college courses! How you went on to the seminary in preparation for your life work as a minister of the gospel. We have been together so much in real actual touch, and so completely in sympathy and fellowship. And here you are today, and I have the pleasure and honor of extending to you the welcome to your new pastorate.

We welcome you to our hearts and homes. The spirit of hospitality burns brightly in New Market. Its fuel is love and fellowship. It never smokes. We have plenty to eat, by God's grace, and we have firesides and beds. You are welcome to our homes.

You are welcome to the parsonage. Gladly as we would shelter and sustain you in our homes, yet we know that in God's wise providence we live in families, in the circle of husband and wife, of parents and children. And we have a home for you and yours; not the most luxurious to be sure, but comfortable and convenient, plenty of rooms for a few guests without crowding, with a garden large enough to provide exercise for your muscles, and to provide vegetables and fruit to help in checking the grocer's monthly drive. There is a place for ducks and chickens, your own, and a barn for your lawn mowers. We have for a great many years taken a just and

warranted pride in our parsonage. It is near the church, a nice place, not as good as you and your family deserve and merit, but such as it is we welcome you to the parsonage, your home.

And we welcome you to this church. This means a great deal to us. From this pulpit you will bring to us week by week messages of truth and hope and cheer, words of counsel and admonition. We shall confidently expect you to teach us the way of life and duty, to point out to us the pathway of Christian service, to lead us gently, but firmly, in the realms of religious thought and spiritual faith. We welcome you here in the church to your place in the prayer meeting, the Sabbath school, and all the other activities of the church. We welcome you here as our representative, our spokesman, when associations, yearly meetings, and other occasions make us the entertainers. To your place as pastor in this church, made sacred by so many memories of the past, sacred because of its special dedication to the service of the Lord, we welcome you.

We welcome you to a place in the work we are trying to do, to the joy of labor, to the hope of harvests, to the delight in ingatherings, to a share in burdens, to a sense of weariness in toil, and rest when labors are well done. We welcome you to our bedsides when sickness spreads its pall of pain and suffering and sorrow over our loved ones. We welcome you to our parlors when the wedding bells are hung in decoration for the marriage service. We welcome you to call and smile and say nice things when an item in the paper reads, "Mother and child are doing as well as could be expected."

We welcome you to our work, our interests, our social joys and mix-ups, to our life, as a church, and that means a great deal. We welcome you as our under-shepherd, our Christ-led leader. Disappoint us not, Brother Burdick, disappoint us not. Fulfill our hopes, that this relationship of pastor and people into which we are here and now entering, may result in Christian growth and character, in strength of manhood and womanhood, in the power of the gospel of Jesus Christ and his Sabbath, and in the glory and honor of our heavenly Father. Which may God grant in Jesus' name. Amen.

WELCOME TO THE COMMUNITY

REV. T. E. VASSAR

Pastor of the New Market Baptist Church

MY DEAR BROTHER: It is an exceedingly pleasant duty assigned me to welcome you to this community today. I think I have a perfect right to bring you at this time a threefold welcome.

Naturally, first of all, I bring to you the very cordial greetings from the church over which it is my good fortune to be pastor, and on behalf of my people I extend to you a very hearty welcome. Then, inasmuch as I have resided here for half a dozen years, I claim the right to speak for the community at large, and on behalf of my fellow-townsmen I extend to you in this formal way the welcome of the community to a place among us. Further, while speaking on behalf of others I esteem it no slight privilege as a brother minister to welcome you to the work awaiting here. So in this threefold sense I bid you welcome today.

We welcome you as a Christian citizen to a community in need of men.

You come to us, I believe, from a State where the loyalty of American citizenship has been put to the test, in the new, no less than in the old; this same loyalty, the highest type of citizenship, is the demand of the hour. Wisconsin has had its struggle and won at least a partial victory; we are having our struggle now—along somewhat different lines it is true—but the present struggle calls for the same loyalty and devotion to American ideals and requires unflinching courage and fidelity upon the part of all. Christian citizenship never counted for more than it counts today and applied Christianity in every department and avenue of life is the crying need of our own community. We are therefore glad to welcome another to aid in the advancement of righteousness.

We welcome you as a leader where leaders are few.

Doubtless at times you will think we are a slow and non-progressive people. If accustomed to the drive and hurry of the West or the busy activities of our larger Eastern towns you may sometimes think that this is "Sleepy Hollow." It may be true. We do need to be aroused and awakened. We do need leaders; men to sound the bugle note and open up the way. We need leaders perhaps more than we need drivers. Patient leaders who will keep things mov-

ing, even if they do not move fast. I am reminded of a story heard the other day. A commuter, coming home from business, was forced to take a "local." Vexed and exasperated over the countless number of station-stops, the long waits, the slow runs between stations, the annoyed man finally said to the conductor, "Can't you move any faster than this?" "Oh, yes," replied the good-natured conductor, "I can, but you know I have to stay with the train." My brother, you will undoubtedly see times when you will wish things might go faster—when you would vastly prefer an "express," but this is a "local" and after six years I think after all it is better to "stay with the train." We may not be able to make an "express" out of it these days but

to it because it will help you to understand symptoms you will detect when undertaking Christian work. We are not lacking in vitality or life but you may find what Elijah did in the long ago, men so "busy-here-and-there" that the best things are quite forgotten. As a religious leader it will be your privilege to seek to concentrate these energies and center them upon things worth while.

Then we welcome you as an experienced leader.

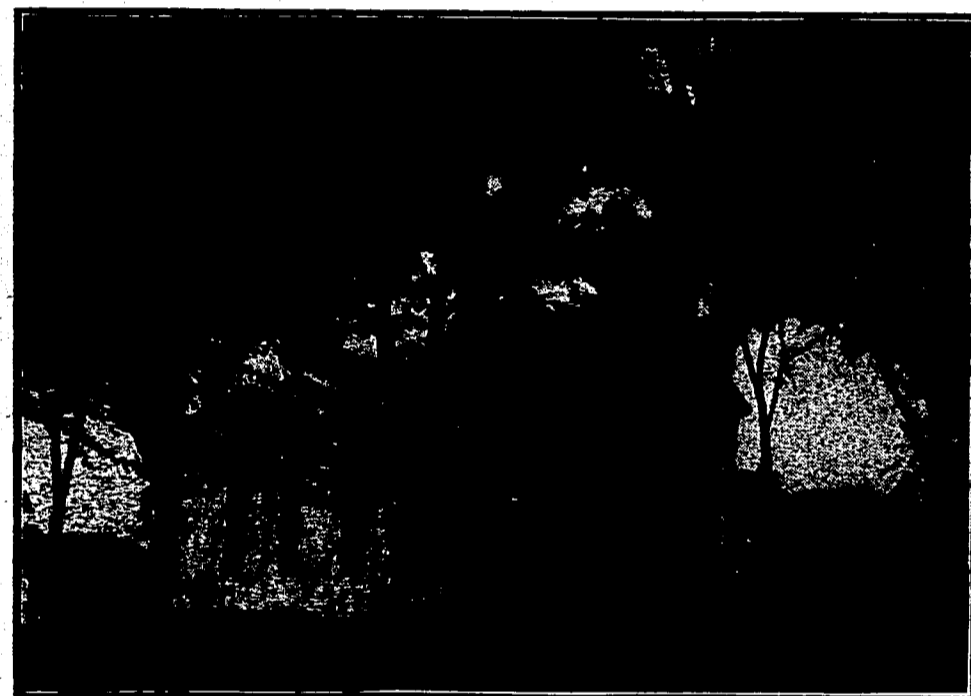
This old Piscataway Church never did a better or a wiser thing than in choosing a man of experience to take the helm. Experienced practitioners are needed today in every line and I am sure it is no different when it comes to things religious. We have various experimental stations but it is evident that the good people of this church do not mean that this shall be an "experimental station." This is not the day for experiments and the field to which you come is a field upon which your rich experience will prove of great value.

But after all it is as an ambassador to God that we welcome your coming; commissioned by the King of kings to speak with authority and to witness in his name. You may find here and there one with "itching ears" and some, perhaps, harkening for something "new" as the Athenians of old; but, my brother, the people of this community want as never before the unchanging truths of the mighty God. They are going to look to you for such a message. The days immediately ahead have fog banks through which no human eye can penetrate and the clouds at times blot out the sun, but as God's ambassador we believe you will sound out to the people in this community the clear, strong note of the true Christian optimist and feed the flock over which God has made you overseer.

May God bless you and your people as together you serve.

SUMMARY OF REMARKS BY PASTOR WILLARD D. BURDICK

I am pleased that the church has arranged that Secretary Shaw and the Rev. Mr. Vassar shall have parts in the services of the morning.



SEVENTH DAY BAPTIST CHURCH, NEW MARKET, N. J.

if we keep aboard we can keep it moving at least, provided we furnish the steam.

But we welcome you especially as a religious leader.

It is more particularly as a religious leader that our slowness will puzzle you. You may find sufficient evidence of life perhaps in many other departments, for if you tarry awhile with us you will find we are not all asleep. Really we are a busy people. The Anti-Loafing Law will not seriously effect or disturb us. Necessity keeps most of us "everlasting-at-it." We are kept out of mischief, too, by work. You are coming into a good healthful community; we are not troubled with the "hook-worm" here, but we have not escaped the deadly malady of being "over-busy"—"Americanists," do they call it? I refer

Secretary Shaw, my cousin, when a boy became a Christian, and that act, when I learned of it, caused me to go to the old straw stable and kneel down by the old drill and give my heart to God.

My theological course was taken in the Baptist Seminary at Morgan Park and Chicago University, and I am pleased that the pastor of the New Market Baptist Church is here to welcome me this morning.

Twenty-five years ago I received calls from this church and the church at Jackson Center, Ohio. I chose to go to Jackson Center. Five years ago I did not accept your call, as I felt that I ought to remain longer at Farina, Ill. A few months ago I again received calls from the Jackson Center and the Piscataway churches, with the understanding that I should spend a part of the year in field work for the Tract Society, and I have accepted the call of this church.

I count it a great honor to be invited to serve as pastor the oldest living Seventh Day Baptist church in America, a church that has had so many able pastors and so many godly men and women in its membership. Surely a church that has worked with her pastors for more than 200 years will continue in well-doing in this new relationship! How important that the pastor do his part well!

The Gospel that I am glad to preach touches man in the entirety of his being,—body, mind, and spirit. It calls for the best that is in him. It offers the help of God to fit one for service in the church, the home, business, and the state.

These awful days of war call for the best service that we can give, but the days of reconstruction that are to follow the war will demand a service not a whit behind that which we are expected to give in these dark days through which the race is passing.

Better days are coming to this war-stricken race, *for God lives*. Our great need is to be on God's side! How we need the love of God in our hearts that hatred may be kept out!

In the world's work we should have a large part, for we are called to be "workers together with God."

Prophets of old foretold the setting up of a kingdom that should have no end. Jesus came "preaching the gospel of the kingdom of God. And saying, the time is

fulfilled, and the kingdom of God is at hand." Doubtless he knew that the Jewish nation would reject him, and put him to death; that succeeding his ascension there would be centuries of struggle between the forces of good and evil. But with great dignity and certainty he foretold the final supremacy of his kingdom when he said that it was at hand. There was never any uncertainty of its development manifested by him in his word, or parable, or prophetic utterance.

We are called to work with him in the interests of his kingdom. We should take heart in this our work. It can not fail. God declares that Christianity will triumph. And it meets our needs.

The Bible is full of divine gifts and virtues. The books of the heathen taught nothing of faith, hope and love; nay, they knew nothing at all of the same; their books aimed only at what was present, at that which, with natural wit and understanding, a human creature was able to comprehend and take hold of; but to trust in God and hope in the Lord, nothing was written thereof in their books. The Holy Scripture is the best and highest book of God, full of comfort in all manner of trials and temptations; for it teacheth of faith, hope and love, far otherwise than by human reason and understanding can be comprehended. And in times of trouble and vexations, it teacheth how these virtues should light and shine; it teacheth also that after this poor and miserable life, there is another which is eternal and everlasting.—*Martin Luther*.

When I have made a promise as a man I try to keep it, and I know of no other rule permissible to a nation. The most distinguished nation in the world is the nation that can and will keep its promises, even to its own hurt.—*President Wilson*.

But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free.—*Woodrow Wilson*.

MISSIONS

LETTER FROM DR. PALMBORG

DEAR RECORDER READERS:

It seems to me that I have nothing of any interest to write for the RECORDER, but Mr. Davis has been appointed "Pusher," or in more dignified language, Press Committee, and he has decreed that this is my week to write, so I must make the effort, at least.

Since I wrote last, little seems to have happened of which it is my business to write. We have at present a sick boy in the hospital, but Dr. Sinclair is caring for him especially and may tell you of him when she writes, by which time we hope he will have recovered.

We have had almost no patients in the hospital during the winter, and few even at the clinics. The weather has been bitterly cold all winter. It has even now barely stopped freezing. It has been very dry, but the last few days have been rainy, so that wheat is beginning to grow and the earth to look a little green. Also we have a little rain water to use instead of canal water, for which we are thankful.

Mr. Davis and Mr. Crofoot may have written of their visit here during China's New Year's holidays to conduct special meetings. There was more real interest shown than ever before, and five men wrote their names as enquirers, among them a young man who is studying English with me. We hope they will grow to be real Christians.

The company of our missionaries also produced a pleasant little break in the monotony of life. I often feel that it must be very lonely for Dr. Sinclair, though she "puts a cheerful courage on." I am used to it, so I do not mind, but I always enjoy a visit from some of our friends. I enjoyed, too, having my big girl home for the holidays. Her sister came with her and I feel sure found it a pleasant visit, as we did.

The New Year's season often brings with it interesting experiences, and some sad ones. There are usually many suicides at the end of the year because of failure to find funds to pay up the accumulated debts of the year. We had some this year as

usual. I was called one day to see a woman who was crazy. Seven days before the end of the year the kitchen god, who has watched and watched over the family for the year, is sent to heaven by burning, to report to the higher powers, and on New Year's eve the new god is put up. Before the old one is burned, it is the custom with some to put molasses or sugar on his mouth so he can say only sweet things! This crazy woman had had a quarrel with another woman in the family, who, before the kitchen god was burned, had written a mean accusation of the other on his face, upon which the accused woman had become insane with anger and fear. While sending for me, they had also sent for some priests to come and recall the god and undo the mischief, when they thought the woman would recover.

Gambling is the chief occupation during New Year's. That evening a man came wanting me to go to his niece who had taken poison several days before, because her husband had gambled away all he had, and had at last sold her. I sent medicine but did not go, as I knew it was too late and of no use, and it was a long journey. Opium and gambling are responsible for an immense amount of misery in this land.

The little day school has been so small and getting smaller, that we felt almost inclined to close it, but at last decided to reduce the tuition to ten cents a month, and this term we are hoping to have twenty or more pupils when they all come.

Lieu-oo has many schools now, with government help, and one is a large girls' school. Poor pupils are taken free and even books are furnished in some cases, so there is not the opportunity for mission schools that there has been in the past, especially when we have not the money to compete with them in equipment, etc. There is also legislation against Christian schools, so that pupils studying in our schools will have no credit for what they have learned if they afterward wish to enter the other schools, but must begin at the bottom. People are also not anxious for their children to learn Christianity.

Our sympathies are with our people at home in their sorrows and privations on account of the war, and we pray it may soon come to an end and a real lasting peace be concluded that shall make the

world a better place to live in, everywhere. We are both well and have much to be thankful for.

Sincerely yours,
ROSA PALMBORG.

Lieu-oo, China.,
March 7, 1918.

LETTER FROM JAVA

DEAR GENEROUS FRIENDS IN FAR AWAY AMERICA:

The new year has come, and is quite old now, and I have not yet sent you my wishes. I hope to think of it earlier at the end of this year. I often do not realize the great distance and the time it takes for my letter to reach you; else I should have wished you a happy New Year when I wrote to you in November last. But you can be fully convinced that I never forget you in my prayers, and our heavenly Father will, I believe, graciously answer them, and give you all a very good year with many temporal and spiritual blessings. Perhaps these last ones will come to you and me in difficulties and trials and sadness. A letter from Mrs. Titsworth not long ago reminded me that trials are only "blessings in disguise," and I have proved them to be so, and these are the most precious of all sorts of blessings.

That is what I think about all the sadness and trouble I have gone through with that boy of mine, Nasiman, who stole my postoffice orders two years ago; and with the other boy I wrote you about, Legiman. The words of St. Paul to Philemon often come to my mind: "Perhaps he (the slave Onesimus) therefore departed for a season, that thou shouldest receive him forever; not now as a servant, but above a servant, a brother beloved." Nas has asked to be baptized now, and as much as I can see, he is willing to follow the Lord sincerely. In his prayers in the prayer meeting he often says: "O Lord, keep me and protect me, that the devil nevermore will get hold of me, that I never may act as I have done before."

Legiman is not yet reconciled with his wife. She is a very hard case to deal with. But we keep praying. Some time ago I wrote to you about a special prayer meeting in my house every Sabbath morning, after the public meeting in the church. At first there were two sisters (Javenese) who came

to pray with me for the backsliders and the unconverted. Now there are four, and I do feel the presence of our Lord and Master, when I kneel down with them. The return of those two boys has greatly strengthened their faith in the effect of prayer.

In general I can say that we are a happy family together. Often I have to grumble and scold, as the girls are so careless and indifferent in their work. Really they are clever in spoiling and destroying. I do not understand how they can make holes in the buckets and break iron stoves and spoil even the expensive aluminum or nickel pans; and things like that are often hard for me to bear. But I believe these, too, are "blessings in disguise." They show me how impatient I am, and how I have to receive the Spirit of my patient and gracious Savior from moment to moment. Yes, although there are trials and troubles every day, I can truly say, we are a happy family together. I think it is through the many prayers that are sent up for me that the Lord is giving me victory. I do thank you, dear friends, for holding me and my people up before the throne of grace. You see, your prayers are not in vain.

The last months I have been extraordinarily busy. Through the bad weather there are many sick people. An old woman died last month. And now there are two more old people who are very ill. I am afraid they will not live long. They are poor ignorant people; but they say they pray to the Lord Jesus and accept his blood to cleanse their hearts.

I have got an order to make wadding for the Government's medical service. It gives me a lot of work more; but I am so glad for this opportunity to provide work for my poor women. It means that I can support several more people. The boys, Legiman and Nas, are a great help to me in looking after that business; and Kerta, my overseer, is very busy repairing the buildings, as I have been able to get some wood very cheap from the Government.

We have a lot of snakes recently. I don't know where they come from. Generally the poisonous ones are only small; but there is one kind of snake, the doemoeng, a big one, all black, and very poisonous. One day they killed four of them, and a few days ago there was another one near my house. One of the women saw him hiding under a bush, and we all ran to, armed with

sticks. But the girls with their sticks stood a good way off,—they are such heroes! (except one, a thin girl, who has killed a great many snakes, even big ones, but she happened not to be there just then). The boys hunted the snake up with their sticks, and I was watching him, so that he could not escape; but when the snake turned to the boys, one of them ran away, and the other got frightened. I hit the snake as hard as I could, but I am not strong enough to kill such a big one. He was nearly as thick as my arm, and more than 2 meters long. The snake turned round and round trying to approach me, and all the girls and women kept screaming, "Go away, go away, mother!" But I would not give up. I would not let him escape, and perhaps he would have gone after me, if I had turned my back to him. It was only a minute I was alone with the snake, but it was an anxious time. Happily Kerta came with a big stick, and he killed the animal. I was quite out of breath, I can tell you.

Now, dear friends, you know again how we are getting on, and I hope you will continue your prayers for this field. May God reward you for all your help and sympathy.

Yours in Jesus' love,

M. JANSZ.

QUARTERLY REPORT

January 1, 1918, to April 1, 1918

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

By Months

Dr.

Cash in treasury January 1, 1918.....	\$ 639 16
Cash received in January	\$2,339 07
Cash received in February	529 92
Cash received in March	2,127 51
	<u>4,996 50</u>
	<u>\$5,635 66</u>

Cr.

Expenses paid in January	\$2,256 18
Expenses paid in February	581 20
Expenses paid in March	2,095 47
	<u>\$4,932 85</u>
Balance in bank April 1, 1918	702 81
	<u>\$5,635 66</u>

By Classification

Cash Received

General Fund, including balance brought forward	\$2,747 36
Home fields	62 00
China field	689 60
Other fields	29 70
Specials	2 00
Life members	50 00
Income from Permanent Funds	1,050 00
Washington Trust Co., loan	1,000 00
Debt Fund	5 00
	<u>\$5,635 66</u>

Disbursements	
Corresponding Secretary and General	
Missionaries	\$ 798 05
Churches and pastors	933 73
China field	1,849 55
Other fields	216 66
Specials	30 22
Treasurer's expenses	68 25
Interest	36 39
Payment of note	1,000 00
	<u>\$4,932 85</u>
Balance in bank April 1, 1918	702 81
	<u>\$5,635 66</u>

Treasurer's Expenses

1918		
Jan. 1	Clerk hire	\$5 00
" 8	Clerk hire	5 00
" 14	Clerk hire	5 00
" 21	Clerk hire	5 00
" 28	Clerk hire	5 00
" 28	Postage and recording	3 25
Feb. 4	Clerk hire	5 00
" 11	Clerk hire	5 00
" 18	Clerk hire	5 00
" 25	Clerk hire	5 00
Mar. 4	Clerk hire	5 00
" 11	Clerk hire	5 00
" 18	Clerk hire	5 00
" 25	Clerk hire	5 00
		<u>\$68 25</u>

WATER DAMAGE TO FLOUR

It is a well-known fact among sailors that flour will not only float after immersion in sea water, but suffers very little damage. To ascertain the actual damage, says the *Northwestern Miller*, a baker in New South Wales submerged a bag of flour in the ocean and left it in the water 67 hours. A 98-pound weight was necessary to sink a 150-pound bag, which would have supported 75 pounds on top of the water, it is estimated, or half its own weight. When lifted and weighed, the bag scaled 155 pounds. It was dried for four days and yielded 120 pounds of perfectly dry flour, the bag and waste weighing 28 pounds. Baked into bread, it gave perfect results.—*Government Clipping Sheet.*

The years of man are the looms of God,
Let down from the place of the sun,
Wherein we are weaving away
Till the mystic web is done.

If he keeps the face of the Savior
Forever and always in sight,
His toil shall be sweeter than honey,
His weaving is sure to be right.

And when his task is ended,
When the web is turned and shown,
He shall hear the voice of the Master;
It shall say to him, "Well done!"

And the white-winged angels of heaven,
To bear him hence, shall come down,
And God shall give him gold for his hire,
Not coin—but a crown!

—Anon.

WOMAN'S WORK

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

THE PILLAR OF THE CLOUD

"All sunshine makes the desert,"
The Arab proverb says;
The verdure and the harvest
Come through the rainy days.
The flowers in their fragrance,
The forests in their pride,
Come through the clouds that darken,
The storm which rages wide.

"All sunshine makes the desert."
The soul that knows not pain
Lies in its careless blisses
And barren must remain.
Not till the storm clouds gather,
Not till the tempests break,
Can seeds of greatness quicken,
Can powers of good awake.

"All sunshine makes the desert."
The highest ends of life
Lie not within its raptures
But on, through stress and strife;
And all our noblest powers
Of faith and hope and love
Come with the falling showers
From out God's heaven above.
—Priscilla Leonard.

NEWS FROM THE LIEU-OO HOSPITAL

[The following extract from a personal letter from Dr. Sinclair to Mrs. W. W. Clarke, of Milton, is of such general interest that Mrs. Clarke is glad to share it with us.—N. C.]

My time is spent in trying to learn the language. I've a good teacher and Rose gives me plenty of time to study, all the time in fact. She is well, in better health than she has been in several years. She does all the dispensary work and takes care of all the calls and lets me learn the language. I go on calls when she is out and when she goes to Shanghai for a few days, which has only been twice since my arrival.

Last night some one sent for her to come to a case, a young bride who had eaten six boxes of match ends three days before because her husband, having gambled away his money, had sold her. Dr. Palmberg did not go as she said it was too late, and I'm almost not sorry it was too late; seems to me that death is preferable to being sold.

You may know that the Chinese New Year celebrations are coming to a close. During this time there is almost continual gambling, and many suicides when they can not pay their debts. Suicide cases are rather common here anyway, as the Chinese believe if any one has wronged them and they kill themselves their ghosts will haunt their persecutors. When Rose was in Shanghai the first time, I went to a case of phosphorus poisoning, a young man who tried to commit suicide because his mother would not allow him to take a second wife, "small wife or concubine" as they are called. A few days later I was called to see a man who had tried to commit suicide with opium, but I do not think he took a poisonous dose.

Dr. Palmberg was called out to see a very interesting case in the end of the Chinese old year. The woman was insane. Her insanity was caused by another woman writing a slanderous message about her on the face of the kitchen god before sending him to heaven with the report of the family conduct for the year! The kitchen god is a square of paper with a human form painted on it in brilliant colors, also a sedan-chair picture for him to ride in. He goes to heaven when a burning match is applied to the paper. His mouth is smeared with sugar by the housewife so he can only say "Sweet, sweet" when he reports to the "Judge of All Things." When Dr. Palmberg arrived at the home of this patient, the people were also sending for the priests, to get back the god to wipe the message off his face. Of course she told them better. She put the woman to sleep and left medicine for her. If the woman recovers it will be because of the success of the priests (the Chinese will say)!

I saw in a Shanghai paper that this year many of the kitchen gods have automobiles instead of sedan-chairs, and with mouths duly smeared with sugar they arrived early to avoid the rush. (What would Hoover say?)

There was an eclipse of the moon some weeks ago. It is caused by a wild moon coming to eat up the tame moon, and every orthodox Celestial must beat honorable gongs and make as much outrageous din as is possible to drive away the wild moon. These unselfish philanthropists were being quite successful in a section of the foreign quarters of Shanghai when some of them

were arrested by the "seiks" (foreign British-Indian police and rewarded with a nice long rest of from six to twelve months in prison (because some horses had become frightened and children injured). Thus those who saved the moon for the inspiration of future poets and lovers were martyred. Truly 'tis a hard world!

Gambling and concubinage are the greatest curses of China at present, though opium smoking still exists and is by no means rare, also wine drinking, while cigarette smoking is rapidly increasing under the fostering care of the British-American Tobacco Co., who send their agents far inland and who put up packages of ten with a picture to sell for one *dong ban* (one cent) a package. Men, women and children are smoking them.

This country no sooner rids itself of one vice when another is introduced. Anything for money, it seems. The missionaries of some denominations do not set a good example in regard to the use of tobacco and wine. I am glad that no one in our mission uses these things.

WORKERS' EXCHANGE

Westerly, R. I.

The annual meeting of the Woman's Aid Society of the Pawcatuck Church was held at the home of Mrs. George H. Utter, April 2, 1918, with our faithful and efficient president, Mrs. A. N. Crandall, in the chair.

The reports of the officers were heard and a condensed review of them follows:

The society has held ten meetings. During the fall these were held in the church parlors and work (principally aprons, of which 161 were made) was done in preparation for the annual Christmas sale, which was held December 4, 1917.

Assisted by the young ladies of the Seventh Day Baptist society, fancy work, aprons, candy, and food were sold and during the evening the gentlemen of the church served an oyster supper, the total receipts being \$203.01.

Since the sale, on account of the request of the Government to conserve food and fuel, no suppers have been served and the regular meetings have been held in the homes of the different members, all of which have been well attended. The hostesses each served tea and light refresh-

ments, for which ten cents was charged. Sunday, January 27, an all-day meeting, with basket lunch, was held in the church parlors and 18 comforts were made. Seven more were made later, making in all 25 comforts for the Red Cross. Since that time at our afternoon meetings there have been made for the Red Cross, 12 comfort bags, 96 shot bags, 30 towels, 60 triangular bandages, and 525 surgical dressings. These were made by our ladies aside from the work done by them at the Red Cross headquarters.

During the summer death claimed one of our faithful members, Mrs. C. Clarence Maxson, and we have greatly missed her presence and help.

We also mourn the loss of one other member, Mr. James C. Hemphill. Four new members have joined our ranks.

We have contributed the usual amounts to the various boards and interests of the denomination and voted to give a half scholarship (\$500) to Milton College, \$300 of which has been paid. Notwithstanding the many calls for service and money on every hand the work of the society has not been neglected and we feel the year has been a successful one. We now look forward to the year 1918-1919 with hope that we may be of greater service to our church, denomination, and the world in its great need.

The following officers were elected for the coming year: president, Mrs. William Browning; vice presidents, Mrs. L. K. Burdick, Mrs. John H. Austin, Mrs. J. A. Saunders, and Mrs. John R. Healy; secretary, Mrs. La Clede Woodmansee; treasurer, Mrs. Charles H. Stanton; collector, Mrs. Elisha Burdick; directresses, Mrs. William S. Martin, Mrs. Everett E. Whipple, Mrs. Herbert A. Babcock, Mrs. G. H. Lanphere, Mrs. La Verne D. Langworthy, and Mrs. William H. Healy; auditors, Mr. and Mrs. A. N. Crandall.

G. S. L.

**WOMAN'S BOARD—TREASURER'S REPORT
For three months ending March 31, 1918**

MRS. A. E. WHITFORD, Treasurer,	
In account with	
THE WOMAN'S EXECUTIVE BOARD	
Dr.	
To cash on hand December 31, 1917.....	\$460 07
Adams Center, N. Y., Ladies' Aid Society:	
Unappropriated	84 93
Albion, Wis., Willing Workers:	
Evangelistic Work, S. W. Asso.....	\$ 5 00
Fouke School	5 00
Ministerial Relief Fund	5 00
	15 00

Akron, N. Y., S. A. B. Gillings:		Evangelistic Work, S. W. Asso.	10 00
Tract Society	\$30 00	Board expenses	3 00
SABBATH RECORDER	2 00	20th Century Endowment Fund	30 00
	32 00	Fouke School	10 00
Alfred, N. Y., Woman's Evangelical Society:		Ministerial Relief Fund	30 00
Tract Society	\$20 00	Dr. Sinclair	10 00
Miss Burdick's salary	5 00		208 00
Marie Jansz	7 50	Providence, R. I., Mary A. Stillman:	
20th Century Endowment Fund	5 00	Fouke School	\$20 00
Ministerial Relief Fund	5 00	Milton College	40 00
Dr. Sinclair	10 00		60 00
	52 50	Riverside, Cal., Dorcas Society:	
Ashaway, R. I., Ladies' Sewing Society:		Unappropriated	15 00
Tract Society	\$25 00	Roanoke, W. Va., Church:	
Missionary Society	25 00	Unappropriated	1 71
Miss Burdick's salary	25 00	Salem, W. Va., Ladies' Aid Society:	
Board expenses	5 00	Ministerial Relief Fund	25 00
	80 00	Shanghai, China, Dr. Palmborg:	
Battle Creek, Mich., Ladies' Aid Society:		Miss West's salary	10 00
Unappropriated	64 51	Shiloh, N. J., Ladies' Benevolent Society,	
Berlin, N. Y., Ladies' Aid Society:		by Julia M. Davis:	
Unappropriated	15 00	Marie Jansz	5 00
Chicago, Ill., Women of Church:		Welton, Iowa, Ladies' Benevolent Society:	
Unappropriated	20 00	Unappropriated	27 46
Chicago, Ill., Church:		Westerly, R. I., Woman's Aid Society:	
Unappropriated	10 00	Tract Society	\$35 00
Daytona, Fla., Mrs. Lucy G. Langworthy:		Missionary Society	35 00
Tract Society	\$ 5 00	Miss Burdick's salary	40 00
Missionary Society	10 00	Board expense	5 00
Board expenses	5 00	Fouke School	20 00
	20 00	Ministerial Relief Fund	20 00
DeRuyter, N. Y., Woman's Benevolent Society:			155 00
E-ling	\$ 4 10		\$1,693 87
Unappropriated	35 34		
	39 44		
Dodge Center, Minn., Woman's Benevolent Society:			
Unappropriated	25 00		
Dodge Center, Minn., Mrs. E. L. Ellis:			
Evangelistic Work, S. W. Asso.....	3 00		
Garwin, Iowa, Ladies' Aid Society:			
Board expenses	\$ 2 00		
Unappropriated	10 00		
	12 00		
Farina, Ill., Church:			
Unappropriated	14 00		
Hammond, La., Woman's Missionary Society:			
Unappropriated	6 00		
Independence, N. Y., Ladies' Aid Society:			
Unappropriated	42 75		
Little Genesee, N. Y., Woman's Board Auxiliary:			
Fouke School	5 00		
Little Genesee, N. Y., Mrs. Vine H. Burdick:			
Tract Society	\$ 5 00		
Missionary Society	5 00		
	10 00		
Milton, Wis., Primary Department, S. S.:			
E-ling	2 00		
Milton Wis., Woman's Missionary Society:			
Miss Burdick's salary	\$ 5 00		
Miss West's salary	5 00		
Ministerial Relief Fund	5 00		
	15 00		
Milton, Wis., Circle No. 3:			
Milton College Scholarship	50 00		
Milton, Wis., "A Friend":			
Denominational Building	25 00		
Milton, Wis., Circle No. 2:			
Marie Jansz	15 00		
Milton, Wis., Mary E. Post:			
Marie Jansz	10 00		
Milton Junction, Wis., Church:			
Miss West's salary	\$ 2 00		
Marie Jansz	6 00		
Unappropriated	8 50		
	16 50		
New Market, N. J., Ladies' Aid Society:			
Miss Burdick's salary	\$10 00		
Board expenses	3 00		
	13 00		
New York City, Church:			
Unappropriated	1 00		
Nortonville, Kan., Woman's Missionary Society:			
Unappropriated	25 00		
Plainfield, N. J., Woman's Society for Christian Work:			
Tract Society	\$75 00		
Miss Burdick's salary	20 00		
Miss West's salary	10 00		
Marie Jansz	10 00		

Is the pathway rough for your wayworn feet?
Does your aching heart in weariness beat?
Have you missed the goal of some cherished plan?
Let me whisper this truth to thee, O man:
Beyond the hills there is hope!

Do the clouds hang heavy and black as night?
Have your friends departed beyond your sight?
Know they are waiting on heaven's fair strand,
To welcome you there in that happy land.
Beyond the hills there is joy!

Have your locks grown white through your years of life?
Has your form grown bent with the days of strife?

Have you lived your best for God and for man?
Know this ('tis part of his infinite plan):
Beyond the hills there is rest!

—Mary Cary-Blackburn.

HOMESTEADING IN THE SEVENTIES

J. L. HULL

CHAPTER VI

(Continued)

When Joe arrived at the settlement on the Republican River, December twenty-fourth, he stopped over night with Mr. A. Garber. After supper Mr. G. said, "My wife and I are going out to sit up with a sick child, who no one thinks will live until morning. You can go to bed when you choose."

Joe said he had just left two patients, whom he had nursed through a run of typhoid fever.

Mr. Garber said, "Go down and see the child and tell Mrs. McBride, the child's aunt, who is taking care of her, what to do for Maggie."

"No," said Joe, "I am not competent to give advice in such a case."

In the morning when Mr. and Mrs. Garber returned they brought an earnest request from Mrs. McBride for Joe to come and tell her what to do. He went over. She had Dr. Chase's recipe book and was trying everything she could get that gave any hope of help and she said, "What can we do? We are sixty-five miles from any place where medicine can be had and a hundred and twenty miles from the nearest doctor."

"In that case," said Joe, "I would think best to rely on the best medicine in the world of which you have a good supply."

Joe had worked fourteen months for Rev. Dr. H. P. Burdick in the Air and Water Cure of Buffalo, N. Y., and had learned some of the uses of water in sickness.

"I will do that if you will tell me how to use it," said Mrs. McBride.

"Get linen and flannel cloths. Towels will do for the linen, and the flannel wants to be large enough to double at least, so as to cover the linen with four thicknesses—so," said Joe as Mrs. McBride brought the cloths and he folded them for her. "Wring out the linen in hot water as hot as the child can bear, but not so hot as to burn or cause her to suffer from the heat. Place the cloths on the lungs, bowels and kidneys, and if need be on the feet and about the knees, to keep them warm, and see that they are well covered with the flannels; change as they cool. After two

or more applications of the hot cloths, if the patient wishes, you can in one place alternate cold and hot but only in one place, while the hot applications are continued on the other places. Never allow a shock from the cold and only apply the cold when it is pleasant to the patient and when you wish to reduce fever or inflammation more rapidly than can be done by the hot alone. These simple rules ought to be understood by every one on the frontier, for by following them very much suffering can be prevented."

When Joe returned from his claim on the night of December twenty-fifth there was no visible change in Maggie. Mrs. McBride was applying the compresses. Joe advised her to apply them again at midnight and watch her closely until after the morning atmospheric change, saying that he would look for a change before four o'clock.

In the morning when Joe went into the room where the sick child was he found her in a refreshing sleep and her brow was beaded with perspiration.

"You have won," said he to Mrs. McBride.

Mrs. McBride answered with tears in her eyes, "Mr. Hull, you have saved our child."

"I have only told you how to use the best medicine in the world, and I think that you would know what to do under like circumstances, would you not?"

"Thanks to you, I think I would; now what more can we do?"

"See that she does not take cold, give her good nourishing food such as rice, toast, soft-boiled eggs, soups, but no meat or very hearty food, and do not let her get up too fast so as to overdo her strength."

Maggie was soon up and about the house and gained strength rapidly.

Joe's means were nearly exhausted. Flour was six cents a pound, meal four cents, corn two dollars a bushel, hay to be had only by the feed. He found it was necessary to sell his trusty pony for the good of the pony as well as for his own. It was with much regret that he parted with him.

It was necessary for Joe to go to Beatrice as he must have somethings which he had left at the Thomas home, not being able to take them on his pony. While there he met George White, a young man who

wished to take a homestead. He told George there was a vacant claim joining his on the north which had timber and water and good prairie land.

"Will you go with me to the land Office and show it to me on the map?" asked George.

"With pleasure," said Joe.

George thought best not to run the risk of some one getting ahead of him in taking the claim, so he entered the homestead claim on Joe's description without seeing it, and returned with Joe to Webster County. George had a team of horses and they went immediately to their claims and set to work. They went to the creek bank where Joe had laid his foundation and dug first a doorway three feet wide and four feet deep. After passing where the wall of the house was to be they widened this out to five feet, making it a foot wider on each side and dug ten feet straight back, five feet wide. At the end of this they cut a fireplace two feet wide and two feet high, cutting a hole to the top of the bank for the chimney. The ground was frozen two feet deep and this they cut out with an ax and spade a foot square. These blocks they cut smooth and with them built their chimney high enough to give a good draught.

This was accomplished on the second day after their arrival. Placing over this the wagon cover and hanging a blanket at the door they had a very comfortable house five by ten feet with a good fireplace. Here was built a family altar. The Bible was the first rock of the altar and the SABBATH RECORDER next to it, for Joe had sent for the RECORDER as soon as he came into the State. When Henry came he approved of the altar and it was never torn down.

They added to the width of their room a foot at a time, removing the cover as they worked, and replacing it at night until the room was ten by twelve feet. They then placed two logs high on the sides and a ridge log. Over these they placed straight strong poles close together. These they covered with prairie sod, then with two feet of dirt, and the house was done.

When Sixth-day night came Joe said, "When the sun goes down tonight the Sabbath begins."

"How is that?" asked George. "Sunday begins at midnight."

I will show you tonight where God tells us when his Sabbath begins," said Joe.

When the fire was burning brightly at night Joe opened his Bible at Leviticus 23: 32 and said, "This is God's time of beginning and ending the day."

"Well, Joe, I wish you would tell me why you keep Saturday for Sunday?"

"I do not keep it for Sunday; for Sunday has no sacredness attached to it. It was the pagan day for worshiping the sun. Here is my reason for keeping God's holy Sabbath," and he read Exodus 20: 8-11 and 31: 12-17. "There are many other places of like reference to the Sabbath but these will do for us now. God commands to keep the day because it is his holy day and is his sign between him and his people forever, a perpetual covenant. There is no end to those two terms."

"That is a Sabbatarian Bible you have, mine does not read like that."

"Get your Bible and see."

George took his Bible and read the quotations.

"Well," said he, "mine is a Sabbatarian Bible, too."

"Yes," said Joe, "they are all Sabbatarian Bibles, for the Bible knows no other Sabbath."

"But it tells us to keep Sunday," said George.

"Show me where and I will keep it," replied Joe.

"I can't tell just where it is now, but I am sure it is there and will show it you sometime."

"My promise is good to keep it when you show it me in the Bible," said Joe.

(To be continued)

"A patriotic American is a man who is not niggardly and selfish in the things he enjoys that make for human liberty and the rights of man. He wants to share them with the whole world, and he is never so proud of the great flag under which he lives as when it comes to mean to other people as well as to himself a symbol of hope and liberty. I would be ashamed of this flag if it ever did anything outside America that we would not permit it to do inside America."—Woodrow Wilson.

O God, impress upon me the value of time, and give regulation to all my thoughts and to all my movements.—Chalmers.

YOUNG PEOPLE'S WORK

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

IN HOME AND SCHOOL

C. C. VAN HORN

Christian Endeavor Topic for Sabbath Day,
May 4, 1918

DAILY READINGS

Sunday—Co-operation (1 Cor. 12: 12-26)
Monday—Good manners (Col. 3: 18-25)
Tuesday—Helpfulness (Ruth 2: 1-3)
Wednesday—Cheerfulness (Prov. 15: 12)
Thursday—Patience (1 Thess. 2: 1-8)
Friday—Burden-bearing (Rom. 15: 1-3)
Sabbath Day—Topic, Christian duty and privilege. Conduct in the home and school (Eph. 6: 1-9; Mark 5: 19) (Consecration meeting)

There is an unseen guest in every home, Christ or Satan. Neither of these will enter our homes without an invitation, implied or direct.

Is Satan in your home? Do not try to make yourself believe you did not invite him. If you allow him to enter and remain the invitation is implied.

On the other hand Christ says: "Behold, I stand at the door and knock: if any man will open the door I will come in."

Christ enters to cheer and bless; Satan to blight and curse.

These two opposing spirits can not occupy the home at the same time. If Satan is the dominating spirit, Jesus will not enter.

If Christ, the anointed One, is enthroned as the welcome guest, loved and cherished, Satan will never find a lodgment there.

"Home is not merely four square walls." Home is a place where love reigns supreme. In the light of this definition, "Be it ever so humble, there is no place like home."

The following story may help to illustrate the thought I have in mind.

A man of some prominence and influence who, by the way, lived in this great southland, was so driven by the cares and duties of his business that he was growing careless and forgetful of the training he had received at his mother's knee when a boy in the old home. He became so worried about it that one morning he told his partner that he must go for a few days' visit with his old mother. Accordingly ar-

rangments were made for his absence and in a few hours he found himself at the threshold of his childhood home.

His gray-haired mother met him at the door and welcomed him as only a fond mother can a darling boy. She took him into the parlor saying, "You must be tired, John; sit here in the easy chair and let me take your hat and coat."

"No, mother, I've come home to be your boy again. Let me hang them up just like I used to," and he hung them on the same two nails that he used when a boy in very truth.

"Now, John, you sit here and rest and I'll go to the kitchen and get dinner. You must be hungry after your ride."

"No, mother, if I'm to be your boy again, let me get the kindlings just as I did so long ago, and start the fire."

"All right, John."

The mother began to see what was in her son's heart; tears dimmed her eyes and her bosom swelled with love for the boy who still remembered his childhood home, and mother.

She let him have his way. He helped peel the potatoes, set the table and did many other little things just as he did in his childhood years. It was a joyous, happy time they spent together; and when bedtime came he said, "Now, mother, I want to get down at your knee and with your hand on my head I want to say my prayer, the same one I said when I knelt at your side when I was your little boy."

She placed her hands upon his head and while he uttered his old-time prayer a psalm of praise and thanksgiving rose from her own heart.

She tenderly tucked him in his own little bed and then kneeling down at its side she prayed as she was wont to do in the years so long gone by.

How sweetly they slept that night. They spent a few more days together in this same good old way and then he was ready to go back to his business. He had received what he came for: joy, peace and strength.

I need not multiply words. Jesus had been a guest in that home from the time John was an innocent care-free boy to the present time. "Train up a child in the way he should go, and when he is old he will not depart from it."

Fathers, mothers, do you believe it? Are your doing it?

HOME NEWS

FARINA, ILL.—The Farina Church has been trying to carry out the wishes of Conference and the boards in respect to the Forward Movement. At the beginning of the year the church and Sabbath school combined adopted a program of activities which is being carried out through the medium of the Sabbath school. We wanted to make the organization as simple as possible, and at the same time reach as many as possible, and since most of our members belong to the Sabbath school we felt that our work might best be done within this body.

The following program was presented to the school:

FOR THE SCHOOL

1. Missionary instruction monthly
2. Temperance instruction monthly
3. Appropriation for the Sabbath School Board
4. Sabbath-school library
5. Sabbath Rally Day, May 18
6. Decision Day, June 29

FOR THE CLASS

1. Organization of the class
2. Adoption of the slogan, "Every member present every week"
3. The class to work and pray for at least one soul
4. A Workers' Conference to meet once a month

FOR INDIVIDUAL MEMBERS

1. I wish to join the "A-Verse-a-Week Band"
2. I agree to distribute and study denominational literature
3. I wish to join a Teacher Training class to meet monthly
4. I wish to join a Personal Workers' class to meet monthly.

The first six items were presented to the school as a whole and were unanimously adopted. The other eight items were written on uniform sheets of paper and given to each teacher, asking the classes to consider them. The class as a whole voted upon the first four items and either adopted or rejected them. Each individual was asked to sign as many of the last four items as he was willing to do. The results in most cases were very gratifying. There will be at least two new classes in addition to the two we now have who will organize. Nearly all the classes will make some plan to increase regular attendance and all have agreed to work and pray for additions to the church. There will be a Worker's Conference, a Teacher Training class, and a Personal Worker's class. About 50 agreed.

(Continued on page 512)

The model home is governed in love and firmness. The inmates live together in harmony; they share and share alike in everything good; and tender sympathy flows freely in every sorrow. A mutual confidence exists between father and mother and child, and this strengthens as the years go by.

School is the place where the home training develops: grows bigger; spreads, reaches out to other lives, bringing them into the circle of its heavenly influence.

"As the twig is bent, so the tree will be inclined" is doubly true in this case. A child that is petted and humored in the home, pampered and spoiled, will display the same traits and make the same demands in the schoolroom. A pupil that is studious, attentive and respectful in the schoolroom was first submissive and obedient in the home. A truant in the home will play "hookey" at school.

Is your child in any sense a diamond in the rough, then the curbing, the disciplining, the training and rubbing he gets in the school will add luster to luster till, finally, the finished product will be a bright light in the world, and honor to his parents and to God.

"How may we testify for Christ in school?" This question is copied from the *Daily Companion*.

Here is a good answer. In the year 1875 the writer was attending school in a college town in Iowa. He participated in the old-time football games. During one of these, two of the other boys got into a "mix-up," and were on the verge of blows when another boy approached and quietly remarked, "A soft answer turneth away wrath." The trouble ended then and there.

It takes courage to do these things but it pays.

Can we do a thing like that without the spirit of Christ in our hearts?

The teacher had recited, "The Landing of the Pilgrims." Then she requested each pupil to draw from imagination a picture of Plymouth Rock. Most of them went to work at once, but one little fellow hesitated, and at last raised his hand.

"Well, Willie, what is it?" asked the teacher.

"Please, Ma'am, do you want us to draw a hen or a rooster?"—*The Christian Herald*.

CHILDREN'S PAGE

JACK'S MISERABLE BULB

Marvin and Jack were Boy Scouts. They were next-door neighbors. What is more, they were best friends. They were in the same class at school; they shared one another's bulging lunch-baskets; they played together at recess, after school, and holidays.

When Marvin had new shoes, so also had Jack. The year Jack had a new winter's coat and Marvin did not, Jack's mother found it exceedingly hard to persuade her son to wear his resplendent apparel. He argued it was too warm. He declared it would rain. Mother drew a breath of relief when at last he yielded. She heard Marvin's whistle. She saw the boys trudge, arm in arm, down the street to school.

At noon she saw the boys reach the gate, remove their coats and exchange them. Mrs. Miller adjusted her glasses. Jack dashed into his yard, the new coat on his arm; Marvin, into his yard, carrying his old coat.

The following day Mrs. Miller beheld Marvin sauntering along clad in Jack's new coat, while Jack wore the last year's coat of his friend. Mrs. Miller said nothing. Perfectly she knew that as soon as the new coat had lost some of its pristine beauty, her boy would be willing to wear it, willing to let Marvin wear his. Also she knew if questioned Jack would frankly admit it was no fun to wear a new coat unless Marvin did too.

What I am about to tell will astonish you quite as much as it did me. It happened this way. Marvin had just recovered from the measles, which he had kept to himself although Jack would willingly have shared them. Jack started to the florist to buy a plant for Marvin, who was out again, but whose eyes bothered him enough to keep him from school but not from joining Jack upon his errand. The florist aided Jack in his selection of a pink azalea. As Jack counted out the money the florist said, "Here, take along a couple of these bulbs."

Marvin took the bulbs, as Jack's hands were already full. When the boys reached

Marvin's house he turned the bulbs over critically. Carefully he selected the smaller of the two and handed it to his friend. Jack flushed scarlet. He handed the azalea to Marvin, saying: "This is for you. It's from—mother."

"Oh, thanks, Jack! I didn't know it was for me."

Abruptly Jack started for his house, calling, "Glad you like it."

That was a small thing, a very small thing, indeed, yet from that day things went wrong. Before Marvin's eyes were strong enough for school a new boy came to the class, a boy who was lame. Teacher spoke to Jack, saying: "No one knows Edward Eaton. He has just moved to town. Can he sit with you?"

This solved a dreaded problem. Jack felt he couldn't sit next to Marvin. He had thrown the miserable little dry bulb on the ash heap. Not that he wanted the bigger bulb—not at all. He only wanted to feel that his friend wished him to have the best. Up to that time the boys had always drawn lots for things, each declining to accept the best of anything.

Jack made excuses when Marvin came over to play, excuses that he had difficult lessons. In the old days he would have explained these lessons, that when Marvin returned to school he could easily take his accustomed place. But that was in the old days.

Jack avoided the barn, in fact, he avoided everything except school and study. The house became strangely silent.

Easter dawned clear and bright. No Easter eggs, no rabbits. Nothing made the breakfast table glad this year. After the meal was over, Jack walked gracefully up to mother. For the first time in days he gave her an old-time hug. He couldn't have stood bunnies and glad things this Easter.

Suddenly the room grew dim; he rushed from the house to the barn—to the barn where his thought battles had been fought since he was a very little boy. There on the ash heap, triumphant over Campbell's Soup cans, triumphant over decayed roots and charred coal, stood one perfect narcissus—one pure white narcissus!

Jack rushed to Marvin's house. Without a word the door opened. Headlong he sprawled upon the floor, but under him was his friend. "Come quickly!" he cried.

Together they raced to the ash heap, Jack gasping: "It grew! Your miserable old bulb—grew! I've treated you like a dog-at-sunset! But I've missed you, Marv! Oh, how I've missed you!"

Marvin clutched his arm. "Jack, they say measles make you feel mean. Well, they certainly make you act mean. I wanted to give you the big bulb. Somehow I couldn't after you gave me that azalea—from your mother."

"O Marv, it wasn't from mother. It was—"

"I knew all the time who it was from. What shall we do, Jack, to show we're glad we've got each other again?"

"The sooner we pick that narcissus and take it round to Edward Eaton the better. It's up to me to explain I'm sorry I can't sit with two fellows at once."—*Ethel Bowen White, in the Christian Register.*

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, April 14, 1918, at 2 o'clock p. m., 2d Vice President William C. Hubbard in the chair.

Members present: William C. Hubbard, Clarence W. Spicer, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, Theodore L. Gardiner, Marcus L. Clawson, Iseus F. Randolph, Jesse G. Burdick, Franklin S. Wells, Charles P. Titsworth, Irving A. Hunting, Jacob Bakker, Edward E. Whitford, Alex W. Vars, James L. Skaggs, Arthur L. Titsworth, and Business Manager Lucius P. Burch.

Visitors: Rev. Willard D. Burdick, Henry D. Babcock, and Rev. Antonio Savarese.

Prayer was offered by Rev. Willard D. Burdick.

Minutes of last meeting were read.

Secretary Shaw presented in report a short tract in card form on "Why we are Seventh Day Baptists" as requested at the last meeting of the Board, and by vote the same was received and adopted.

Sabbath Evangelist Willard D. Burdick being present stated that since his last report he had spent a week at Berlin, N. Y., holding a few parlor meetings and a Sabbath Institute on Friday night, Sabbath morning and afternoon. Two Sabbaths at

Jackson Center, Ohio, concluding with a Sabbath Institute. On recent trip of 11 weeks, conducted 8 Sabbath Institutes, in which 18 other persons assisted. These Institutes embodied 23 meetings. Over 1400 tracts were distributed.

The Supervising Committee reported plenty of work on hand at the Publishing House.

The Committee on Distribution of Literature reported the distribution of 524 tracts; copies of "Biblical Teachings" and "Critical History" sold, and fifteen new subscriptions to the SABBATH RECORDER and twenty-two discontinued.

The Committee on Italian Mission presented the report of Mr. Savarese for the month of March showing the average attendance at New Era of 7, and in New York 19. Tracts distributed 120, and visits and calls 129.

Mr. Savarese being present spoke interestingly of his work and some of its problems, which he is striving to solve.

The Treasurer presented his report for the third quarter, duly audited, which was adopted. He also presented correspondence from several of our people who have donated "Liberty Bonds" to the Denominational Building Fund.

Secretary Shaw presented the following report of his labors for the last quarter:

The Secretary has spent most of the time of the first quarter of 1918 in work in the office. He has attended the meetings of the Boards in Westerly and in Plainfield. He has preached Sabbath Days at Waterford once, New Market twice, and in New York six times. He has visited the Italian mission in New York once and in New Era once. But almost all the time and effort of the quarter have been spent in the office.

At the beginning of the year the office work was far in arrears, nothing much having been done there after the time of the Plainfield General Conference.

It would be difficult to report in detail the work thus done. There has been considerable studying and thinking. Many letters have been written to pastors, field workers, soldiers and others. The matter of the Forward Movement has taken considerable time in correspondence. The bills before the legislature of New Jersey which imperiled the rights of Sabbath-keepers required several days' attention. The preparation of copy for the weekly notes in the SABBATH RECORDER takes time and effort. Making out the monthly pay roll and orders for the Missionary Society is only a small item, but it is a part of the work. Preparation for Sabbath Rally Day had to begin in March. Copy for a two-page tract required far more time for its preparation than might seem necessary. Letters were sent to members of the Boards. All this and much

more of the same sort can be told in a brief paragraph, but does not loom very large on the bulletin boards of the quarter's report. Whether his work has amounted to anything or not, the Secretary has been busy most of his waking hours in effort connected directly with the Seventh Day Baptist Denomination.

His financial expenses for the quarter were for traveling \$22.40, and for postage and office supplies of stationery \$24.01, a total of \$46.41. Of this \$12.98 have been returned by the New York City Church, because expended in connection with traveling to the city to preach, and in calling on the people there.

EDWIN SHAW.

The Secretary also presented correspondence from the Secretary of the Missionary Committee of the Northwestern Association requesting an appropriation of \$150.00 for field and quartet work for three months from June 15 next in the Northwest. It was voted to appropriate \$200.00 provided the quartet attend the General Conference.

Correspondence was received from Rev. George W. Hills of the Pacific Coast Association, action on which was deferred to the next meeting of the Board, pending further correspondence.

Pursuant to correspondence from A. L. Davis, Corresponding Secretary of the Seventh Day Baptist General Conference, relating to the Tract Society program at Conference, Secretary Shaw, Clarence W. Spicer and Pastor James L. Skaggs were elected a Committee on Conference Program.

Correspondence was received from William Saunders, relating to a lot in Minnehaha Park, Minn., given to the Missionary and Tract Societies by Mr. and Mrs. August Sepp, of Dodge Center, Minn., stating the same is a corner lot and improved, and worth probably from \$600.00 to \$700.00.

By vote the same was referred to Treasurer Hubbard with power.

Vice President William C. Hubbard being obliged to leave at this time, 3d Vice President Clarence W. Spicer assumed the chair.

Correspondence was received from Rev. George Seeley.

Secretary Shaw presented an admirable outline statement of the platform or program of the principles and policies of the American Sabbath Tract Society and the Board of Directors, and on motion the same was referred to a committee consist-

ing of Secretary Shaw, President Randolph, Editor Gardiner, and Secretary Titsworth.

Voted that the Recording Secretary be requested to write Dean Arthur E. Main a letter on behalf of the Board expressive of their love and sympathy in his recent bereavement and present illness.

Voted that Secretary Shaw be given permission to make application for the privilege of doing some work in Army or Navy Y. M. C. A. camps for a few days each week as he may find it convenient, the Missionary Society concurring. In doing this we not only grant the permission, but court the privilege if possible of being thus officially represented in this national work.

Voted, that with the pressure of especially important work in the hands of Secretary Shaw at this time, this Board favors and urges his employing a stenographer or assistant to care for the details of the work, the Missionary Board concurring.

The consideration of a number of questions of denominational interest prepared by Secretary Shaw, was on account of the lateness of the hour referred to the next meeting of the Board.

In view of the removal of Rev. Herbert L. Polan, the former pastor of the Piscataway Seventh Day Baptist Church, to Nortonville, Kan., and his successor, Rev. Willard D. Burdick, having assumed his duties there as pastor recently, it was voted that we hereby elect Rev. Willard D. Burdick, a Director of this Board, to fill the vacancy caused by the removal of Brother Polan.

The Treasurer reported the receipt of one share of stock (par value \$50.00) of the Ashaway, R. I., National Bank, from Mrs. H. Gillette Kenyon, as per item recorded in the minutes of the Board meeting held January 13, 1918.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

More than three times as much grain is wasted in the production of fermented liquors as in the production of distilled. Then why should the brewers be allowed to run their breweries when the distilleries are shut down?—*National Advocate*.

"It you mean to climb a hill, choose a path that leads up."

SABBATH SCHOOL

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

WANTED! EXCHANGE OF IDEAS

There lies on our desk—or, more literally on the Erie Pullman car table before me, alongside my faithful typewriter—a letter from which I quote: "I have been wishing that some of our teachers would write for the Sabbath-school column of the *RECORD-ER*, telling us how they make the lessons interesting for the children. Wouldn't an exchange of methods and ideas be helpful? Just to start the thing, I enclose a few paragraphs. If they do not meet your need or notion, toss them into the waste basket."

Words like these are a delight to the editor's eyes, as well as to all the readers of this page. We would as soon think of tossing Liberty Bonds into the waste basket. Will not the teachers respond in the same spirit? Make this page bristle. I am not really so much a contributing editor as I am an assembling editor. This is an open conference meeting. Another?

The writer of the above letter did not give permission to use her name, but she surely will not feel hurt if you guess it. Just as a clue, I will state that she is a pastor's wife and she lives in a State beginning with A (alimony is not the correct answer). The first class mentioned is her own, and the other is located in a church which begins with A, in a State beginning with N.

By the way, let me suggest a very interesting exercise for young people. Choose sides and have a contest in naming the churches of the denomination and the pastor of each church. You may be delighted, as I was, to find out how much the young people know and how interested they are in denominational matters.

BIBLE PICTURE GALLERY

A Junior class has recently made a relief map of Palestine for use during the study hour. The map was built of plasticene on a pane of glass, the class meeting at the teacher's home one evening to construct it. One of the boys built a frame for the map. It lies on the table around

which the class gathers each Sabbath. Each lesson is located on the map, as the study in Mark progresses. Jerusalem is marked by a crown cut from paper, because it is the capital city. Bethlehem has a star to show its place. Capernaum is marked by a tiny fish.

This same class has a picture gallery on the wall, showing scenes from the holy land. They are the cover designs taken from *Christian Herald's*. A recent lesson was finely illustrated by a "photo" of the lad with his five loaves and two small fishes.

GIRLS MAKE OWN OUTLINES

The teacher of a class of small girls writes: "The cold week ends have cut the attendance much and for six weeks in succession we could hold no classes because the building was not comfortable. But in spite of that their interest seems very keen.

"I will enclose the little sketch I had them fill out last week. After teaching the lesson, I drew out by questions what I wanted filled in and each one completed her own card to keep.

Remember — — — to keep — — —

Jesus' Sabbath	1. Synagogue	Our Sabbath	1. Church
	2. Taught		2. Helpful
	3. Healing		3. Rest for grown-ups.

1. Withered Hand.

a. Amuse ourselves.
b. Amuse younger children.
c. —————

"There were many different ideas to put under 3, of 'Our Sabbath.' Each one applied it to the conditions of his own home."

For the lesson for January 26, this teacher made a model house such as they used in Capernaum in Christ's time. She made it of cardboard 11x11x5 inches and thatched the roof with pine needles. *

Lesson XVIII.—May 4, 1918

JESUS SETS NEW STANDARDS OF LIVING. Mark 10: 1-31

Golden Text.—Seek ye first his kingdom and his righteousness, and all these things shall be added unto you. Matt. 6: 33.

DAILY READINGS

April 28—Mark 10: 17-31. Jesus Sets New Standards of Living

April 29—Mark 10: 1-12. The Sacredness of Marriage

April 30—Mark 10: 13-16; Matt. 18: 1-6. Jesus and the Children

May 1—Exod. 20: 2-17. The Ten Commandments

May 2—Lev. 19: 11-18. Rules of Conduct

May 3—Matt. 22: 34-40. Love for God and Man

May 4—Rom. 13: 1-10. Love Fulfilling the Law
(For Lesson Notes see *Helping Hand*)

OUR WEEKLY SERMON

"PUT ON THY STRENGTH"

SECRETARY EDWIN SHAW

(Preached at Plainfield, N. J., April 13, 1918)

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city. . . . Shake thyself from the dust; arise, . . . loose thyself from the bands of thy neck, O captive daughter of Zion. Isaiah 52: 1-2.

Was there ever a more eloquent and loyal prophet of patriotism than the great Isaiah? How he thrills us, and inspires us by his words written twenty-five centuries ago! How his love for his country, his zeal for its welfare, his confident trust in its ultimate triumph, stir our souls today.

Let me read the last two verses of chapter 51, and the first two of the next chapter.

"Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thy hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again. But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city. . . . Shake thyself from the dust; arise, . . . loose thyself from the bands of thy neck, O captive daughter of Zion."

The prophet's clarion call to his people, his nation, his country, is to awake, to break asunder their indifference, their lethargy, their selfishness, which have caused them to be subservient to their enemies who have afflicted them. And he confidently promises that God himself, their God, will surely bring them to victory.

There are many prophets in our country today, in England and in France, who are going up and down the land with a message very much like that of the prophet of old. Would that there were more of them! Would that their message always was as clear and vibrant with divine power and patriotism! Would that I might add my

voice, my little life to the message of absolute hope and trust, but with goad and spur to arouse, and awake, and stir to action!

To the prophet of old, his country, Jerusalem, Mount Zion, were wholly knit up together with God. Patriotism and loyalty and service to his country meant also to right, and truth, and freedom, and God, not the gods of the idolatrous nations about, but Jehovah God. And, friends, has there ever been a time in your life, or in these last centuries, so like the time of the prophet, as are these very days in which we are living? Patriotism and loyalty and service to our country mean patriotism and loyalty and service to right and justice and liberty and God, not the God of the barbarian Huns, but God, the Father of our Lord Jesus Christ.

And so, let the message of the prophet of those troublesome times so long, long ago, be the message to the world today, to America, to us here now in this temple for divine worship, "Awake, awake; put on thy strength, O Zion."

You will pardon, I trust, these few words, weak words of introduction; but my soul is overflowing with pent-up fervor which just could not be put down and held in when this opportunity for an outlet came along.

First of all, I want to say that while the work of the Missionary and Tract societies is by no means the whole work of the denomination, not at all, yet I have felt from the moment this work came to me that my *cause*, that for which I labored, was the denomination as a whole, rather than any one or two of the denominational societies. And I look upon it in that light today. The interests of the Seventh Day Baptist Denomination are the interests I have upon my life and heart, while connected officially with those interests through the Missionary and Tract societies.

We are just waking up, some of us very recently, to the seriousness and awful facts of the Great War. In Washington a year ago in May I heard John R. Mott say in an address, that he believed that if America could take the war, into which we had then just entered, seriously enough, it might be concluded by Christmas time. Great Christian statesman as he is, he did not foresee the collapse of Russia. But we are just really waking up to the situation.

Now I have a feeling that we as a people are not very much awake to our own real condition and situation as Seventh Day Baptists. And I would to God that I could somehow touch the life and heart of every Seventh Day Baptist, get their attention, speak to listening ears and say, "Brother, sister, awake, awake; put on thy strength, O Seventh Day Baptists,—shake yourselves from the dust; arise, loose the bands from your necks, O Seventh Day Baptists!"

No religious life, no Christian's life amounts to very much in the world outside of itself, unless it identifies itself with some *cause*, unless it has something it dearly loves, gladly labors for, willingly sacrifices for, is ready to die for. In religious matters we are Seventh Day Baptists. The Sabbath of Christ is our *cause*. It matters not to the point today by what way or by what influences we became Seventh Day Baptists. We are identified with a cause, each one of us, a cause that needs supporters, needs loyalty and patriotism, needs enthusiasm. This is no time for slackers among Seventh Day Baptists. This is no time for hyphenated pro-Sundayites among Seventh Day Baptists. This is no time for pacifist, no-day-ites, among Seventh Day Baptists. The workers in the trenches must have arms and ammunition, their depleting ranks must be filled up, their lines must be lengthened and strengthened. There is need of conservation of denominational resources, spiritual and material. In the words of General Haig uttered yesterday, "with our backs to the wall," put on your strength, shake yourselves from the dust, arise, O Seventh Day Baptists!

Let us notice some of the elements in these arms of strength and garments of beauty, that we as Seventh Day Baptists are privileged to put on.

I mention first a sense, a feeling, a certainty of being *right*. This is always a tower of strength in any cause. We are on the side of God and Jesus Christ and the Bible in this matter. There is no question about it.

I call you to witness that during these past ten years I have not overdone the matter in being dogmatic, in any positiveness of statements, or the absolute finality of my assertions. I have sometimes felt that I have erred in not being sufficiently positive and definite in expressing my beliefs and opinion. But today I have no hesitation in saying that it is a mighty element of

strength in the armor of Seventh Day Baptists that they are right, that they are on God's side.

And then another element of strength, to which we are, perhaps, more or less, asleep, and to which we should awake, is *the high plane of the motives which prompt us*. Am I wrong, or is it not a fact that President Wilson is coming to be the spokesman for the world in matters relating to the war, not for America only, but for all the Allied nations? Why is this? Because, speaking for the American people, he has taken even higher grounds than France and England did at first. Our country through him has impressed upon the world that the motives in this struggle are not for selfish aggrandizement, for territory and commercial power, but for human rights, for liberty and justice, not "for soil but for souls." This is high ground to take, and the world respects it, and is coming to it.

The motives which prompt us as Seventh Day Baptists are on a high and noble plane. And they will appeal to the world today as never before. We are not prompted by selfishness, for greed or gain, we are not prompted by fear of disaster here or hereafter. It is no thought of self-preservation, or ease, or material comforts, or pleasures, that appeal to us to make us Seventh Day Baptists. It is no slavish alarm, or dread, or panic that drives us to the folds of Seventh Day Baptists. The plane of our motives is high. We are impelled, not compelled, but impelled, by the mighty power of love and loyalty to God.

I know, there are those among us, who lay down the law to us, who shake over our heads the threat of eternal damnation if we keep not the Sabbath, as the appeal, as the motive for our action. I can not stand upon that ground. I am not talking about what results will or will not follow disobedience, I am saying that the prompting motives for Seventh Day Baptists are on a high plane, the level where Christ stood, namely, an all controlling passion for righteousness, loyalty and love to God.

And never before has this high plane of appeal been so within the reach of the multitudes, who today are being moved by the heroic, the self-sacrificing, the unselfish giving, set forth by the Master in these words that have a larger significance today than ever before, "For whosoever will

save his life shall lose it; but whosoever shall lose his life for my sake and the gospel, the same shall save it." That high plane of the motive, the appeal, that prompts us, is an element of great and lasting strength in the armor of Seventh Day Baptists.

I am not here today to talk about the details of the work of the Missionary and Tract societies, not to make an appeal to this line of work, or for that needy field, not to call your attention to special interests which are on our hearts, not to plead for the China Mission nor for a denominational building. Those are matters that will be properly cared for if only the people of the denomination will come to understand themselves and their mission. These are matters that you know about, or can know about from reading the SABBATH RECORDER week by week. That is our medium of information. The burden of my message, and it is sometimes a burden that lies heavy upon my heart, is "Awake, awake, put on thy strength, put on thy beautiful garments, O Seventh Day Baptists."

I read the other day words something like this,—“And he bearing his cross went out to the place of the skull, and there they crucified him.” And I read somewhere else that the world today has come to the place of the skull on the desolate fields of France, and humanity is being crucified, for the sake of right and justice and liberty for others. God forgive them, for they know not what they do.

In the time of Christ, it was religious bigotry, it was political graft, it was commercial greed, it was selfish interests, it was intoxication of force, it was military madness, that crucified Jesus. These same sins of the world are crucifying humanity today in war-stricken Europe.

I sometimes think that the cause of the Sabbath of Christ has come to the place of the skull, to its calvary; that religious bigotry, and religious indifference, that selfish interests and philosophic niceties are crucifying the Sabbath.

But the crucified Christ did not die outside the gates at Jerusalem. He liveth on and on through the lives of his disciples and reigneth forever and ever. And crucified humanity shall not die on the battle fields of France. Liberty and justice in the strength and courage of their defenders shall live on and on, rising up from the

shell-riven tombs to greater power and worth. And the crucified Sabbath shall not die, but in the lives of those who love and are loyal, it shall go on to be a greater and a larger blessing to mankind. "Awake, awake, put on thy strength, O Seventh Day Baptists."

But you say, what can we do. The Missionary Society stands for, represents for us as a people the gospel message, the spirit of evangelism, the appeal of Christian love. This is at the very heart of Christianity. Without it, the Sabbath itself would be but an empty shell. The gospel is the kernel, wherein lieth the germ, the source of life, even the love of Jesus Christ. Now every disciple has a desire, more or less absorbing, to extend the gospel, to carry the message out into the world. You might let that desire find its expression through the Missionary Society. Where your treasure is, there will your heart be also, said Jesus. Put the treasures of your life, the things you hold dear, the things you highly prize, the things you love most, put those treasures, lay up those treasures for the gospel of Christ, through the means of the Missionary Society. Let the Missionary Society be your agent, in places you yourself can not reach, be your agent of the gospel of Christ, of the spirit of evangelism.

The Tract Society has been commissioned by our people to promote the Sabbath. That is its chief object and purpose. Let your interest in the extension of the Sabbath truth beyond your own reach find its expression through the Tract Society. Lay up your treasure of loyalty and allegiance to the Sabbath, your treasure of duty and of dollars to the Sabbath, lay them up through the Tract Society.

And thus you will come more and more, but in no narrow spirit, to think and to act, to talk and to do, to labor and to love, in terms not of Missionary and Tract Society, but in terms of Seventh Day Baptist.

I have not today, friends, told you stories of the pitiful conditions of the people in lands where Christ is not known. I might well have done so. I have not told you of the many fields in Christian lands where the gospel is neglected, and the story of salvation is left untold. I might well have done so. I have not told you of the efforts of the Tract Society to send out the print-

ed message, and the living voice, to promote the Bible Sabbath, and win men to its blessings. I might well have done so. But I have given you, as best I could, the message which lies heavy upon my life, a message which calls for the heroic and for the daring, which calls for the hopeful and the faith-filled, a summons to the support of a cause, unpopular, neglected, disregarded, but, thank God, a cause of right, and truth, and worth. Will you do it, will you answer? With a courage undaunted, an enthusiasm that knows not defeat? Will you, "with your backs to the wall," "awake, awake, put on thy strength, put on thy beautiful garments. Shake thyself from the dust, arise," O Seventh day Baptists.

TRACT SOCIETY—TREASURER'S REPORT

F. J. HUBBARD, *Treasurer*,
In account with
THE AMERICAN SABBATH TRACT SOCIETY

Dr.

To balance on hand January 1, 1918.. \$ 463 26

To funds received as follows:

Contributions to General Fund:

January

February

March

Contributions for Denominational Building:

January

February

March

Contributions for Marie Jansz:

January

February

March

Income from Invested Funds:

January

February

March

Transfer from Permanent Fund for Liberty Bonds

Contributions on Debt:

January

Publishing House Receipts:

RECORDER

Visitor

Helping Hand

Tracts

Junior Quarterly

By cash paid out as follows:

Edwin Shaw, salary

Edwin Shaw, expenses

G. Velthuysen, appropriation

George Seeley, salary

George Seeley, postage

Jos. J. Kovats, salary

T. W. Richardson, salary

T. L. M. Spencer, appropriation

Italian Mission, New Era, N. J. ...

W. D. Burdick, salary

Marie Jansz, amount contributed previous quarter

Expenses Joint Committee

Expenses—F. J. Hubbard, A. J. C. Bond, George C. Tenney, in attendance quarterly meeting of Wisconsin churches

President's Expenses, stamped envelopes

Treasurer's Expenses:		
Stamped envelopes and stationery ..	\$ 28 70	
Typewriting	8 00	
Postage	2 00	
		38 70
Calista A. Sears, account of income from Estate Electra A. Potter ...		77 93
Storage and moving of printed matter		51 00
Note and Interest		1,012 50
Transfer to Building Fund Account		191 00
Publishing House Expenses:		
RECORDER	\$1,341 78	
Recorder stock	461 44	
		1,803 22
Visitor		221 12
Helping Hand		283 74
Junior Quarterly		85 32
Tracts		13 96
Tract Society:		
Printing of legislation letters \$9.96		
Printing of soldiers' letters 9 56		
		19 52
		2,426 88
Balance on hand April 1, 1918		\$4,853 97
		1,318 12
		\$6,172 09

E. & O. E. F. J. HUBBARD,
Treasurer.
Plainfield, N. J.,
April 1, 1918.
Examined, compared with books and vouchers and found correct.
CHARLES POTTER TITSWORTH,
ASA F. RANDOLPH,
Auditors.
Plainfield, N. J.,
April 14, 1918.

THE ONE WHO IS READY

There is always a place for the one who is ready to do the thing that is needed. Some boys and girls are very particular to do only what they like to do, and some look on certain kinds of work as very much beneath them, and sometimes they wait a long time before finding a chance that just suits them. But the boy who sees a need and goes to work to fill it is very likely to be busy and very sure to be popular.—*American Messenger.*

When we speak of church attendance we usually mean attendance at the house of God at the times set apart for the praise and worship of God. When directions were given to Israel in the wilderness for formal worship, there was, among other things, the "tent of meeting." It was so called, not because it was a place where the people met together—a semi-special affair, so to speak—but because the people were to come together to meet God. Our fathers called the houses they built for houses of worship, "meetinghouses." A noble name is this, if we use it in the highest sense. The house where people gather to meet God, can not but be a place of inspiration.—*Christian Standard.*

DEATHS

CRANDALL.—Franklin P. Crandall, son of Warren and Sophia Crandall, was born at Mystic Conn., on June 5, 1847, and died on March 9, 1918, of pneumonia.

Funeral services at his home near Sayre, Okla., were conducted by Rev. William Roberts. Interment at Sayre and Doxry Cemetery, March 11, 1918. c.

BABCOCK.—In Alfred, N. Y., March 9, 1918, Dr. Lucy Almy Babcock, aged 83 years, 5 months, and 20 days.

Dr. Lucy Almy Babcock was the daughter of Oliver and Phebe (Babcock) Babcock and was born at Potter Hill, R. I. She was one of a family of eleven children, only one of whom, Mrs. Julia Ambler, wife of the late Senator Ambler, of Chatham, N. Y., remains. The late Professor Stephen Babcock, of New York, was a brother of Dr. Babcock.

Imbued with the thought that this life should be one of service, she chose the medical profession as her field and studied in, and graduated from, the New York Medical College and Hospital for Women, in 1873. Upon graduation she commenced the healing art in Westerly, R. I. After fifteen years of successful practice in Westerly, her health failed and she came to Alfred, N. Y. Though broken in health, her services to her fellows did not cease in Alfred. Here she has given help and inspiration to many, particularly the young. She has always been a careful and studious reader of the world's literature and, having a most unusual memory, her mind was stored with choice and valuable information which she retained with perfect clearness till her last day.

In early life she made a public profession of religion, was baptized by Rev. Charles M. Lewis, and has ever since adorned her profession with a godly life. Wherever she was, she took a deep interest in the work of the church, denomination, and kingdom of God. Though she advocated woman's suffrage, yet not long before her death, while talking about women's going to the poles to vote, she said, "If I could go anywhere I would go to the prayer meeting." Such was the reaching up of her soul for God.

A farewell service, conducted by Pastor William L. Burdick, was held in the parlors of the Ladies' Hall in Alfred, March 11, and the body was taken for interment to the first Hopkinton Cemetery, near Ashaway, R. I. WM. L. B.

TITSWORTH.—In Bath, N. Y., March 16, 1918, Deacon B. F. Titworth, of Alfred, N. Y., in the 75th year of his age.

Benjamin Franklin Titworth, the sixth child of Isaac D. and Hannah Ann Titworth, was born in Shiloh, N. J., September 23, 1843. When nine years of age his parents removed to Plainfield, N. J., and soon thereafter to New Market (now Dunellen), N. J., where he attended school at the New Market Academy, and where, after

baptism by Rev. H. H. Baker, he united with the Seventh Day Baptist Church of Piscataway.

On August 1, 1862, at the age of nineteen, he enlisted as a private in Company D, 11th Regiment, New Jersey Volunteers, Infantry, and was mustered out of service June 6, 1865. An incident which he was fond of relating in this connection was that, in the final review before President Lincoln in Washington, his division was the last in the procession, as was his regiment and his company, and he was in the last line and would have been last man in forming single rank. He was promoted to detached service first in the brigade general's office and afterwards in the adjutant general's office, where his duties were largely clerical because of his clear and fine penmanship and systematic methods. This was before the day of the typewriter, when penmanship was counted a valuable asset.

On his return to civil life he attended Alfred Academy for a time, and afterwards engaged in business with his father and brothers, first in Dunellen, N. J., and afterwards in Milton Junction, Wis. While living at Milton Junction he married Emeline A. Langworthy, of Little Genesee, N. Y., whom he first met while attending school at Alfred. This was on October 11, 1871, and she died November 19, 1873. While living at Milton Junction he was made a deacon of the Milton Seventh Day Baptist church. In 1880, he moved to Farina, Ill., and engaged in the grocery and drug business, and at one time was cashier of the Farina Bank.

On February 21, 1881, he married Geneva Zinn, of Farina, and to them were born three children,—Bertha, now of Durham, N. H., Adeline, now of Pittsburgh, Pa., and Lewis, now of Brawley, Cal. There are two grandchildren, Philip and Geneva, living in California.

In 1896, the family moved to southern California and later to the city of Riverside, where they were prominent in the Seventh Day Baptist church, where he retained his membership until the time of his death. In 1908, the family removed to Alfred, where he lived at the time of his death. During his residence in Farina, Ill., he was a member of the Lucien Greathouse Post, G. A. R., afterwards was a member of the Riverside Post, No. 118, and at the time of his death was a member of the B. Frank Maxson Post, at Alfred, N. Y., who honor his memory by their presence today.

He leaves a widow, Geneva Zinn Titworth, and the children and grandchildren before mentioned to mourn his loss.

Funeral services were held on March 20, and burial took place in Alfred Rural Cemetery.

WM. L. B.

STEVENS.—Orrin David Stevens was born January 13, 1896, and died March 21, 1918.

He was the only son of Mr. and Mrs. Ernest Stevens, of Adams Center, N. Y. He was confined to his bed for eight weeks with a complication of diseases, pneumonia and heart trouble. All was done for him by his dear ones that human hands could do. He expected soon to be called into the service of his country, but instead he was called by his Master to his home beyond this life. During his last days he expressed not only his willingness, but his desire

to answer the summons that he knew his heavenly Father had given to him.

Soon after his present pastor entered upon his work at Adams Center, it was his joy and privilege to baptize Orrin and receive him into the church. Sadness comes to us all when we must so soon give him up,—when he was just beginning his life. His pastor not being able to be present at the funeral, it was conducted by Rev. A. E. Lawrence, of the Baptist church, after which he was laid to rest in the Adams Center Union Cemetery.

The Baraca Class of which he was a member expressed their loss as follows:

"On March 27, 1915, the young men of the Adams Center Seventh Day Baptist Church organized a Baraca class. From that time until the present we had been an unbroken band. Now we are called upon to pay a last sad farewell to one of our classmates, Brother Orrin Stevens, who has gone the way that none return. While we shall greatly miss him we bow in humble submission to Him who doeth all things well. We, as a class, extend to the father and mother our sympathy in this, their great sorrow, and it is our prayer that we may meet again where partings are no more.

"Written for and in behalf of the class,

"GILBERT HORTON,

"PAUL GREENE,

"Committee."

A. C. E.

CRANDALL.—In Alfred, N. Y., March 22, 1918, Mr. William Henry Crandall, in the sixty-seventh year of his age.

William Henry Crandall, eldest son of Ezra Potter and Sardinia Greenman Crandall, was born in the village of Almond, N. Y., in 1852. He came at an early age to Alfred, N. Y., which was his home until his death.

Mr. Crandall has always been very closely connected with the business interests of Alfred village and town, being for many years connected with the mercantile business of A. E. and W. H. Crandall, later devoting his entire time to the fire and life insurance business, in which he was more than successful, being considered one of the best life insurance men in New York State.

Besides carrying on this business Mr. Crandall found time for many years to act as treasurer of Alfred University, also serving for a number of years as president of the University Bank and of the Alfred Mutual Loan Association, the two latter institutions having been instigated largely by his efforts. He also served his town as supervisor for eight years, the last year of his service on the board he having been honored by being elected its chairman.

Mr. Crandall was twice married; first to Miss Helen M. Crandall and second to Miss Kate M. Clarke, who is left to mourn her great loss. Besides his wife he leaves one sister, Mrs. R. C. Taber, of Buffalo, and one brother, Eugene T. Crandall, of Rochester.

He had for many years been a member of the First Alfred Seventh Day Baptist Church, and was a very liberal giver to its work. The large concourse of people in attendance at the funeral from Hornell, Dansville, Almond, Andover, Wellsville and Belmont, attested to the high es-

teem in which he was held by those with whom he had come in contact.

The funeral service was conducted, March 25, at the church, by Pastor William L. Burdick, and on Tuesday morning his body was taken to Buffalo for cremation, as was his desire, his ashes being placed in the family plot in Alfred Rural Cemetery.

WM. L. B.

MAIN.—In Alfred, N. Y., March 31, 1918, Mrs. Harriet Colegrove Main, aged 95 years, 2 months, and 23 days.

Mrs. Harriet Colegrove Main was born near Smithville, Jefferson Co., N. Y., January 19, 1823, and passed to the mansions not made with hands, Easter morning, March 30, 1918, being in the ninety-sixth year of her age. She was the daughter of Mr. and Mrs. Harmon Robbins and grew up under the sanctities of the Christian religion in home and community.

October 31, 1844, she and Daniel C. Main were united in holy wedlock, a happy union that lasted fifty-five years, being broken by Mr. Main's death, December 4, 1899. A large part of her life was lived in the vicinity of her birth; Troy was her home for fifteen years and Alfred, N. Y., and Hornell, N. Y., have been for the last eleven years.

In early life she made a public profession of religion, was baptized and joined the Baptist Church of Adams, N. Y. Of this church she remained a faithful and devoted member till her death. She had performed well her tasks in life, working, waiting, and loving. Many years were given her and in these she had adorned her character with the Christian graces till her life was distinguished for its beauty and loveliness as well as for length of days.

She is survived by three children,—Dean Arthur E. Main, of Alfred, N. Y., who has affectionately cared for his mother in her last years and who, at the time of her death, was in the hospital, not being privileged to be with her in her last brief sickness or to attend the farewell service; Miss Jennie Viola Main, of Alfred, N. Y., whose life for a generation has been linked to the life of her mother in a friendship rare and beautiful to behold; and Mr. Homer D. Main, of Adams, N. Y.

Funeral services, conducted by Pastor William L. Burdick, assisted by President Boothe C. Davis, were held at the house on April 3, and the mortal body was taken to Adams, N. Y., for interment.

WM. L. B.

There is nothing formal about religion or patriotism that may not be performed in an inadequate way. It is easier to be formal than it is to be spiritual, but the two are not to be placed in opposition to each other. The forms of religion carried out with fervency of spirit is what God demands of us. Because church-going is a perfunctory proceeding with some, does not justify us in forsaking the place that has been honored by a special promise of the divine presence.—*Christian Standard.*

(Continued from page 501)

to learn a verse of Scripture a week throughout the year, and about 20 will read and distribute denominational Sabbath literature.—From letter to Secretary Shaw.

SALEM, W. VA.—Friday evening at 8.30. Sermon by the pastor. Theme, "Sabbath Observance." This is the week of prayer for better Sabbath observance, appointed by the W. C. T. U. All pastors are asked to preach on the above topic. Christians of every faith are cordially invited to hear the sermon Friday evening, which will present the viewpoint of a Seventh Day Baptist, but without offence to members of other communions.

Sabbath morning at 10.00. Public worship and address by Dr. Grace I. Crandall, of Lieu-oo, China. Dr. Crandall has been in China seven years, associated with Dr. Rose Palmberg. These brave doctors are the only "foreigners" in a city of 40,000 inhabitants. They have recently completed a hospital, and the mission has been reinforced by the addition of another worker; Dr. Bessie Sinclair. Dr. Crandall is home on a furlough. She should have a good hearing.

The other services of the Sabbath will be held as usual.

The ladies of the congregation are invited to the parsonage Sabbath evening to meet Dr. Crandall, for the purpose of a better personal acquaintance and to learn more about her work in China.

The pastor expects to leave for New York next week. He will supply the New York City Church for six or eight weeks while doing research work in the library there. All the regular services of the church will be maintained in his absence. Prayer meeting leaders have been appointed and topics arranged. The Pulpit Supply Committee for the period is as follows: Deacon M. Wardner Davis, Lucian D. Lowther, and Earl W. Davis.

During this absence the pastor will continue to pray and to work through the channels still open to him for the prosperity of the church, for the success of all Christian forces of the city, and for the cause of humanity, in which service we are all as American citizens indissolubly joined together.—Herald-Express.

"Debt is a discipline only as long as you hate it."

THE SABBATH RECORDER

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

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To lump all of the participants in the present war, and to attribute their presence in its ranks to revenge and hatred and other ignoble passions, is most unjust. America loved peace, but there are some things she loved still more. To fold one's strong arms and refuse to act when an iron-handed tyrant is shedding the blood of the defenseless, is to become a partaker in his crimes. Never more truly than at the present hour is it being demonstrated that the wages of sin is death—often, alas! to the innocent along with the guilty.—Christian Standard.

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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.

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Copy of this notice, hand same to any U. S. postal employee, and it will be placed in the hands of our soldiers or sailors at the front. No wrapping, no address. A. S. BURLISON, Postmaster General.

The Sabbath Recorder

LOOKING TOWARD THE SUNSET

I watch the sunset as I look over the rim of the blue Pacific, and there is no mystery beyond the horizon-line, because I know what is over there. . . . Over there where the sun is just sinking is Japan. That star is rising over China. In that direction lie the Philippines. I know all that. Well, there is another land that I look toward as I watch the sunset—this land of immortality, this fair and blessed country of the soul—why, this heaven of ours is the one thing in the world which I know with a knowledge which is never shadowed by a passing cloud of doubt. I may not always be certain about this world; my geographical locations may sometimes become confused, but the other world—that I know. And as the afternoon sun sinks lower, faith shines more clearly, and hope, lifting her voice in a higher key, sings the song of fruition. . . . In a fair land, with finer material and a better working light, I will do better work.—Robert J. Burdette.

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