

The journey of 275 miles was through a wilderness and was made with an ox team. Her parents, after their arrival in Hebron became pillars in the First Seventh Day Baptist Church of Hebron and the pioneer community in which it was located, and this church and community, together with the home therein, were the environment which molded her life. When a child she joined the church with her parents and remained a loyal member till her death. The last forty-eight years of her life were spent in Coudersport, Pa. Her life was marked for its quiet, unselfish endeavor.

April 28, 1847, she married William Dingman, who died August 4, 1904. She is survived by one son, Frank Dingman, of Coudersport, Pa., three daughters, Mrs. Charles Toles and Mrs. Mabel Matteson, of Coudersport, Pa., and Mrs. O. J. McCollough, of Olean, N. Y., two brothers, Andrew J. Brock, of Nyack, N. Y., and Perry B. Brock, of Hebron, Pa., and two sisters, Mrs. Elmina Dingman, of Hebron, Pa., and Mrs. Lovina E. Kenyon, of Nortonville, Kan.

Funeral services, conducted by Rev. William L. Burdick, were held at the house December 20, 1917, and interment took place in the Eulalia Cemetery, at Coudersport. W. L. B.

### BEYOND

It seemeth such a little way to me  
Across to that strange country, the Beyond;  
And yet not strange, for it has grown to be  
The home of those of whom I am so fond.  
They make it seem familiar and most dear,  
As journeying friends bring distant countries  
near.

So close it lies, that when my sight is clear  
I seem to see the gleaming of that strand;  
I know I feel that those who've gone from here  
Come near enough to even touch my hand.  
I often think but for our veiled eyes  
We would find Heaven right round about us lies.

I can not make it seem a day to dread  
When from this dear earth I shall journey out  
To that still dearer country of the dead,  
And join the lost ones, so long dreamed about;  
I love this world, yet I shall love to go  
And meet the friends who wait for me, I know.

I never stand about the bier and see  
The seal of death set on some well loved face,  
But I think—One more to welcome me  
When I shall cross the intervening space  
Between this land and that one over there—  
One more to make the strange Beyond seem fair.

And so to me there is no sting to death,  
And so the grave has lost its victory.  
It is but crossing, with abated breath  
And white, set face, a little strip of sea,  
To find the loved ones on the other shore,  
More beautiful, more precious than before.

—Ella Wheeler Wilcox.

"It is a time to seek God for the power of truth in the life, not for the theory of the truth, however perfect."

## THE SABBATH RECORDER

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

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription  
Per year ..... \$2.00  
Per copy ..... .05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

(Continued from page 94)

cence before God and man. He proves the accusations against him to be untrue. He silences his accusers so they have nothing to say in defense of themselves and their own words. Here as always, falsity fails and truth stands. Job's defense proved his exaltation instead of his undoing. Such a life as his, as given in these verses, can not fail. We today have before us as given by him, a standard to serve after. Let us hold up before ourselves and society the qualities he possessed. That of honesty in word and deed; respect for the rights and possessions of others; loyalty in marital relations; consideration for servants; charity toward the unfortunate; scorn toward injustice; freedom from avarice; devotion to God on high; superiority to resentment; generosity toward dependents and strangers; courage backed by a good conscience. Having these we can call upon God to hear and judge us, and we can feel proud to have him answer. Yet when we have done our best, we may, like him have sorrows and troubles, such that we can not fully understand. And we may even be accused of standing condemned before God and have our friends forsake us, but with it all we can find so great comfort in living true to our standard that we may forget the losses we have endured. And then like him we can see that God is not for us alone, but we are only a small part of the scheme of things to which we belong, and we can feel a new reverence for, and comfort in, the power that presides over this scheme. And we can reply with Job:

I know that thou canst do all things,  
And nothing is too difficult for thee.

# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 84, NO. 4

PLAINFIELD, N. J., JANUARY 28, 1918

WHOLE NO. 3,804

**Brother Crofoot Reaches Japan** Secretary Shaw is in receipt of a card from Rev. Jay W. Crofoot, dated

December 24, which announces his safe arrival in Nagasaki, Japan, sometime in the preceding night, and that his ship would be due in Shanghai on the morning of December 25.

**By Way of Information** Thinking it might be well to give our readers at this time Secretary Macfarland's account of the Sunday question in the Federal Council for four years, as related in his recent book, our joint secretary, Rev. Edwin Shaw, quotes all Mr. Macfarland says regarding the matter. This is presented, not for discussion, but for information. Secretary Shaw makes no comments upon it. It will show what Mr. Macfarland thinks as to there being "any modification of Christian conviction."

**Not So Intended** We are sorry our good friend of Battle Creek whose article on "Explanation—Expansion" appears elsewhere in this issue, felt that the recent editorial, "If We Could Know no East or West," was intended as a criticism of him, and him only; for it was not so intended. Our thought was to suggest that writers or speakers on all sides of the question be careful as to expressions that might make unpleasant feelings.

The remark to which our brother referred as being made in the council at Plainfield was in a stenographic report of one of the speeches, and, evidently intended as a kind of pleasantry before the audience, did not seem in any way objectionable—it started a smile among the people. But we see that the effect is different when the personality of the speaker is gone and the expression appears in cold type. Assuredly no offense was intended.

**Corrections in the Soldier List** We are sorry that certain corrections in the soldier list had to be delayed, owing to illness on the part of the one having this matter in hand. This week,

however, we are glad to give a corrected list so far as we have the data to do so. Changes are so frequent that it is difficult to keep up with them, and we shall be glad of any assistance our friends can give.

**Bill For Elections On Sabbath Days** Our readers will notice by the minutes of the Tract Board that ac-

tion was taken in the last board meeting regarding a proposed bill in the New Jersey Legislature, which, if passed, will make all primary and state elections come on Sabbath Day. The plan is to make this change in order to purify elections by making the school buildings polling places, with teachers in charge of the voting.

As Seventh Day Baptists we wish to be understood as favoring the reform proposed by the bill, that is, taking the polls from unfavorable places and out of the hands of mere politicians and placing them in school buildings in care of our educators. But since election days are always holidays, we see no reason for placing the elections on the Sabbath. Against this particular phase of the bill we enter our protest.

**A Timely Act of Christian Courtesy** The following resolutions passed by the church at Riverside, Cal., came as a ray of sunshine in a dark day. Such expressions of confidence are timely and will be appreciated by many.

WHEREAS, The Pacific Coast Association, recently convened in Riverside, passed a resolution expressing censure of our representatives at the Federal Council of the Churches of Christ in America, at its session at St. Louis; and

WHEREAS, Our understanding is that the objectionable resolution as passed by the said Council, was not approved by the Resolution Committee, of which our representatives were members, but was introduced by others on the floor of the convention, without their approval; therefore,

Resolved, That we, the members of the Riverside Seventh Day Baptist Church, do hereby express our confidence in the Christian integrity of the said representatives and in their loyalty to our denominational interests;

Resolved, That a copy of this resolution be spread upon our minutes, a copy be sent to said

representatives and a copy be sent to the SABBATH RECORDER for publication.

CLERK, RIVERSIDE CHURCH.

We also have a good letter from a prominent brother in another section of the country where similar resolutions were passed at a yearly meeting, expressing his regrets that the action had been taken before the facts were, as he believed, fully understood. This good brother says: "After the report of our representatives in the Council, made to the General Conference, I think all objections to the stand they took were removed."

**Is it a Distinction Without a Difference?** On another page our readers will find an article entitled, "Union in War and Union in the Federation of Churches."

The RECORDER reaffirms its policy of allowing persons on both sides of denominational questions to express their views in its columns; provided always that personalities and unkind thrusts at the brethren are kept out.

As to the article referred to, you are already familiar with the same arguments enforced by a peculiar use of the same Scripture texts, which texts we can not help feeling are over-strained and over-emphasized by the writer in making his conclusions. The article in this respect speaks for itself, and its readers can judge as to the fairness of applying these texts to the case in hand.

One thing will probably impress you in regard to the effort made to show a difference between man's duties as a "religionist"—so-called—and as Christian citizens. If we understand the article at all, it teaches that if the very same persons composing the Federal Council, man for man, each for himself instead of as a member of some denomination, should meet in a national convention once in four years to deliberate upon the affairs of good government, nation-wide reforms, such as temperance, social betterment in city and country, arbitration between nations, settlement of difficulties between capital and labor, to plan for international comity, to devise ways by which to encourage the President of the United States in his arduous and perplexing duties, and to help win the war through co-operative works of the Young Men's Christian Association, the Red Cross and other philanthropic organizations, it

would then be not only our privilege but our duty to co-operate with them. And not only in such a case, but if real unbelievers, ungodly and worldly men should unite with the others in council, it would still be the duty of the Seventh Day Baptists to co-operate with them in such a quadrennial convention and to be represented in the annual meetings of its executive committee and commissions.

But in case those same men—philanthropists, reformers, and loyal citizens—minus the worldings and infidels, should convene as representatives of churches and denominational bodies to do the very same work, it would then, in the judgment of that writer, become exceedingly sinful for us as a people to have anything whatever to do with them! In his eyes the members of such a council become "unbelievers," "disobedient religionists," and to be compared to "Pharisees"; and no matter how much they may need the light we can give, or how much we may long to keep the light shining among them; no matter how we may desire to help those in error to see and accept the truth, we must withdraw and class them with hypocrites! In all this is there not a distinction without a difference?

**"No Union With Religionists"** Two or three times the word "religionists" is used in the article referred to, and we can but feel that such expressions make untruthful implications: and when such implications are used as a basis for arguments, the effect is to mislead the reader. To the ordinary mind "religionist" means a religious zealot, and as used here, seems to carry with it an unpleasant slur.

Again, to assume by comparisons that Christian brethren who are in error about the Sabbath are Pharisees such as Jesus met and from whom he stood aloof, seems to the RECORDER like another false premise from which wrong conclusions must come. To say over and over that Christ gave the order to come out from among them, in the sense implied by the article in question, seems quite contrary to fact. True, Jesus rebuked the Pharisees whenever he found hypocrisy among them, and warned his disciples to beware of their false teachings; but did he withdraw from them? Did he not keep right on meeting with them in the

synagogues and in the temple to teach and to help others? He knew the Pharisees ruled both these places of meeting, and yet to the last week of his life he went up to the temple as occasion required. He did not withdraw from them so long as they would allow him in their homes and in their meetings. One of the best lessons in all his teachings was given in a confidential interview one night with a Pharisee,—a member of the Sanhedrin, and we even find him at a feast in a Pharisee's house.

It was Paul who said, "Come ye out from among them," quoting freely from Isaiah 52: 11, and we can not find these words recorded by any one of the four evangelists who were with Jesus during his mission work. Paul referred, in that expression, to infidels, idolators, unclean persons and unclean things—to unbelievers who rejected Christ. This the context clearly shows, and it does not seem right to put these words into Christ's mouth, who did not use them, and repeatedly apply them to Christian believers who try according to their conceptions of truth to be loyal to God and his Son Jesus Christ. Nothing is gained but much is lost by such misapplication of Scripture. The apostle had reference to places and persons essentially unchristian,—opposed to Christianity—and nothing in the immediate section where the writer's oft-repeated text is, found should ever be used to justify or require a separation of one part of the visible Church from the other on account of errors that may exist.

**Sin Against Man Is Sin Against God** "According to Jesus, the great heresy is sin against man. Human rights have the right of way." These words appear in a summary of what was said in a great convention of Christian workers, and out of all the many excellent sayings given in this summary, the writer of "Union in War and Union in the Federation of Churches" chooses this for severe criticism.

Will not our readers carefully look over again the article criticised, on p. 776 of the RECORDER? Note the splendid sayings among which this one is found, and see if the critic has treated the matter fairly.

As an illumination please read Christ's picture of the judgment, in which he makes, not faith and insistence on doctrine, but *duties to man*, the great test of loyalty to God. According to Christ sin against

man is sin against God. The words criticised were evidently intended to give the germ of this truth (see Matt. 25: 32-46).

**Milton College Needs Sympathy and Support** The article on another page regarding Milton College and its financial affairs must appeal to every loyal Seventh Day Baptist. The story of Milton's struggles, of the self-sacrificing work by its teachers, and of the grand service to our young people rendered under most serious financial hindrance, is truly pathetic. It is a pity for such a school, with its splendid record of denominational loyalty and strong spiritual influences, to be allowed to come into such distress. We do hope that friends may rally around it and give it the help it so much needs and so well deserves.

### A MATTER OF INFORMATION

REV. EDWIN SHAW

At the General Conference which was held in Milton, Wis., in 1915, a special committee of twelve representative people made a report which was unanimously adopted. That report was as follows:

"In view of the fact that it is understood that the Commission on Sunday Observance of the Federal Council of the Churches of Christ in America is to be called in the near future to consider the attitude of that body toward Sunday legislation, the Committee would recommend that no action be taken by Conference with reference to the relations of this denomination to the Federal Council until the attitude of the Council to Sunday legislation is more fully determined.

"Since we as a people have different views in regard to our proper relation to the Federal Council, the Committee deems it advisable that we try not to emphasize or magnify unduly the importance of being connected with this organization; but that we do try to give our undivided effort to leading men to Christ and to his Sabbath, and to the building up of our churches, our Sabbath schools and our colleges." (See Year Book, 1915, p. 77.)

Very recently the secretary of the Federal Council has issued a little book of about two hundred pages in which he gives a brief survey of the work of the Council for the past four years. The only reference in this book to the Commission on Sunday

Observance is found on pages 100-102, and is as follows:

*Religious Rest Day:* The original committee on Sunday Observance, of which Rev. Peter Ainslie was chairman, reported to the Council in 1912 that its work had been mainly that of co-operation with and support of organizations and movements in the interest of Sunday Observance. It contained a review of these movements.

The resolutions of the report, which were approved, affirmed convictions of the physical, moral and religious necessity of a weekly day of rest and worship, endorsed a half holiday, preferably Saturday, discouraged the common practice of placing burdens upon students which require study on Sunday, and endorsed the campaign of the Commission on the Church and Social Service for One Day of Rest in Seven.

The Commission on Sunday Observance reported to the 1916 Council in similar vein, bringing its review up to date. Its resolutions, which were adopted, included an earnest protest against the enforced employment of 4,000,000 of the people seven days a week, deplored the growing neglect of public worship on the part of professed Christians, reaffirmed the convictions of the Council regarding One Day's Rest in Seven, urging this especially upon the Federal Government and protesting against commercial amusements on Sunday.

The considerations and reports of this Commission have not been entirely free from difficulties, owing to a difference of opinion between some of the bodies of the Council, and the Seventh Day Baptists, and indeed to some differences of opinion between other representatives in the Council, as to what constitutes the proper observance of Sunday, and especially as to how far concessions should be made to those who conscientiously observe a different day as a religious day.

As a result, the Council added the following resolution to those originally proposed by the Commission:

That while we concede the right of all who conscientiously choose to do so, to observe the seventh day of the week as a day of worship, yet, believing as we do, that the growth and permanency of our civil and religious institutions demand the legal sanction and protection of the day as the Christian Sabbath, and further, in view of the fact that the Supreme Court of the United States has given its approval to Sunday laws as a part of the com-

mon law of the land, therefore we pledge ourselves to seek the enactment and the enforcement of both State and Federal laws for the preservation of the Christian Sabbath.

The delegates from the Seventh Day Baptists' General Conference also presented the following statement:

While appeals to State and National government for the support of distinctly religious institutions seem to us to savor of union of church and state, yet with the understanding that the report of the Commission on Sunday Observance is to be interpreted in the light of the Constitution of the Council, we do not oppose its adoption.

Individually or denominationally our people have been associated with this great movement from its beginning. We believe in it. Its expenses have a place in our Conference budget. We are loyal to its principles and labor for their extension.

Your splendid courtesy has more than once stirred our hearts; and we beg you to record the following as an expression of our attitude toward the work of our Commission on Sunday Observance.

Under the Christian dispensation all time and places and the whole of life are holy. For this very reason, some day, conscientiously regarded, should be especially given to letting God come into our minds and hearts. And the day on which God thus finds men, and on which men find in him their Father, and in every man a brother, is truly a Religious Rest Day.

It should be said that upon this occasion both the Council as a whole and the representatives of the Seventh Day Baptist Church have exhibited the utmost Christian courtesy, without any modification of Christian conviction. The question is admitted to be a difficult one, requiring a spirit of prayer and patience. In this connection it should be said that the Seventh Day Baptist representatives have been among the most loyal and earnest supporters of the common program of the Federal Council in all its phases.

But, regardless of these minor problems, our family life with all the disintegrating forces in our modern civilization, and our observance of a day of spiritual conservation beset by the materialism and laxity of the age are questions for mutual concern and counsel, calling for the interchange of wisdom and experience, upon the part of the churches of all polities and faiths.

The foregoing is furnished to the readers of the SABBATH RECORDER, not for discussion, comment, or argument, but as a matter of information, answering as it does, from the point of view of the secretary of

### EXPLANATION—EXPANSION

DEAR EDITOR: As the average reader would interpret your editorial of December 31, as a criticism on my article concerning the new publishing house, and on mine only, because in the same issue, it is but due me and the cause, that I add a word of explanation to RECORDER readers. It was far from my mind to make any invidious comparisons between the East and West that could in any way work against unity of action, which all know is vital to any cause. Indeed my thought was directly in harmony with this unity idea. I knew that many in the West would not be as enthusiastic over the project, with the building away at one end of our territory, as they might be if more centrally located. It was for the very purpose of enlisting all our forces, that I wrote as I did. More than this I am not the originator of this comparison idea of which you speak. Prominent brethren of the Plainfield council gave me my text and induced our words, when they said in the RECORDER that Plainfield was the "logical place" and that Alfred and Milton were "not in it." If this is not pointed out sectional preferences, as against the West, I hardly see how one could do it. And I wonder if the author of these remarks realizes how they sounded to friends of Alfred and especially Milton. I do not wonder that you said, "We can not be too careful both with pen and tongue." And if your criticism is to include the above remarks, as well as my article, then I gladly say *amen*, and take my share of the lesson. As all know I made no criticism on the present Tract Board at Plainfield or the East (save that it was not in the center of the territory to be served). I am glad you restated what most of us knew that the Tract Board and Plainfield people are very willing to have this denominational home wherever it will do our people the most good. I am sure this is true of all our churches. We are a unit in that item, if we can't be in everything. I am surprised at your statement that in "letters received by the board . . . the question of locality has hardly been mentioned," as if it were unimportant.

In my former article I said there was another thought that should receive attention, to make harmony with a central location for the building. This is the *expansion* idea referred to in the heading and

the Federal Council, the implied question in the first paragraph of the resolution which was adopted at Milton. There will doubtless be varied interpretations of what the secretary himself means.

The following are extracts from a "Statement of Principles" from the same book, pages 35 and 36.

"No action by the Federal Council, even though taken as all its important actions have been taken, by the unanimous vote of the officially constituted delegates of the constituent bodies, can, by the terms of its constitution, be legally imposed upon these constituent bodies. Such action, by the terms of the constitution, goes back to the constituent bodies in the form of a recommendation for their action or ratification, which may either be assumed or definitely expressed."

"The Council may not consider itself primarily as an independent entity, but rather as a common ground upon which the constituent bodies through their official delegates come together for co-operation."

"There is, however, no organic relation between the Federal Council and State and Local Federations, and it can assume no responsibility for the constituency of such federations or the form which they may take, or indeed any responsibility, except so far as they may carry out the principles and the policy of the Council."

"The co-operation implied in the fellowship of the Federal Council does not require any one of the constituent bodies to participate in such co-operative movements as may not be approved by it, or for which its methods or organization and work may not be adapted."

A lady, paying an early morning visit to a neighbor, was ushered into a rather untidy room, for which her hostess profusely apologized, but her visitor smilingly replied: "I had eyes for nothing but these lovely roses," pointing to a bowl of Gloire de Dijon beauties, which occupied a prominent place on the table. Just as the eye sees what it looks for, so the soul that is itself beautiful finds all that is best and noblest, and most worthy of praise, in the men and women round about. And, in addition to this gift of hyper-vision, it has the equally beautiful gift of *not* seeing, which it exercises on occasion.—*Anon.*

another "Forward Movement." Here it is:

All see the convenience, if not the necessity, of close residence of the Tract Board to the publishing house. Hence if the building were changed it might be best to change the location of the board also. The following are suggestions favoring such a change.

1. It is but due the present board that has done such thorough work, free of charge, that others assume this responsibility for a time.

2. It has already been talked by many, that we might have a joint Missionary and Tract Society, as well as a joint secretary, thus simplifying our work and giving greater efficiency. Southern Wisconsin and Chicago have able men and women who could do this work nicely, after a little practice. Conditions there have greatly changed since the present boards were organized.

3. Assuming such responsibility would no doubt put new life and interest into the great Northwest, which is our chief field for growth in coming years. More than this people who have resided on this territory for many years certainly ought to do better work than would be possible for those with less knowledge of conditions, habits and customs of the people.

With the joint secretary residing in Chicago or Milton much travel, and in time, *hundreds of dollars*, would be saved in attending denominational meetings and doing other necessary work. Our associational gatherings are a fine illustration, as they are now conducted. And again a central location would make it convenient for other members of the board to visit peculiar and important fields; thus adding to wisdom's ways and the interest of the people thus visited. Many never saw the board.

5. But *best of all* it would greatly aid in destroying the sectional feeling now existing, for which you so justly plead. There would be no East or West in our work, but one central board for a satisfied and united people. As much can be said for a joint board as for a joint secretary.

Then as a just comparison to other associations and a fairly equal distribution of our boards, the Woman's Board and the Sabbath School Board could be sent to New Jersey and Rhode Island, since their work does not demand weekly issues like sending forth the RECORDER. To complete the plan it is but just that Salem as well as

Alfred and Milton be given a board. And, as all know, the people in that section are eminently qualified to guide the young people's work with their large corps of intelligent and zealous teachers and young people.

May we not hear from others on this intensely important subject? If my position is wrong it can easily be shown. If right, it should receive a speedy adoption. A carefully prepared paper, followed by an open parliament at the next Conference, would be a wise act. It would arouse interest among the people of the great Northwest who could not go to the Plainfield council. Brethren and sisters of the entire denomination, are we to let this important item die out because it has some difficulties?

Yours for justice to all, and reflection on none.

GEORGE W. LEWIS.

*Battle Creek, Mich.,  
Jan. 14, 1918.*

#### WHAT HOSPITALS IN FRANCE NEED

"Special points emphasized in the report of the committee are:

"1. Convalescent robes should be warm, heavy bath-robing preferred.

"2. Pajamas should be made of good outing flannel for winter use.

"3. Convalescent suits (lined pajamas) are needed, as the men wear them in place of suits in both the American and the French hospitals.

"4. Both pajamas and lined pajamas are preferred with a turn-over collar with which a tie can be worn. Pajamas for French hospitals may be made in dark colors.

"5. Convalescent suits (lined pajamas) should be made of bright-colored materials, so that the convalescent patient may be easily discernible.

"6. Nightgales are not desirable for either American or French hospitals. Bed jackets are used in place of them, and should be made of warm material.

"7. Operating leggings are desirable made of flannel or heavy canton flannel for winter use.

"8. Heavy, warm, machine-made sweaters with long sleeves are needed by men in the tuberculosis hospitals; no particular color is mentioned."—*Woman's Home Journal*.

## MISSIONS

### TWO LETTERS FROM LIEU-OO, CHINA.

DEAR RECORDER READERS: It is quite a while since I have written to you, and I feel quite guilty that I have not done so during the past few weeks, especially since Dr. Sinclair came. My silence does not mean that I am not happy in her coming, —far from it. She is a darling, and God's good gift to me and the work here. Neither does it mean that I am ungrateful. I imagine that the nine healed lepers felt very grateful for their healing, but they were not so thoughtful as the other one, and just enjoyed their blessing without saying the "thank you" that they felt.

Certainly I have thought "thank you" many a time, but have not found it convenient to say it in writing before. Now the prospect of a fast steamer in a couple of days makes me anxious not to lose this opportunity.

We are all enjoying the "new doctor," and she is hard at work on the language, which she attacks with her characteristic vigor and enthusiasm. She has already been obliged to go out to cases and take some part in the medical work.

Since beginning this letter there have been many interruptions, two calls coming at the same time, one to a long distance, another to an opium-suicide case near here. Dr. Sinclair has gone to the suicide case with one of our helpers, while I save my strength for the all-day trip tomorrow, as I have not been quite well today.

I have been to Shanghai for two or three days to do some necessary buying, especially of small heating stoves for the hospital, and to look into other matters. The weather was bitterly cold and evidently did me no good. Miss Burdick came out to Lieu-oo while I was gone.

Christmas is coming on apace, and the Christmas present expected with the greatest interest is Mr. Crofoot, his boat being scheduled to arrive on that day. I will ask my friends all to forgive me this year for not sending any Christmas presents, or even Christmas greetings. But here alone I could not leave to go to Shanghai to buy things, and I was too busy at that time even to write letters.

I am thinking of my friends just the same, and hoping that they will have happy hearts, if it is possible at the present time with so much sorrow in the world. I feel that this letter is very unsatisfactory, but I must close it now.

Sincerely your fellowworker,  
ROSA PALMBORG.

*Lieu-oo, Shanghai, China,  
December 20, 1917.*

DEAR BROTHER SHAW: Your letter enclosing one from Philadelphia came about two weeks ago. Thank you. I have many reasons to be sincerely grateful to you.

This is a beautiful country. The weather is fine though very cold at present. Dr. Palmberg has been ill a couple of times since my arrival, but is in good health at present. She is going to Shanghai tomorrow, and will buy a few stoves for the hospital, something badly needed. At present there is in use in the hospital only one tiny little stove which was borrowed from our dressing room. There is an oil stove which is carried over when we have a patient in another ward. At present there are two patients only in the hospital, and one of these is going home today for a couple of days.

Dr. Rose is very sweet and kind to me. It is a pleasure to be associated with such a noble character.

Our home is large and comfortable. There is no church building in Lieu-oo, but services are held Sabbath eve and Sabbath Day in the dispensary. The church here gave me a welcome similar to the one accorded me in Shanghai my first Sabbath.

Most of my time is spent in trying to learn the language. I have done one minor operation, but Dr. Rose is doing all the dispensary work, because as yet I can not understand what they tell me, and because at present the patients are not too numerous for one doctor.

I find that the American dollar is worth \$1.36 Chinese, or Mexican; that some food and the payment of servants are cheaper than in America; but American clothes are much higher in price than in China. My salary is quite sufficient, and much more than actual expense.

We are not in the village of Lieu-oo, but out in the suburbs, with beautiful country surrounding. The village is badly in need of plumbing, sanitation, and ventila-

tion. Open cesspools add to the general stench. The people get their water by means of little canals which they dig for miles beyond the river. Into these ditches the tide forces water once or twice a day. But often the tide does not reach them, and stagnant water stands for weeks. Into these ditches the natives will put filth, then wash their food in the same ditches, and get water for drinking. Fortunately they always boil their water before drinking it, or there would be more disease than there is now. Cholera is present every summer, but only a few mild cases usually. We have our own system for water, besides a "canal" or ditch at the end of the garden.

This is quite an attractive home, made so by Dr. Rose's love of flowers. A pretty palm is in front of the veranda, many rose-bushes, also willow trees along the canal at the foot of the garden.

Dr. Rose has family prayers for ourselves, the three nurses, the teacher of the little day school of nine pupils, the cook, the gardener, and the hospital helper every night. The evangelist talks to the dispensary patients about the teachings of Christ while they wait their turn to be seen by the doctor. The native evangelist also does the preaching on Sabbath morning and at the Sabbath eve services.

We have seven goats which furnish us milk. If every missionary is as comfortable and happy as I am, there would be no complaint that one must make sacrifice for missionary work. I have made none. I want to do my work more faithfully. Dr. Rose wants to add a word. My love to Mrs. Shaw and the children.

Respectfully and gratefully,  
B. SINCLAIR.

Lieu-oo, China,  
Dec. 15, 1917.

DEAR BROTHER SHAW: This is just a postscript to Dr. Sinclair's letter. I wasn't really ill, just a little indisposed. And if she isn't satisfied with herself, I want to say I am satisfied with her. She is a darling, and God's good gift to me and the work here. You know something about her, as she was with you awhile. She doesn't know me very well yet, I am afraid, or she would not speak as she does of me. I hope you are all well. I am in a rush this evening getting ready to go to Shanghai, so will not write more in this, but hope

to get a letter off to you for the SABBATH RECORDER in this same mail.

With love to you all,  
ROSA PALMBORG.

[I am sure the doctors will pardon me for sharing with the readers of the SABBATH RECORDER the personal touches of these letters. I might have censored the letters, but I chose to do otherwise. I am glad they wrote just as they did about each other, and I am glad to publish what they wrote, although they may be surprised a little when they themselves read. The letter for the RECORDER which Dr. Palmberg hopes to write is the first of these two published here. Notice the dates.—E. S.]

#### FROM GEORGETOWN, SOUTH AMERICA

Report to the Seventh Day Baptist Missionary and Tract Societies for the Quarter ending December 31, 1917.

Name, T. L. M. Spencer, Georgetown, British Guiana. Sermons, 32. Bible readings, 9. Prayer meetings, 26. Talks, 7. Visits, 60. Missionary letters, 20. New Sabbath-keepers, 3. Conversions, 3. Pages of tracts and other literature distributed, 1,600. *Gospel Herald*s published, 250. Received from the Missionary Society, \$150.00. Received from the Tract Society, \$30.00. Collected on the field, \$24.20. Expense of Georgetown Mission, \$24.03. Number of churches, 1. Membership, 30. Sabbath schools, 1. Membership, 24. Young People's societies, 1. Membership, 17.

*The Rev. Edwin Shaw,  
Plainfield, N. J., U. S. A.*

DEAR BROTHER: Your kind letter of recent date with circular from the Tract Board relating to the denominational building has been safely received. I was very glad to hear from you, as just a short time before I had posted you inquiring of your long silence. I can understand how busy you are with the business of two boards. It appears to me that you are handling the work of joint secretary in an able manner. We often pray for you in this great work.

I am in full harmony with the plans for the new building. When I visited the Publishing House I was surprised to find such small rooms. The time has come for the denomination to "arise and build." We can not allow other denominations to surpass us in this. The cause we represent is great. I believe every loyal Seventh Day Baptist will contribute to this work.

The time to commence is now, and not wait until the war is over, for it will be a

long time after the war for better times financially. In my humble opinion Plainfield is the place for such a building, as the Tract Board is there, and it is near to the city of New York.

Our mission is going on as usual. The regular services at Georgetown have been carried out during the quarter. Enclosed you will find my quarterly report to the Missionary and Tract boards.

I am very glad to read of the progress of the work in the United States. My prayer is that God will continue to bless the work and workers.

I note what you say about traveling expenses. Until you can get that through I will not be able to do what I would like to do in that direction. Owing to the high cost of living at present my salary just keeps me existing.

With best wishes to yourself and family.

I am sincerely yours,  
T. L. M. SPENCER.

#### SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Meeting of the Board of Managers January 16, 1918, at Westerly, R. I.

##### PROGRAM

- 1 Call to order by the President.
- 2 Prayer.
- 3 Reading of the Minutes.
- 4 Reports of Officers:  
Treasurer  
Secretary
- 5 Reports of Committees:  
Evangelistic Committee  
Fisher Fund Committee  
Joint Committee  
Other Committees
- 6 Reports from the Field:  
Shanghai Evangelist Coon  
Lieu-oo Field workers:  
Georgetown Hills  
Holland Thorngate  
Java Van Horn  
Wing  
Mission Churches:  
Marlboro Grand Marsh  
Syracuse Cartwright  
Ritchie New Auburn  
Hartsville Fouke  
Hebron Center Hammond  
West Edmeston
- 7 For Consideration:  
Applications from  
Salemville, Pa.  
Exeland, Wis.  
New Auburn, Wis.  
Correspondence:  
From China  
Grand Marsh  
Hebron Center  
Russell F. Barton  
The Hungarian Mission  
The North Wisconsin Field
- 8 For Information:  
Condition of the Wardner property  
The Forward Movement  
Gift of town lot in Minneapolis, Minn.
- 9 Any others Matters
- 10 Adjournment.

#### MISSIONARY BOARD MEETING

The Board of Managers of the Seventh Day Baptist Missionary Society held its regular session in Westerly, R. I., on Wednesday, January 16, 1918, at 9.30 a. m., William L. Clarke in the chair, and the following members present: William L. Clarke, Edwin Shaw, Ira L. Cottrell, C. H. Stanton, George B. Shaw, John H. Austin, Harlan P. Hakes, Clayton A. Burdick, Ira B. Crandall, A. S. Babcock.

Visitor: Rev. Willard D. Burdick.

Prayer was offered by Rev. W. D. Burdick.

Minutes of two last meetings were approved.

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

Reports were received from workers in China, South America, the home fields and Evangelist D. B. Coon.

In response to the request from the church in Salemville, Pa., it was voted to appropriate the sum of \$100.00 per year from May 1, 1918, in aid of said church in support of a pastor.

It was voted to appropriate at the rate of \$100.00 per year each to the Cartwright (Wis.) Church and the Exeland (Wis.) Church, also for the Grand Marsh (Wis.) Church \$100.00 in aid of W. D. Tickner as pastor.

Notice was given of the donation by Mr. and Mrs. August Sepp, of Dodge Center, Minn., of a nice building lot in the city of Minneapolis; also of the safe arrival of our missionary, Dr. Sinclair, in China.

The Evangelistic Committee reports much evangelistic work during the quarter by Rev. D. B. Coon in Wisconsin, Rev. T. J. Van Horn in Oklahoma and Rev. R. R. Thorngate in Salemville, Pa.

Evangelist Coon will serve the Milton Church during the month of January, the church reimbursing the Society for the amount of his salary. Following this work in company with Rev. T. J. Van Horn Brother Coon will work in Arkansas the remainder of the winter.

Much correspondence presented by the Corresponding Secretary was read and considered and the meeting adjourned.

WILLIAM L. CLARKE,  
*President.*  
A. S. BABCOCK,  
*Recording Secretary.*

SEMI-ANNUAL FINANCIAL REPORTS FROM CHINA

Medical Mission, Lieu-oo May 31, 1917, to November 30, 1917. General Medical Dr. General Medical balance, May 31 \$ 554 70. Miss Reta Crouch, \$30.00 G. Riverside Elementary Department S. S., \$1.00 G. Miss Anna Laura Crandall \$6.00 G. Mrs. Zung, Shanghai. Received by Dr. Crandall in America: Thomas Trenor \$ 5 00 G. North Loup Church 1 00 G. Mrs. H. E. Davis, credit North Loup Church 50 00 G. Mr. and Mrs. G. W. Lanphere 2 00 G. 2nd Brookfield Church 1 50 G. West Hallock Church 15 00 G. Greenbrier Church 5 00 G. N. N. Palmer, Dodge Center Church 62 00 G. Dodge Center Church, White Christmas 4 45 G. Farina Church, White Christmas 1 00 G. Independence S. S. 13 75 G. Medical receipts 218 55. Interest 549 62. Rent of land 4 38. Sale of old sedan chair and other things 7 31. Board of various people 69 90. Gain in exchange, etc. 15 08. \$1,483 36.

Cr. Payment on debt \$ 275 00. Repayment to Shanghai Incidental Fund 150 00. Insurance on new building (hospital) 31 60. Tax 1 50. Medicines bought in China 42 39. Medicines bought in America 85 94. New sedan chair 12 19. Rent for Evangelist 15 00. Supplies 18 70. Provisions 181 38. Wages 83 14. Balance November 30, 1917 586 52. \$1,483 36.

Equipment Fund Dr. Balance, May 31, 1917 \$ 225 37. Alfred Woman's Evangelical Society, for "Alfred Ward" 40 00 G. Salem Jr. Philathea, for bed 10 00 G. Jackson Center 10 00 G. New Market 5 00 G. Alfred 2 00 G. Alfred Station 10 00 G. 77 00 G 96 25.

Young People's Board for bed \$ 15 00 G 20 83. Received by Dr. Crandall in America: Boulder C. E., for bed 4 00 G. Riverside C. E., for bed 10 00 G. Garwin C. E., for bed 8 00 G. 2nd Alfred C. E., for room 20 00 G. Mrs. Emmeline Wells, instruments 1 00 G. Mrs. Robert Coon, instruments 1 00 G. Mrs. Harriet Clarke 5 00 G. \$ 49 00 G 66 64.

Mrs. Nathan Lewis for Microscope \$ 125 00 G 170 00. \$ 579 09.

Cr. Cloth and fly screens \$ 2 37. Varnishing tables and chairs 5 18. 13 bed mattings 3 52. 9 foot tubs 8 50. Sterilizer, battery lamps and instruments 356 61. Microscope and fittings 131 92. 26 pair artery forceps 22 10. Balance November 30, 1917 48 89. \$ 579 09.

Equipment Fund balance \$ 48 89. General Medical Fund 586 52. Total balance \$ 635 41. Rosa W. Palmborg.

Grace High School, Shanghai Dr. Balance May 31, 1917 \$ 681 04. Received for tuition, books, uniforms 1,315 54. \$1,996 58.

Cr. Teachers' salaries six months \$ 510 00. Coolie wages six months 48 00. Board 601 05. Electricity and water 34 94. Prizes and Student Conference 16 45. Ts Dau, clothing and board for summer 18 70. Hospital and fumigating schoolroom 5 80. Printing 14 00. Uniforms 32 00. Incidentals and small repairs 35 31. Books 64 01. Improvements, benches 3, blackboard painting beds, and ceiling in kitchen 91 48. Athletic supplies 17 20. Refund to boy who overpaid 5 79. Balance on hand November 30, 1917 451 85. \$1,996 58.

H. Eugene Davis.

Incidental Account Dr. July 3, Girls' School account \$ 80 00. Sept. 4, 3d quarter, U. S. Gold \$90.00 109 21. Sept. 14, Dr. Palmborg, hospital insurance 31 60. Sept. 17, Rent of city chapel 8 00. Oct. 9, Dr. Palmborg, incidental account 150 00. Nov. 14, 4th quarter, U. S. Gold \$90.00 at \$1.75 157 50. \$ 536 31.

Cr. Evangelist Toong Tsing-oong, six months \$ 180 00. July 3, Chinese land tax 13 62. July 5, Insurance premium on parsonage 20 57. Sept. 3, Insurance on hospital Lieu-oo 31 60. Oct. 22, French land tax for one-half year 57 61. Incidental repairs for six months 45 39. Balance on hand November 30, 1917 187 52. \$ 536 31.

H. Eugene Davis.

Girls' Boarding School and Day Schools, Shanghai Dr. Balance June 1, 1917 \$2,312 00. Board and tuition 808 53. Tuition, Day Schools 112 10. Remittance from Missy Society 222 27. Sale of work 9 78. Gifts 9 43. Bank interest 23 40. \$3,497 51.

Cr. Rice and provisions \$ 311 76. Fuel and electricity 80 89. Rent for Zia-jau Day School 36 00.

Books, clothing and supplies 43 42. Furnishings and repairs 71 78. Medicines 2 55. Wages 818 30. Expenses of teachers at institute 9 00. Vacation expenses of girls 31 20. Industrial work 6 00. Incidentals 5 37. Lent to the Mission Incidental Fund 80 00. Balance on hand December 1, 1917 2,001 24. \$3,497 51.

Anna M. West.

QUARTERLY REPORT

October 1, 1917, to January 1, 1918. S. H. Davis, treasurer, in account with The Seventh Day Baptist Missionary Society.

By months Dr. Cash in treasury October 1, 1917 \$ 998 93. Cash received in October \$2,348 07. Cash received in November 1,047 53. Cash received in December 1,999 54. 5,395 14. \$6,394 07.

Cr. Expenses paid in October \$2,692 47. Expenses paid in November 1,058 07. Expenses paid in December 2,004 37. \$5,754 91. Balance in bank January 1, 1918 639 16. \$6,394 07.

By Classification Cash Received General Fund, including balance brought forward \$1,836 75. China field 60 33. Java field 17 00. Italian field 8 00. Specials 500 00. Income from Memorial Board 432 18. Income from Permanent Funds 1,500 00. Interest on checking account 56. Washington Trust Company Loan 2,000 00. Debt Fund 39 25. \$6,394 07.

Disbursements Corresponding Secretary and general missionaries \$ 709 05. Churches and pastors 939 99. China field 3,085 30. Holland field 150 00. Java field 37 50. Italian field 87 48. Specials 629 55. Treasurer's expenses 66 00. Interest 49 64. Exchange 40. \$5,754 91. Balance in bank January 1, 1918 639 16. \$6,394 07.

Jesus said: "Go, and sin no more." Take one more chance in life; turn over a page; begin again; treat this as a second birthday. Thank God for such words of hope. Their beams shoot far across the gloom of guilt, and teach us the method of rescuing and restoring the criminal—never cast him into despair.—Joseph Parker.

A GINGERBREAD BAROMETER

It has taken a clever Frenchman to discover a kind of barometer which may be safely called unique. An English journal tells about it:

It is nothing more nor less than the figure of a general made of gingerbread. He buys one every year, and takes it home and hangs it by a string on a nail.

Gingerbread, as every one knows, is easily affected by changes in the atmosphere. The slightest moisture renders it soft, while in dry weather it grows hard and tough.

Every morning on going out, the Frenchman asks his servant, "What does the general say?" and the man applies his thumb to the gingerbread figure.

Perhaps he may reply: "The general feels soft. He would advise your taking an umbrella." On the other hand, if the gingerbread is hard and unyielding to the touch, it is safe to go forth in one's best attire, umbrellaless and confident.

The Frenchman declares that the general has never yet proved unworthy of the confidence placed in him, and would advise all whose purse will not allow them to purchase a barometer or aneroid, to see what the local baker can do for them in the gingerbread line.—Anon.

Robert Louis Stevenson's grandfather was once nearly shipwrecked. It was a dark, stormy night, and the wind was driving them upon a rocky shore. He went up on deck. He could hear the breakers. But he looked to the pilot, who turned to him and smiled. That was enough. The pilot was so sure of taking the ship to safety that he could smile. So he went below, saying: "It is all right." Amid the awful shadows of Christ's coming crucifixion, the disciples looked upon the face of Jesus, and he said: "Be of good cheer; I have overcome the world." By faith we now can see the face of our Pilot; and he smiles upon us, as he utters this promise: "Lo, I am with you always. Be of good cheer. I have overcome the world."—R. L. S.

"Prayer is the yearning of a child for the companionship of a mother. If we yearn to talk with God, prayer is a holy exercise. 'It is sweet to talk with Jesus.' Christian, do you know what that means?"

## FRANKLIN FITZ RANDOLPH

CORLISS F. RANDOLPH

Franklin, oldest child and only son of Esle and Lucy (Davidson) Fitz Randolph, was born in Moberly, Mo., April 14, 1896, and passed to rest at Camp Greene, at Charlotte, N. C., January 12, 1918, of cerebro-spinal meningitis.

At the time of his birth, his father was principal of a public school in Moberly. When the babe was but four months old, his parents removed from that place to Giffords (now Great Kills), Staten Island, N. Y., where his father became head of the public school of that village, and where the family has made its home ever since. Franklin attended, and graduated from, Public School No. 8, of the Borough of Richmond, New York City; and subsequently graduated from the Curtis High School of New York City. In September, 1916, he entered the freshman class of Alfred University, remained throughout the year, and planned to return at the beginning of the college year last September.

Before the opening of the second year, however, his country called him to her defense. He reported for duty in August, last; but was not called to camp until December 9, when he entered Camp Upton, at Yaphank, Long Island, where he voluntarily selected the machine gun service, and was assigned to Company C, of Battalion 304; subsequently, he was transferred to Camp Greene, and there assigned to machine gun service in Company D, of the 58th Regiment of Infantry.

He was at home for Christmas; and on the evening after the Sabbath following, he again visited home and remained until after New Year, when he returned to Camp Upton. Within a few days afterward, he wrote two letters home, in the second of which he spoke of a severe cold that he had contracted which the assistant surgeon was treating. In this letter, he said there was a rumor that his company was to be transferred to another camp, but to what camp, or when, he didn't know. Before mailing the letter, he wrote on the flap of the envelope "I go," words which proved to be the very last message home that he wrote with his own pen. His family heard nothing more as to his physical condition or his whereabouts until Friday evening, January 11, when a letter arrived from



FRANKLIN FITZ RANDOLPH

Camp Greene, written in a strange hand, saying that he was very ill of laryngitis. Twenty-four hours afterward, a telegram arrived from the captain of his company, saying that he had passed away at half-past eleven Sabbath morning of meningitis. The telegram was followed by a letter which showed that he complained of being ill on Monday, January 7, and was unable to report for duty on each of the two following days; but the surgeon, who saw him both days, said that he was improving. To simplify his treatment, he was removed to the base hospital on Wednesday afternoon. He was reported in a critical condition on Friday, and on Sabbath afternoon, January 12, his death was officially announced.

Due to causes as yet unknown, the body failed to arrive home until the following Thursday morning, January 17; the funeral occurred on the afternoon of the succeeding day, Friday, January 18, at the home of his parents. The brief exercises were conducted by the Rev. George B. Shaw, a former pastor, now of Ashaway, R. I., assisted by the Rev. William C. Whitford, of the Alfred Theological Seminary, and at present the acting pastor of the New York City Church, and by the Rev. Paul M. Greider, pastor of the Moravian Church at Great

Kills, a neighbor and intimate friend of the family.

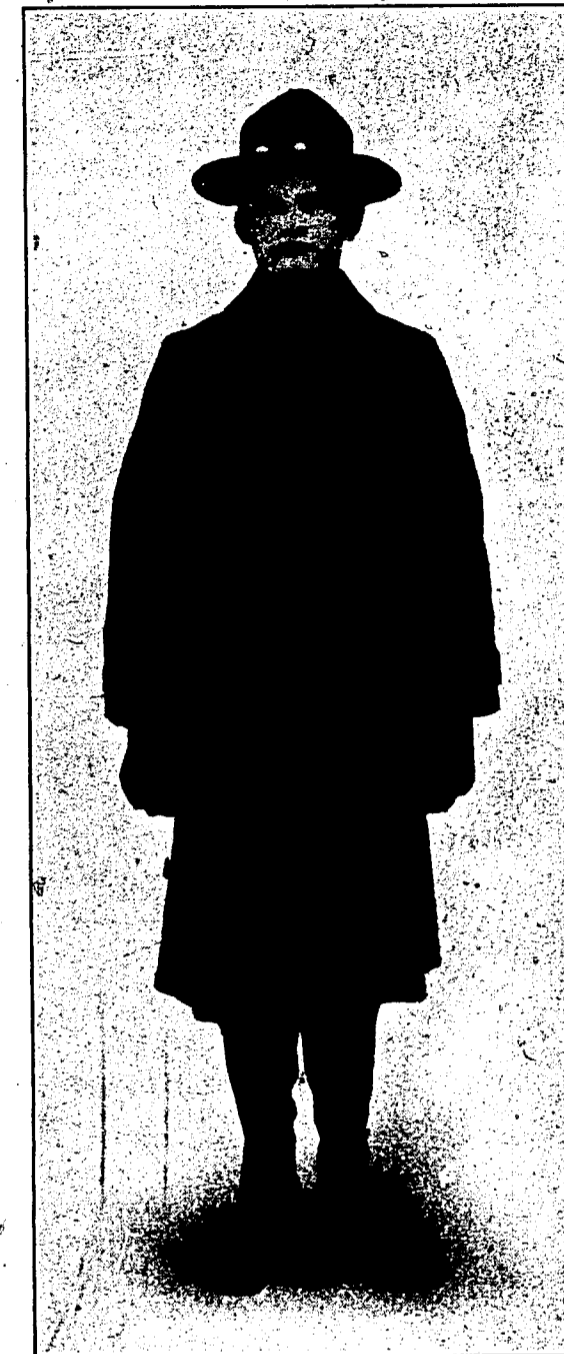
It was desired that the interment should be made in the cemetery at Plainfield, N. J., but the conditions of the weather made that impracticable; and it was finally reluctantly decided to make it in the Moravian Cemetery at New Dorp, Staten Island, where at least one other former member of the New York Church lies buried. This was done, with a brief committal service, concluded with prayer by Mr. Shaw.

The military authorities at Fort Wadsworth, on Staten Island, sent a military escort of ten soldiers to pay homage with the honors of war. The casket was draped with the warrior's banner, his country's flag. Over the breast of his uniform, within the casket, lay a cluster of laurel leaves, which has been the soldier's meed of honor since the dawn of our western civilization. The military escort accompanied the body from the home to the cemetery, where, at the conclusion of the committal service, they fired a salute of three volleys over the grave of their dead comrade-in-arms, and the bugler sounded "taps"; after which we all came away, and left the young soldier at rest in his long sleep, under a white robe of fast-falling snow.

In company with two of his sisters, Franklin was baptized on Sabbath Day, January 21, 1911, by the Rev. Edgar D. Van Horn, and joined the First Seventh Day Baptist Church of New York City. When the Y. P. S. C. E. was organized in this church, he became one of its most active workers; he was an usher in the church, and sustained a zealous interest in various phases of church work up to the time of his call to camp. In camp, he adhered firmly to his high ideals of personal conduct and life.

Franklin was a grandson of Franklin and Mary Elizabeth (Fox) Fitz Randolph, of New Milton, W. Va., who quietly celebrated the fifty-seventh anniversary of their marriage only two days before the death of their grandson; and, although there are five children—all married—and fourteen grandchildren, in all these fifty-seven years and more, this is the first death in the family.

Franklin was not one who yearned to go to war; but when the call came, he responded promptly and courageously, and



PRIVATE FRANKLIN FITZ RANDOLPH  
Machine Gun Service,  
Company D, 58th Regiment,  
Infantry, U. S. A.

freely chose what is probably the most dangerous branch of the service in action, that of the machine gun, in which he was already in line for promotion. Of the esteem in which he was held by his comrades, one may judge from the letter of his captain, who writes as follows:

"The death of Private Randolph was a source of genuine sorrow to all of us, and it is with feelings of deep sympathy that we announce it to his family."

Among the many floral tributes, was a beautiful one from his comrades at Camp Greene, and one from his class in Alfred University.

So far as the present writer knows, this is the first death of a Seventh Day Baptist soldier in the American army to occur in this war.

## WOMAN'S WORK

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

### IN THE WINTER

Wind am whistlin' in de chimbley,  
Cabin's shakin' wid de blast,  
An' de sky am dark an' glowry  
An' de clouds am scootin' fast.  
Seems lak dis whole worl' am gloomy  
When you' gazes out de do'.  
An' de sun am out and act lak  
It ain't goin' to shine no mo'.  
But ole mammy's gettin' suppah  
An' de stove am nice and wahn,  
An' de cohn pone's in de oven,  
Same as ef dere was no stohm.  
Hail an' rain, it am a-dashin'  
'Gin de house lak all git out;  
It kain hahdly knock de roof in,  
But it seems as ef it mout.  
All de naked trees am moanin'  
An' de win' bang on de do'.  
But de little pickaninnies  
Am a-playin' on de flo',  
An' a-laffin' an' a-singing',  
An' de good Lawd will provide,  
Though de elements am howlin'  
Ef dere's happiness inside.  
Ef yo' trials in life am stohmy  
An' de col' win' blows yo' way,  
An' it seems lak Fate am handin'  
Yo' a lemon every day,  
Don't git up an' act despondent,  
Don't talk gloomy, but jes smile;  
Wahn yo' heart up an' jes see ef  
Et don't help yo' quite a pile.  
Do yo' duty to de finish,  
Den let ole Fate fret and scol'—  
He kain't freeze yo' out, no, nevah,  
While dere's comfort in yo' soul.  
—Roy K. Moulton.

### SOLDIER BOYS

It was the night before commencement. Robert Graham and Matthew Arnold, who were seniors in the medical college and who had been room-mates and close friends for three years, sat in their room, for a last evening together. There was genuine regret in each heart at the thought of tomorrow's parting.

"Well," said Matthew, after a pause in the conversation, "I have done the deed at last. I enlisted today and I expect it will break the mater's heart. You know the mortality among the doctors is greater even than among the fighting men and—I am the only son."

"I know."

"But what else could a man do?" and he

straightened himself up to his full six feet and certainly looked every inch a "man."

"The sound of the drum and bugle always did stir my blood and the tramp of many feet seems to carry mine along with them. A first lieutenancy and two thousand dollars a year are not so bad for a green cub who has not even had an internship. There is always opportunity, too, for promotion and when I return, if I do, the people will not forget one who has answered the call of his country's need, I am sure. I am young and strong," he continued, "with no one depending on me, and"—with a little break in his voice—"it is more than I can stand to think of our own boys, our brothers, suffering for medical care. So I am off."

Then turning to his friend, he said, "I wish you were going, too, Bob. I should not relish hearing you called a slacker. I know, of course, that you do not deserve that title; it is only that you look at things differently, but there are plenty of doctors who do deserve it. They are staying at home to save their own skins and hoping to reap a golden harvest from the practice left by those who do go. They deserve the censure that I am sure many will receive. If they are drafted as privates and have to dig trenches it will serve them jolly right."

"I also have enlisted," said Robert quietly.

"You, too, Bob? Why I thought"—he broke off suddenly and looked into his friend's eyes, which were glowing as with inward fire.

"Yes, I have enlisted, but in a different army, under a dearer banner than the Stars and Stripes, much as I love them, and at the call of a leader who has greater power and authority than even Uncle Sam.

"You know," he added, "that for some time I have been considering foreign mission work and I thought there was no better time to volunteer than right now before I get tied up some other way and tempted to settle down to work at home. Tomorrow when my mother comes to see me receive my sheepskin, I shall tell her. It will be the happiest day of her life. She has been praying for years that I might come to this decision."

"Well, it is a great work, of course," said Matthew, "but I can not help wishing you had waited until the war was over. There

is no greater need now in the mission fields than there has always been, is there? Then so many doctors are being taken for military service the others will be needed at home."

"How many doctors have we in this country?" asked Bob.

"Oh, one for every four or five hundred, I believe."

"That would give us," interrupted Bob, "between two and three thousand, all told. A hundred or two would not be missed from this number. Why, we could spare half of them and," with a smile, "the other half would be glad of it and the people would be quite as well off."

"You spoke just now of our brothers in the trenches. How many men do you suppose Uncle Sam will send to France? Probably several hundred thousand at the most. You are vitally concerned about these and rightly so, but how much thought have you given to your brothers in the dark lands where Christ has not been named? Are they not all our brethren? Hath not God made of one blood all nations of men?"

Then leaning forward in sudden intensity he said, "Do you know, Matt, that more people died in India last year than have died in all this cruel war? Do you know that a million die every month in China? Have you ever stopped to think that in Africa twelve hundred perish every hour? Most of them not only pass out into the darkness without God, but also without any adequate medical care. You have just been denouncing the doctors who have failed to volunteer for military service. What do you suppose Christ, who has been calling throughout the centuries for volunteers, thinks of those who go through life unheeding both his great commission and the sufferings of his other children?"

He paused for a moment, then continued, "There are our missionaries, surely as good soldiers as those who go to the trenches; should we not provide them with doctors, nurses and hospitals? Yet some of them are miles away from the nearest doctor with no connecting railroads and no automobiles. Two of our own missionaries reached the hour of a woman's great peril and pain and faced it with no medical attendant, not even another white woman but only their husbands near. In each of these lonely stations is a tiny grave that need not have been. Another missionary woman came to

the same troubled turn in her pathway under similar circumstances. Being herself a nurse, she knew at last that an operation was necessary. She had the instruments, but who should use them? She called her husband, and said, 'John, you must do this operation.' John, though a brawny six-footer, was, in such knowledge and skill, but a child. However, under the stress of necessity, he took up the instruments and bravely essayed to perform the task, but his heart failed at the thought that he might be killing instead of saving her, and he put them down, saying, 'I can't.'

"But the brave little woman who had gone to live, not to die, for India, said, 'John, you must.' Without chloroform, she lay and gave directions which he carried out, and mother and daughter lived to tell the tale.

"Does it seem quite right that such risks, unnecessary risks, should be run or that those who have no surgical skill should have to endure so great a strain?"

"To be sure, there will be no drums or bugles playing when I start off, no flags flying nor the tramp of many feet. I may even make the journey half way round the earth alone. I shall receive no lieutenancy and no promotion. I expect to remain a private all my life on a salary of \$600 a year, but the task is great enough to stir ones blood, nevertheless.

"I shall be where I think God wants me, for it is the place of the greatest need and by his grace and strength I shall hope to be the means of saving both bodies and souls."

"Thank you for that sermon, old chap," said Matt, "it was the best one I have heard for a long while. I never thought of things in just that light before.

"I promise you here and now that when I come back, if I ever do, I, too, shall consider mission service when deciding my future work."

"God grant you may come back, old man," and a fervent handclasp sealed the vow.—Ada McNeal Gordon.

### WORKERS' EXCHANGE MILTON, WIS.

Friday, January 11, the day appointed by the Federation of Women's Boards as the day of prayer for foreign missions, found the States of the Middle West entertaining a very unwelcome guest—a regular



old-fashioned blizzard—you know the kind—the one that reminds the oldest inhabitant of a storm that he passed through thirty or forty years ago. At Milton the storm did not reach its intensity until Sabbath Day, but it was very severe Friday afternoon as the hour for the meeting approached.

The meeting was held in the primary room of our church and was attended by about twenty women, representing all the English-speaking churches of the village. Nearly half this number were young women from the college Y. W. C. A. This group furnished an organist for the afternoon.

The meeting had been called by our Mrs. J. H. Babcock, who, assisted by a committee from the other churches, had assigned the topics to representatives from the different societies. The general leader for the afternoon was not able to be present, and Mrs. Babcock conducted the meeting. Mrs. Babcock and Mrs. A. E. Whitford each had charge of a section of the program.

Among the young women who helped on the program, making the meeting an inspiration to those attending, were Miss Isabella Brown, of North Loup, Neb., president of the Y. W. C. A. of the college. Miss Isaphene Allen, Farina, Ill., Helen Shaw, Ashaway, R. I., Verna Foster, Battle Creek, Mich., Myrtelle Ellis, Dodge Center, Minn., and Dorothy Maxson, Milton.

The service was very helpful, and will long be remembered by those fortunate in being able to attend. Especial emphasis was laid on the statement that in these trying times there is great need of prayer, continuous intercessory prayer, for all people of the earth.

**MINUTES OF WOMAN'S BOARD MEETING**

The Woman's Executive Board met with Mrs. A. E. Whitford on January 7, 1918.

Members present: Mrs. A. B. West. Mrs. A. R. Crandall, Mrs. O. U. Whitford, Mrs. Nettie West, Mrs. J. H. Babcock, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Mrs. A. S. Maxson. Visitors: Mrs. L. A. Babcock, Mrs. S. R. Lanphere.

Mrs. West read Joel 2, and Mrs. O. U. Whitford led in prayer.

The Treasurer's reports for the months of November and December were read. The receipts for December were \$630.10. Disbursements, \$898.55. Both reports were

adopted. The report for the quarter ending December 31, 1917, was read and accepted. Mrs. Whitford also read interesting letters from China.

The Corresponding Secretary reported some correspondence received and answered.

An appropriation was voted for the renewal of the subscription to the *Missionary Review*.

The Corresponding Secretary reported that she had completed the records in the Woman's Board Record Book to the present date.

After the reading and approval of the minutes the Board adjourned to meet with Mrs. L. M. Babcock in February.

Following adjournment all present availed themselves of the opportunity of examining the interesting missionary exhibit which had been arranged in the dining room for the benefit of all who cared to inspect it before it was placed in the Crandall Room of Milton College. An enjoyable social hour was spent in looking at and discussing this exhibit.

MRS. A. B. WEST,  
*President.*  
DOLLIE B. MAXSON,  
*Recording Secretary.*

**EXCHANGE GUARANTEED AT \$1.75**

SECRETARY EDWIN SHAW

It may be remembered that at the October (1917) meeting of the Missionary Board it was voted to guarantee to our missionaries in China an exchange at the rate of \$1.75 Mexican for every \$1.00 of appropriations for salaries and other funds, until such time as the workers would find some other method more advantageous to them.

This was because the rates of exchange had fallen, much to the disadvantage of our missionaries. In years past the rate of exchange has been about \$2.00 in Mexican for each dollar sent to China, sometimes a little below, quite often considerably above. That is to say, for every dollar we sent to China the missionaries received two dollars in Mexican, the coin used in China.

But rates had gone down so that for every dollar we sent they received sometimes only \$1.48 and \$1.36, and even lower. I think that the August exchange was at one time of drawing down to \$1.14. This caused great hardship. Some missionary

boards maintained a sum to make the salaries the same as before. Our board guaranteed an exchange equal to \$1.75. That is to say, we promised to send enough money so the missionaries would receive in Mexican \$1.75 for every dollar of the appropriations.

It may be a matter of interest to know how this worked for the last quarter of 1917. Here is an example. Miss Burdick's salary for the quarter, three months, as you know, was \$150.00. Her salary in Mexican at the rate of 1.75 would be \$262.50. The rate of exchange was such that it required \$190.62 to pay her salary. By consulting the monthly statement of the treasurer as found on page 10 of the SABBATH RECORDER of January 7 it will be seen that the amount sent to China at one time was \$838.73. This was to pay what would have been \$660.00 if the board had not made the guarantee. This makes an increase in this draft of \$178.73, or just about 27 per cent. We all wish that we could increase the salaries of our workers not only 27 per cent, but far more than that, and we are doing this for the missionaries gladly and willingly, for be it understood, while we have made this increase, in reality the missionaries are not getting as much as they used to get, not by any means. And while we at home are having to pay higher prices for everything we buy, on the other hand what we sell is bringing us far more than ever before. The missionaries, the board, and the people, all are interested in this matter, and it seems wise to make this explanation.

**AMERICAN SABBATH TRACT SOCIETY—  
TREASURER'S REPORT  
Receipts for October, 1917**

Contributions:	
Plainfield, N. J., Sabbath School; General Fund \$8.01, Boodschapper \$6.18	\$ 14 19
Plainfield, N. J., church	17 44
Riverside, Cal., church	7 01
Farina, Ill., church	25 90
First Hoprinton (Ashaway, R. I.), church	30 60
First Brookfield, N. Y., church	19 16
Second Alfred, N. Y., church	25 00
Milton Junction, Wis., church	37 05
Pawcatuck (Westerly, R. I.), church	36 69
Farina, Ill., Sabbath school	7 24
New York City, church	20 01
Dodge Center, Minn., Sabbath school	10 00
Mr. and Mrs. John A. Polan, Blandville, W. Va.	83
Mr. and Mrs. Loyal F. Hurley, Garwin, Ia.	20 00
Mr. and Mrs. Franklin Randolph, New Milton, W. Va.	1 00
Mrs. Frederick Schoonmaker, Bradford, Pa.	1 00

Mrs. A. P. Hamilton, Alfred Station, N. Y.	5 00
J. H. Coon, Milton, Wis.	10 00
Myrtilla C. Parker, Chicago, Ill.	3 00
Ina Daggett, Dodge Center, Minn.	1 50
H. D. Clarke, Battle Creek, Mich.	5 00
Welton, Ia., church (L.S.K's)	32 50
Mrs. A. M. Loveland, Alfred, N. Y., debt.	50
Miss Harriet Burdick, Lowell, N. Y., debt.	5 00
L. S. K., Milton, Iowa, debt.	7 00
Jos. H. Fogg, Bridgeton, N. J., debt.	25 00
A. A. Whitford, Milton Jct., Wis., debt.	1 00
Mrs. D. C. Waldo, Cambridge Springs, Pa., debt.	2 50
Lucia M. Waldo, Cambridge Springs, Pa., debt.	2 50
Dale F. Randolph, Farina, Ill., debt.	1 00
M. L. Davis, Canestoba, N. Y., debt.	5 00
Mrs. Emelne B. Whitford, Brookfield, N. Y., debt.	1 00
J. A. Saunders, Westerly, R. I., debt.	10 00
Mrs. C. B. Crandall, Oskaloosa, Kan., debt.	10 00
Eda R. Coon, Leonardsville, N. Y., debt.	5 00
Mrs. J. E. Waldo, Greenwood, W. Va., Marie Jansz	2 00
Gillette Randolph, Salem, W. Va., Building Fund	10 00

417 67

Collections:	
One-half collections, North-western Assn.	9 25
One-half collections, South-eastern Assn.	19 00
One-half collections, South-western Assn.	3 65

31 90

Income:	
Electra A. Potter Bequest	127 93
Rhode T. Greene Bequest	30 00
George Greenman Bequest	42 50
Eliza James Bequest	6 75
Eliza Maxson	1 25
Mary B. York	1 32
Sarah Elizabeth Brand	07
S. Adeline Crumb Fund	18
George S. Greenman Bequest	162 50
George H. Babcock Bequest	203 98
Eugenia L. Babcock Bequest	100 00
Tract Society Fund	23 66
D. C. Burdick Farm	11
Orlando Holcomb Bequest	30 00
Joshua Clark Bequest	9 00
Russell W. Green Bequest	4 50
Miss S. E. Saunders, gift in memory of Miss A. R. Saunders	4 50
D. C. Burdick Bequest	231 15
H. W. Stillman	30 00
Marilla B. Phillips Bequest	23 75
Building Fund account	12 50
Amanda B. Greene	26 25

1071 90

Publishing House Receipts:	
"Recorder"	260 85
"Recorder" Stock Sold	85 63
"Sabbath Visitor"	23 50
"Helping Hand"	111 45
Tracts	86
"Junior Quarterly"	2 65

484 94

W. D. Burdick, Milton, Wis., refund September salary	83 33
Payments on Life Memberships. Second Liberty Loan:	
M. Herbert Kenyon, Ashaway, R. I.	25 00
Royal L. Cottrell, Brooklyn, N. Y.	25 00
J. A. Hubbard, Plainfield, N. J.	25 00
Jesse F. Randolph, Salem, W. Va.	25 00

Mrs. A. R. Sheppard, Plainfield, N. J., Life Membership A. M. Ross	50 00
L. T. Clawson, Bethlehem, N. H.	25 00
George E. Coon, M. D., Milton Jct., Wis.	25 00
J. C. Branch, M. D., White Cloud, Mich.	25 00
Miss Mary E. Bowler, Little Genesee, N. Y.	25 00
Mrs. F. R. Shaw, Hornell, N. Y.	25 00
Mrs. C. T. Hallock, Wells-ville, N. Y.	25 00
Rev. Geo. W. Lewis, Battle Creek, Mich.	25 00
Harriett A. Burdick, Low-ville, N. Y.	25 00
W. E. Witter, Oneida, N. Y.	25 00
Jos. H. Fogg, Bridgeton, N. J.	25 00
Mrs. Jos. H. Fogg, Bridgeton, N. J.	25 00
Mrs. Mary E. Maxson, Walworth, Wis.	25 00
Miss Agnes V. Wolfe, Milton Jct., Wis.	25 00
C. B. West, Camp Custer, Battle Creek, Mich.	25 00
E. F. Grant, School, Mis-souri	25 00
Judson Dwight Clarke, Mil-ton, Wis.	25 00
Daniel S. Allen, Port Lavaca, Texas	25 00
C. M. Crandall, Andover, N. Y.	25 00
Mrs. Mary C. White, Sioux City, Iowa	25 00
Mrs. J. H. Powell, Los Angeles, Cal.	25 00
Hosea W. Rood, Madison, Wis.	25 00
W. J. Hemphill, M. D., North Loup, Neb.	25 00
	700 00
	\$2789 74

Receipts for November

Contributions:	
Mrs. C. H. Threlkeld, Mem-phris, Tenn.	\$ 15 00
Miss Lottie Baldwin, Ply-mouth, Wis.	1 00
Hebron Center, Pa., one-half collection	1 83
Mrs. Carrie Green, Mora, Minn.	5 00
Miss Ivy Green, Mora, Minn.	5 00
Mrs. Prudence Alen, Flan-dreau, S. Dak.	2 00
Mr. and Mrs. J. W. Crosby, Glencoe, Minn.	2 50
L. E. Maxson, Minatore, Neb.	4 00
Mrs. J. D. Washburn, Earl-ville, N. Y.	1 50
A. Mildred Greene, Plain-field, N. J.	3 00
L. S. K., Wisconsin, debt	5 00
Fannie Hazeltine, Independ-ence, N. Y., for Marie Jansz	5 00
Welton, Iowa, Sabbath school, debt	10 00
Dodge Center, Minn., church	1 00
Milton, Wis., church	20 23
Plainfield, N. J., church	23 25
Little Genesee, N. Y.	13 80
Hammond, La., church	5 25
Farnam, Neb., church	9 50
Independence, N. Y., church	13 78
North Loup, Neb., church	26 45
Chicago, Ill., church	15 00
	189 09
Publishing House Receipts:	
"Recorder"	233 65
"Sabbath Visitor"	16 85
"Helping Hand"	14 59
"Junior Quarterly"	6 00
Tracts (Critical History)	1 00
	272 09
City National Bank, interest on bank balance	7 13
Sinking Fund account, trans-	

ferred for linotype purchase  
W. D. Burdick, refund salary,  
250 00  
83 34  
\$ 801 65

Receipts for December

Contributions:	
Mrs. M. A. Ayars, Panama City, Fla.	\$ 7 00
Apportionment of a member of Second Brookfield, (N. Y.), church	3 17
Apportionment of a member of Second Brookfield, (N. Y.), church	3 17
G. M. Cottrell, Topeka, Kan.	25 00
R. Tirzah Cook, Danville, Vt.	1 00
Mrs. B. E. Lanphear, Pro-bertha, Cal.	3 50
Mrs. E. D. Richmond, Pro-bertha, Cal.	3 25
Mr. and Mrs. Lloyd Bond, Inola, Okla.	5 00
S. G. Burdick, Cuba, N. Y. debt	9 00
Apportionment of a member of Second Brookfield, (N. Y.) church, debt	3 66
Eva L. Frair, in memory of Mrs. Justine E. Frair, Brook-field, N. Y., debt	5 00
Friendship, (Nile, N. Y.), church	13 80
Albion, Wis., church	4 60
First Alfred (N. Y.), church	67 52
Second Brookfield, church	8 35
Second Brookfield, Sabbath school	8 90
Philadelphia Seventh Day Baptist congregation	5 00
Verona, N. Y., church	9 75
West Ewmeston, N. Y., church	15 00
Plainfield, N. J., church	11 65
Women's Executive Board	122 87
Boulder, Colo., church	19 15
First Hopkinton (Ashaway, R. I.), church	9 40
M. Louise Davis, Jackson Center, Ohio, Building Fund	6 00
Piscataway (New Market, N. J.), church, Marie Jansz	2 50
Harriet A. Burdick, Low-ville, N. Y., Building Fund	10 00
	383 24
Income:	
I. H. York Bequest	3 00
George Bonham	3 00
Greenmanville, Conn., Church Fund	4 50
Mary P. Bentley Bequest	4 50
Relief A. Clark Bequest	24 00
E. Sophia Saunders Bequest	3 00
Susan E. Burdick Bequest	3 00
Sarah C. L. Burdick Bequest	1 25
Lois Babcock Bequest	62
Eliza M. Crandall Bequest	12 50
Martha G. Stillan Bequest	1 25
Elizabeth N. Maxson Bequest	63
A. Judson Wells Bequest	62
Deborah Randall Bequest	20 00
John G. Spicer Bequest	2 50
Parsonage Fund, Berlin, Wis.	2 81
George S. Greenman Bequest	1 57
Mary Rogers Berry Bequest	6 25
	95 00
Publishing House Receipts:	
"Recorder"	524 59
"Visitor"	33 00
"Helping Hand"	189 85
Tracts	60
"Junior Quarterly"	55 23
"Pulpit"	50
	803 82
Wm. B. Martin Refund, over-payment on certificate	30
Electra A. Potter Estate, Am't of decree in settlement of deposits in Fidelity Trust Co., Buffalo	598 42
	\$1880 78

**YOUNG PEOPLE'S WORK**

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

**CHRISTIAN DUTY AND PRIVILEGE,  
WINNING OTHERS TO CHRIST**

ANGELINE ABBEY

Christian Endeavor Topic for Sabbath Day,  
February 2, 1918

DAILY READINGS

Sunday—Bringing others (Mark 2: 1-5)  
Monday—Pursuading others (Acts 26: 24-32)  
Tuesday—Winning by example (1 Pet. 2: 11-25)  
Wednesday—Winning by prayer (Acts 1: 14; 2: 1-4)  
Thursday—Winning by kindness (Matt. 5: 43-48)  
Friday—Winning by preaching (Luke 10: 1-6; 17-20)  
Sabbath Day—Topic, Christian duty and privilege, winning others to Christ. (John 1: 35-46) (Consecration meeting. Christian Endeavor Decision Day)

One said recently that a part of our following of Christ was to convert others. Jesus saved men, and he expects his children to save them. There is a question whether we can be followers of Christ and not be soul-winners. If we are following afar off, and only performing a part of the requirements, there is danger of our getting farther and farther away, becoming engulfed in the darkness of sin, until we lose sight of the Lord and all good.

Our topic concerns the duty and privilege of winning others to Christ. It surely is a duty. No one has a monopoly of the gospel. If we know Jesus it is our duty to him and to our fellow-man to tell others the story, and to use our utmost endeavor to win others to this way.

It is a very great privilege. To be associated with a great and good person in the affairs of this life is an honor; but to be associated with the Lord of heaven and earth—to be "laborers together with God"—is an infinitely greater honor.

The various methods used to win others to Christ, with the Bible examples as outlined in the daily readings, may be profitably assigned to different workers. If handled conscientiously they will make a very inspiring, instructive and helpful meeting, and may result in the formation of personal workers' groups. Personal

workers' meeting should be maintained where there are six or more united together, trying to carry on the Master's work.

May this Christian Endeavor Decision Day result in thousands of young people enlisting, body, mind and soul, in the great and glorious work of saving souls for eternity.

SOME BIBLE HINTS

From *Endeavorer's Companion*

To see Jesus truly and understand him even in small part, is to be drawn to him (v. 36).

John performs the part of the minister or believer; he points others away from himself to Christ (v. 36).

Jesus reads what is in the heart. He meets us more than half-way. He is ready. Are we? (v. 36).

We can not enjoy Jesus alone; we want to bring others into our own joy. Christ makes workers (v. 41).

SUGGESTIVE THOUGHTS

We must sieze the moment to decide. If Andrew had not followed Jesus, if Peter had not listened, their lives' history would have been different. Eternity hangs on a right decision.

Deciding for Christ is the first link in a long chain of decisions—to consecration, to service, to sacrifice.

Personal experience, simply told, wins others. Men are influenced far more by life than by theories; they will believe you more readily than a book.

Discussion does not win souls to Christ. What men need is not faith in a theory, but faith in a person. "Come and see." He makes good.

Every report of the Bible Society shows that the Bible brings men in all countries to Christ.—*Dr. R. F. Horton.*

Winning men to the Lord Jesus Christ is the work of the Divine Spirit. He must really do the work in us and through us.—*Dr. John Timothy Stone.*

Henry Clay Trumbull says that he was led to Christ by a personal appeal from a friend in a letter. What preaching . . . had not done was done in a few sentences in a note.—*Howard E. Pope.*

TO THINK ABOUT

Why is youth the best time to decide? What is involved in deciding for Christ? How can we fit ourselves to win souls to Christ?

## ILLUSTRATIONS

A piece of glass held to the sun gathers the sun's rays to a burning focus. We must direct the thought and energy of men to a focal point. Christ or—what?

The will, which directs action, is like a helmsman who guides his ships on its course. But we do not know the course, we need a pilot—Jesus. Then with him on board, the will gives the right orders.

The disciples began by winning their friends. This is the right thing to do. Begin in the home or with companions, or with those who know you best. "Nobody ever asked me to be a Christian," said a dying man. Let not this reproach rest upon us; let us give our friends a chance to decide.

**PACIFIC COAST ASSOCIATION**

The eighth annual session of the Pacific Coast Association was held with the Riverside Church December 28, 29 and 30, 1917. The mild, delightful weather was favorable to a good attendance from Los Angeles, Long Beach, San Pedro, Berkeley, and even Milton, Wis. On Thursday night preceding the association the annual church dinner was served at Reynold's Hall, at which most of our out-of-town guests were present. About 125 plates were laid. After the inner man was satisfied, Dr. W. B. Wells, assisted by Victor Randolph, acted as toastmaster, and numerous toasts on different war problems were responded to.

The first meeting of the association was held on Friday night at the church, consisting of a song service, an opening address by President P. B. Hurley, appointment of committees, etc. Then came a sermon by Pastor Severance, followed by a prayer and conference meeting. The theme chosen for the session was "The Triumphant Life." Text, Philippians 4: 13.

Sabbath morning the regular church services were held, Rev. G. W. Hills, of Los Angeles, preaching the sermon on the theme of the association. Sabbath school followed the services.

On Sabbath afternoon the Young People's Society had charge of the program, presenting the subject in a number of addresses from the standpoint of the training camp,—training for the life that wins.

Sabbath night was the Woman's Hour. The program was in charge of Mrs. N. O.

Moore, the associational secretary of the Woman's Board.

The annual business session was held Sunday afternoon and the meetings closed Sunday night with a song service, followed by a symposium arranged by Pastor Severance considering "The Triumphant Life" in the professions, in the church, in society and in the home. After this Rev. A. T. Ballenger preached an inspiring sermon on "The Hope of the Triumphant Life."

The following resolutions were passed at the business meeting:

WHEREAS, The Federal Council of Churches of Christ in America at its session at St. Louis, December, 1916, adopted resolutions urging all manufacturers to grant their employees a day of rest, preferably Sunday; endorsing a general half holiday on Saturday as tending to the better observance of Sunday, the one as a day of recreation and the other as a day of worship; and pledging the Council to seek the enactment and enforcement of both state and federal laws for the preservation of Sunday as the Christian Sabbath; and

WHEREAS, When these resolutions advocating legislation on religious matters were presented to the Federal Council for adoption our representatives did not oppose their adoption but did present through the chairman of the Commission on Sunday Observance the following statement:

While appeals to state or national government for the support of distinctly religious interests seem to us to savor of the union of church and state, yet with the understanding that the report of the Commission on Sunday Observance is to be interpreted in the light of the constitution of the Federal Council, we do not oppose its adoption.

Under the Christian dispensation all time and places and the whole of life are holy. For this very reason, some day, conscientiously regarded, should be especially given to letting God come into our minds and hearts. And the day on which God thus finds men, and on which men find in him their Father, and in every man a brother, is truly a religious day.

Boothe C. Davis,  
Arthur E. Main,  
A. J. C. Bond,  
Edwin Shaw.

Therefore—

I. *Resolved*, That the Pacific Coast Seventh Day Baptist Association does hereby express its firm conviction that the position, belief and policy of Seventh Day Baptists is now and always has been that of loyalty to the seventh day of the week as God's Sabbath; of uncompromising and outspoken opposition to the institution and preservation of Sunday as the Christian Sabbath, and to the seeking of the aid of state and federal laws in any matters of religion and conscience.

II. *Resolved*, That we express our disapproval of the action of our representatives in stating "we do not oppose" the adoption of such resolutions; and our conviction that such statement does not correctly represent the attitude of the denomination on this matter.

III. *Resolved*, That we express our sincere regret and sorrow that our representatives in their written statement to the Federal Council should

have expressed themselves in such manner as to convey to the world the impression that we believe that any day of the week rightly observed, may be considered the Sabbath, and failed to state in plain and unequivocal terms our fundamental denominational principle and belief, that "the seventh day is the sabbath of the Lord thy God," and our further belief that because of God's direct command and Jesus' example this Sabbath is still not only for Seventh Day Baptists, but for all other people as well.

IV. *Resolved*, That we express our belief that in this statement, too, our representatives failed correctly to present the real conviction of our denomination.

V. *Resolved*, That we request our General Conference at its next session to take action declaring our opposition as a denomination to Sunday and religious legislation in general, and our disapproval and opposition to these resolutions of the Federal Council in particular.

VI. *Resolved*, That since our connection with the Federal Council has already, and is likely in the future to place us in inconsistent and embarrassing positions in reference to matters like these, we express our belief that it would be wiser to withdraw our denomination from membership in the Council.

VII. *Resolved*, That a copy of these resolutions be sent to the General Conference and to the SABBATH RECORDER with request for publication.

These annual gatherings have come to be the milestones in our spiritual growth. They are the occasion of new inspiration, new resolves, and a deeper determination to meet the conditions of daily life as we find it here on this Pacific Coast. c.

**MILTON COLLEGE RAISES ITS FEES**

The trustees of Milton College have voted to raise the general tuition and incidental fees charged to its students from the present total of \$40.00 to \$50.00 a year. The tuition fee is raised from \$16.00 a semester to \$20.00 a semester, and the incidental fee from \$4.00 to \$5.00 a semester. The total charge of \$50.00 a year will still be less than the amount charged in neighboring colleges in Wisconsin and less than the amount charged at Alfred College. The cost of tuition heretofore at Milton has been unreasonably low, but the low rate would gladly be maintained by the trustees except for the present necessity of using every possible effort to bridge the gap between income and expenditure which has widened perceptibly during the last two years.

During the last two years, more than at any other time, the trustees of Milton College have been brought face to face

with present impossibility of bringing the necessary expenditures of the college within its income, or of increasing that income till it is commensurate with our needs.

The income of the college at the present time is approximately \$3,000 from tuitions and fees and \$10,000 from interest on invested funds given for scholarships. The income from tuitions seem small in view of the number of students; but a large number of students are beneficiaries of scholarships. Of course, if the income from scholarship funds were to be counted as tuitions, then the same amount would have to be deducted from the \$10,000 mentioned. The total income is therefore approximately \$13,000.

The college expends annually for salaries about \$10,000 and for other expenses about \$6,000. The salaries, especially, ought to be raised; they can not be lowered, and it is difficult to find ways of curtailing other expenses without crippling important interests. Details need not be mentioned, but any one familiar with the finances of an institution doing the excellent work that Milton College is doing will readily see that \$15,000 or even \$16,000 is a very meagre expenditure in view of what the college furnishes its students in the way of education.

Various plans are suggested for reducing expenses. These are all in the direction of small economies and retrenchments in slight ways, such as using less expensive material in smaller amounts, lessening the amount of printing, and other small items. The income, it is hoped, will be increased as the endowment campaign progresses. But the gap can not be bridged this year or next.

Now the tuition charged by Milton College is less than half what is charged by the larger colleges such as Beloit and others, and is only about two thirds of the tuition charged by the other colleges in Wisconsin, such as Ripon, Lawrence, and Carroll. It has, therefore, been thought not unreasonable to go on the scale of fees beginning with the next year.

Scholarships will cover the regular charge of \$50.00 as heretofore in the case of the forty dollar rate. Milton College will still remain the most economical college in which to obtain a strong cultural course leading to a degree recognized by

(Continued on page 128)

## ILLUSTRATIONS

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On Sabbath afternoon the Young People's Society had charge of the program, presenting the subject in a number of addresses from the standpoint of the training camp,—training for the life that wins.

Sabbath night was the Woman's Hour. The program was in charge of Mrs. N. O.

Moore, the associational secretary of the Woman's Board.

The annual business session was held Sunday afternoon and the meetings closed Sunday night with a song service, followed by a symposium arranged by Pastor Severance considering "The Triumphant Life" in the professions, in the church, in society and in the home. After this Rev. A. T. Ballenger preached an inspiring sermon on "The Hope of the Triumphant Life."

The following resolutions were passed at the business meeting:

WHEREAS, The Federal Council of Churches of Christ in America at its session at St. Louis, December, 1916, adopted resolutions urging all manufacturers to grant their employees a day of rest, preferably Sunday; endorsing a general half holiday on Saturday as tending to the better observance of Sunday, the one as a day of recreation and the other as a day of worship; and pledging the Council to seek the enactment and enforcement of both state and federal laws for the preservation of Sunday as the Christian Sabbath; and

WHEREAS, When these resolutions advocating legislation on religious matters were presented to the Federal Council for adoption our representatives did not oppose their adoption but did present through the chairman of the Commission on Sunday Observance the following statement:

While appeals to state or national government for the support of distinctly religious interests seem to us to savor of the union of church and state, yet with the understanding that the report of the Commission on Sunday Observance is to be interpreted in the light of the constitution of the Federal Council, we do not oppose its adoption.

Under the Christian dispensation all time and places and the whole of life are holy. For this very reason, some day, conscientiously regarded, should be especially given to letting God come into our minds and hearts. And the day on which God thus finds men, and on which men find in him their Father, and in every man a brother, is truly a religious day.

Boothe C. Davis,  
Arthur E. Main,  
A. J. C. Bond,  
Edwin Shaw.

Therefore—

I. *Resolved*, That the Pacific Coast Seventh Day Baptist Association does hereby express its firm conviction that the position, belief and policy of Seventh Day Baptists is now and always has been that of loyalty to the seventh day of the week as God's Sabbath; of uncompromising and outspoken opposition to the institution and preservation of Sunday as the Christian Sabbath, and to the seeking of the aid of state and federal laws in any matters of religion and conscience.

II. *Resolved*, That we express our disapproval of the action of our representatives in stating "we do not oppose" the adoption of such resolutions; and our conviction that such statement does not correctly represent the attitude of the denomination on this matter.

III. *Resolved*, That we express our sincere regret and sorrow that our representatives in their written statement to the Federal Council should

have expressed themselves in such manner as to convey to the world the impression that we believe that any day of the week rightly observed, may be considered the Sabbath, and failed to state in plain and unequivocal terms our fundamental denominational principle and belief, that "the seventh day is the sabbath of the Lord thy God," and our further belief that because of God's direct command and Jesus' example this Sabbath is still not only for Seventh Day Baptists, but for all other people as well.

IV. *Resolved*, That we express our belief that in this statement, too, our representatives failed correctly to present the real conviction of our denomination.

V. *Resolved*, That we request our General Conference at its next session to take action declaring our opposition as a denomination to Sunday and religious legislation in general, and our disapproval and opposition to these resolutions of the Federal Council in particular.

VI. *Resolved*, That since our connection with the Federal Council has already, and is likely in the future to place us in inconsistent and embarrassing positions in reference to matters like these, we express our belief that it would be wiser to withdraw our denomination from membership in the Council.

VII. *Resolved*, That a copy of these resolutions be sent to the General Conference and to the SABBATH RECORDER with request for publication.

These annual gatherings have come to be the milestones in our spiritual growth. They are the occasion of new inspiration, new resolves, and a deeper determination to meet the conditions of daily life as we find it here on this Pacific Coast. c.

**MILTON COLLEGE RAISES ITS FEES**

The trustees of Milton College have voted to raise the general tuition and incidental fees charged to its students from the present total of \$40.00 to \$50.00 a year. The tuition fee is raised from \$16.00 a semester to \$20.00 a semester, and the incidental fee from \$4.00 to \$5.00 a semester. The total charge of \$50.00 a year will still be less than the amount charged in neighboring colleges in Wisconsin and less than the amount charged at Alfred College. The cost of tuition heretofore at Milton has been unreasonably low, but the low rate would gladly be maintained by the trustees except for the present necessity of using every possible effort to bridge the gap between income and expenditure which has widened perceptibly during the last two years.

During the last two years, more than at any other time, the trustees of Milton College have been brought face to face

with present impossibility of bringing the necessary expenditures of the college within its income, or of increasing that income till it is commensurate with our needs.

The income of the college at the present time is approximately \$3,000 from tuitions and fees and \$10,000 from interest on invested funds given for scholarships. The income from tuitions seem small in view of the number of students; but a large number of students are beneficiaries of scholarships. Of course, if the income from scholarship funds were to be counted as tuitions, then the same amount would have to be deducted from the \$10,000 mentioned. The total income is therefore approximately \$13,000.

The college expends annually for salaries about \$10,000 and for other expenses about \$6,000. The salaries, especially, ought to be raised; they can not be lowered, and it is difficult to find ways of curtailing other expenses without crippling important interests. Details need not be mentioned, but any one familiar with the finances of an institution doing the excellent work that Milton College is doing will readily see that \$15,000 or even \$16,000 is a very meagre expenditure in view of what the college furnishes its students in the way of education.

Various plans are suggested for reducing expenses. These are all in the direction of small economies and retrenchments in slight ways, such as using less expensive material in smaller amounts, lessening the amount of printing, and other small items. The income, it is hoped, will be increased as the endowment campaign progresses. But the gap can not be bridged this year or next.

Now the tuition charged by Milton College is less than half what is charged by the larger colleges such as Beloit and others, and is only about two thirds of the tuition charged by the other colleges in Wisconsin, such as Ripon, Lawrence, and Carroll. It has, therefore, been thought not unreasonable to raise the scale of fees beginning with the next year.

Scholarships will cover the regular charge of \$50.00 as heretofore in the case of the forty dollar rate. Milton College will still remain the most economical college in which to obtain a strong cultural course leading to a degree recognized by

(Continued on page 128)

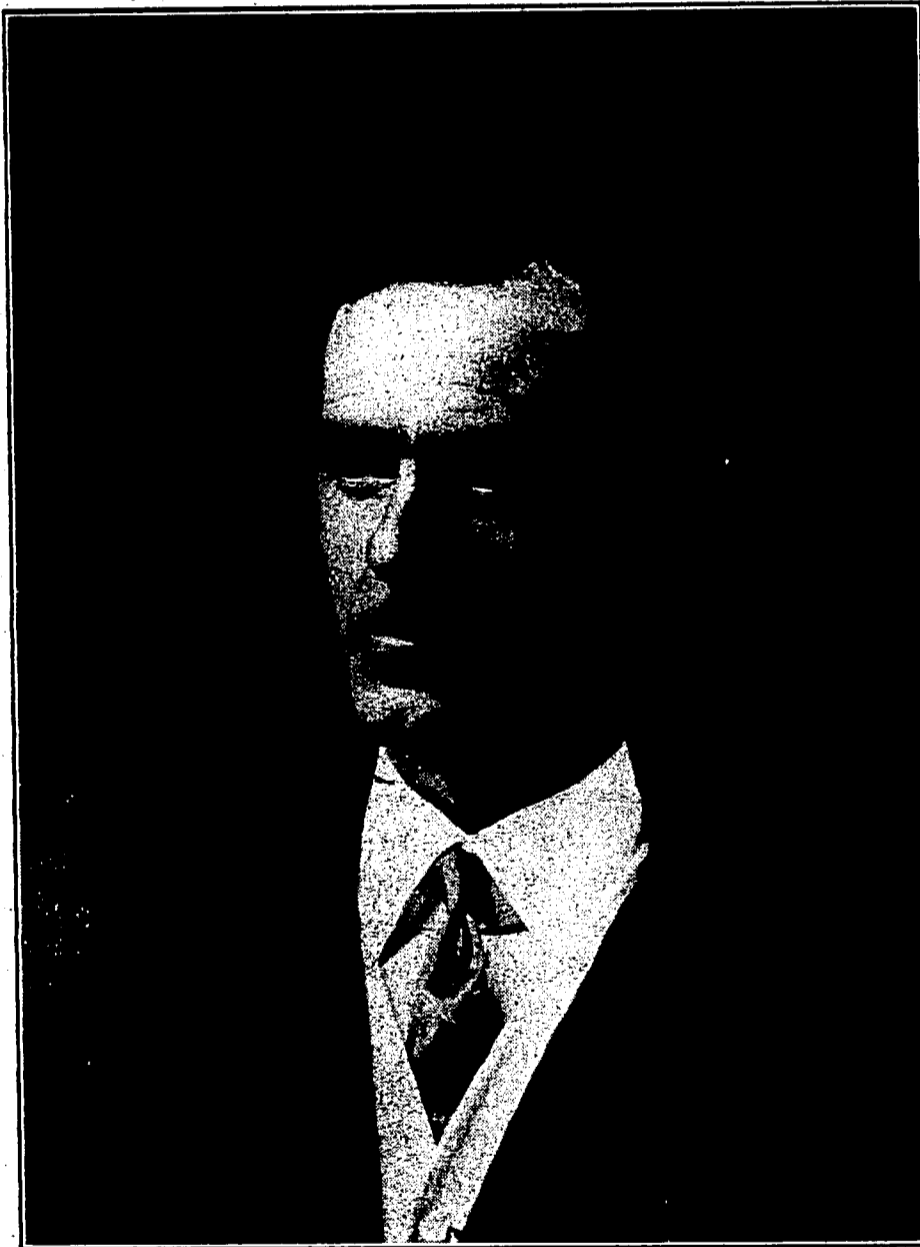
## OUR WEEKLY SERMON

### THE SWIFTNESS AND BREVIDITY OF LIFE

REV. IRA S. GOFF

*My days are swifter than a weaver's shuttle, and are spent without hope.* Job. 7: 6.

*Now my days are swifter than a post: they flee away, they see no good. They are passed away as the swift ship: as the eagle that hasteth to the prey.* Job. 9: 25-26.



It is my purpose to bring to you a picture of the swiftness, the brevity of life, as I believe Job saw it. In the four verses we have four pictures; the subject of the four is one: the brevity, the disappointing brevity of life. And although the book is very old, this truth is as fresh as this day that has dawned upon us. There is nothing fresher in your morning paper than the

truth of the swiftly vanishing life and there are days when we feel nothing else but this, when we can not escape it. There are two sides of life, the dark and the bright side. It is quite evident that Job was dwelling on the dark side when he had this outlook of life. The weaver's shuttle, the eagle swooping from the sky for its meal, the swiftness of the current, the messenger running for life. That is life, brevity—disappointing, but it is life from the dark side. Were there only the book of Job in the Bible I would not have taken this text this morning, but there is another greater than Job in the Book of Life. Jesus is there. He came that we might have, that there might be, light in every home.

If you are tired of the dark side, all you have to do is to cross over to the bright side of life. Everything will change. Dark days and shadows are not the only things you will find in life. Even in the book of Job you will find other conclusions, other outlooks. Just now Job has lost all his herds, his camels, his servants, his sons and daughters, his friends—two are turning away from him—and the kindly face of God is hid from him. What else could he say but, *My days swiftly, sadly pass away. They pass without hope, they see no good.*

Let us deal with these four pictures, both from the dark and from the bright side of life. Let us look at the dark side, then turn to the bright side, not changing the picture but just changing the light. Let us begin with the fourth and come back to the first.

I. The eagle is hastening to her prey. A moment ago she was poised aloft, companion of the stars, having apparently forgotten

earth; but now as we watch her she suddenly changes; the bird uses her strong pinions to bear her down, like the arrow of some archer. She has spied her prey, and the wings that a moment ago were as burnished gold are swooping in the dust. Job saw this; his look was from the dark side of life. The strength and swiftness of her wings brought her down, swooping,

trailing in the dirt and mire. Life is just what we make it; we can get nothing better from the dark side of life. Now let us look upon the bright side of life. Remember the eagle and the same wings. The light of the morning is upon the mountains. Out of the cleft of the rock the eagle majestically sails. There is a thin mist but she clears it away with her wings. Higher and higher she sails. There is a cloud hanging around the top of the mountain, into it she plunges, out she triumphantly soars, higher and higher, until she is a mere speck in the skies. For hours she remains an apparent companion of the sun. This is life in the sunshine of God's love; this is what Isaiah saw; that fortieth chapter must have been written in the sunshine of God's love. Listen to the closing verse: "But they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." I am talking of tomorrow, of next week, of next month. Are you willing this morning to make a silent prayer to God, promising that you will not spend so much time in the shadows, letting your days decline to the earth. Are you willing to spend more time in the sunshine of God's love? There is nothing more paralyzing in these days than for a man to believe he is a slave of time, that tyrant of successive days. Man is captain of his fate, lord of his days. It depends upon you, by the help of God's love, whether your days are the coming down or the going up; life in the sunshine means the ascending into light.

Let us turn again to the shadows and sit down with Job in his afflictions. He is still looking out; this time it is the swift ship. "They pass away as the swift ship." You must not think of the great vessel of this modern age, not a *Titanic*. Perhaps Job was thinking of the little ship so lightly constructed that it would be borne swiftly by the current on the river Euphrates; perhaps this little ship was made to carry fruit. Look through the mist of the morning: one is moored to the river bank; it is not moving, just rocking; there is an orchard and a vineyard near the river bank; a farmer comes out and looks at his orchard and says, "I believe this fruit is ready for the market, this vintage too should be picked." A number of men

are called into the orchard, the fruit and grapes are picked and placed into baskets, the little ship is soon loaded with the baskets of ripe fruit. Then the ship is carried away by the swift waves around the bank of the river; it is lost from sight. Alas for the swift ship! My days are like the swift ship! Let us think of the beginning of the year. Your pen would persist in writing 1917 instead of 1918. The time has gone by quickly. Already January is swiftly passing away, each day like a swift ship. That is all you will see of it from the dark side of life. Turn to the bright side of life; the perspective has changed, the vision is bright. I see the little ship in the harbor. Did you think it was lost? Had it perished in the flood? How gaily it comes into harbor. An anxious woman enters a fruit store, asks the merchant, "Have you got any ripe fruit?" The merchant says, "Yes, a little vessel has just come into harbor, laden with ripe fruit." She makes her purchase, and hastily returns home. As she enters the home a voice calls to her, "Daughter, have you any ripe fruit?" It is the voice of an aged man who has been long confined to his bed. He has not eaten anything for days. This morning he seems a little revived. The daughter hastens to his bedside, bearing a basket of fruit. He takes an apple, puts it to his mouth, and as he smells the perfume of the basket of fruit says to his daughter, "Did you bring the whole orchard?" The old man is revived, the whole house is lighted with the sunshine, and all on account of the little ship you thought was lost forever, but which the swift current had carried into port, to make a home brighter.

"My days are like the swift ship." Each day that dawns upon you is God's little ship. What do you put on board? Every ship arrives in the harbor. Only be sure that you send no sour fruit, no unripe vintage; but let your prayers and service be ripe fruit going home to God. You remember the story of Cornelius, the Gentile, and how Peter was warned to go to him. Peter was reluctant to go; he perhaps was a little jealous of him, being a Jew and believing that God was the God of the Jews and did not belong to the Gentiles. But Cornelius was a good man and his prayers and alms were continually going

home to God. He had only a small garden, yet he was gardening well for God. I believe that after Peter had seen Cornelius and learned of the richness of his life he would have been willing for him to have a large garden to use for God. I believe if we are gardening well for God, although our plot may be small, if we garden well God will give us a larger plot when we can use it; on the fruit we send home now on the little ship will depend our service next year or ten years from now.

Once more we turn to the dark side of life. This time it is the post, the king's messenger. "Now my days are swifter than a post: they flee away, they see no good." From the king's window he has perhaps seen a young man running; he has observed his strength and endurance. Day after day the young athlete has raced. By and by the king has an urgent message to send; the only way of communication is through the messenger, the runner. The king calls the young man in, delivers to him the message, bids him make haste, the young man is on the way. He does not run for an hour or perhaps a day; it may take a number of days for him to do his task; yet he must run for life, for he carries a king's message: Job, a quiet old farmer, is out with his herds. He sees the post running and he is curious to know the news. He cries out, "What is the latest news?" The young man hastens on, he pays no heed. As he comes near, Job cries out again, "What is the news?" The messenger rushes by; he is in haste and has no time to spend with the farmer, for he carries a king's message and it demands haste, it may mean life or death. He is speeding on, Job is left to himself in the quiet of life. Let us stop for a moment. When are we going to see good in life? We are all so busy now with the cares of life. After awhile we want to do well; too many want to get on in life; some day we will do better. I once knew a business man who was too busy to become a Christian; when he got a little more of this world's goods he would make a change of heart. When he had grown ten years older, and his hair was almost white, a friend urged him to give his heart to Christ. Still he was too busy; some day he would become a Christian. But, alas! his days

continued to flee away, death overtook him, and found him too busy to accept Christ. "My days are swifter than a post: they flee away, they see no good." Let me plead with you, my friend, that today God may have your life, your love, your time, and your talent.

But now let us look upon the bright side of life. What is there, Job? "My days are swifter than a post." But is the young man running simply to tire himself? Is he empty-handed? No, he has a king's message. What about your days? Are they of so many hours? Are they empty, or are they royally employed? If your day, each one, has a king's message, you will forget about the swiftness of them. If they carry a message of hope, of peace, of love—if they carry sunshine, they will be none too swift, God can take care of them.

Once more we come back to the shadow and then we shall dismiss it forever. This time it is the weaver's shuttle. "My days are swifter than a weaver's shuttle, and are spent without hope." As a boy I was very familiar with the shuttle. Our neighbor that lived just over the hill was a weaver, a pleasant widowed mother who cared for her children, and no little part of their support was the product of the loom. I would visit her home, and for hours I could watch the shuttle of the busy little body. How quickly it glided by, apparently never stopping, never growing tired, never making a mistake. We once visited an Indian reservation in New Mexico. As we passed through the great building with its different departments given to various arts of the aborigines, the loom department interested me most. Here were many little girls, ten or twelve years of age, perhaps some younger, all around the wall. They were seated on the floor, their wall loom before them, and were weaving rugs of many different designs. How swiftly their little shuttles glided back and forth. It was an inspiration to me to see their work of art. But it must have been monotonous to the widow near my home, who sat day after day at the loom, to hear the click of the shuttle, and to the little Indian girls it was no play. They were slaves of the loom. They, like Job, could have said, "My days are swifter than a weaver's shuttle"—there is no romance

in them, they have no poetry, they are so monotonous. The monotony of life now and then grips upon each one of us. The farmer sometimes feels the monotony, his life seems only a drudge, he forgets he is growing things; he hears only the click of his machinery. To the lawyer there is a monotony. It is true also with the merchant; today is so much like yesterday, the same goods are before him. To the school teacher there is a monotony; he forgets that he is helping to weave the fabric of a greater life for the children, he sees only books and chalk. There is a time when the life of the carpenter has the same monotony; he can hear only the rattle of the hammer and it is wearisome; he forgets he is building a home that will be a thing of beauty and comfort. To the housewife her work seems sometimes only drudgery; it is sweeping and dusting and washing dishes, just the same duty that was performed yesterday. To the mother this same monotony comes; although she loves her child dearly and would make any sacrifice for it, yet just for the moment she feels the monotony. We all have the weariness and we hear the click of the weaver's shuttle. It sometimes creeps into the sphere of sacred things; it is the weaver's shuttle and the click of the shuttle makes us fail. Let us look upon the bright side of life; see what a difference it will make. Will you not still hear the shuttle? It will make this difference, the light falls not upon the shuttle but upon the cloth. We had forgot we were weaving cloth all the time, that the threads will be brought together and firmly intermingled; so now I am anxious about only one thing, Is the pattern right? By and by, when I take it out of the loom, will it bear the light, will it wear well? So we must be concerned about the pattern we are weaving. There is One who says to us, I will show you the pattern. God has sent Christ to earth to be our pattern. Christ lived the true pattern from Bethlehem to Nazareth, from Nazareth to Calvary. His character is my pattern, his righteousness can be mine. He is the pattern for all, no need to change it or alter it. When you feel the monotony of the shuttle, just look at the cloth, think of the pattern; for the fine linen is the righteousness of the saints. You are not only weaving a garment for

yourself but you are helping weave robes for others. The glory and triumph and beauty of the Church will be simply redeemed character. Do not complain too much about the dark, dreary or vanishing days; it may come out that the pattern is better than if the days were all sunshine. The people in the cotton factory rejoice in a cloudy day. I remember well when I first discovered that fact. I was riding out of Texas into Oklahoma. A kindly-looking stranger entered the coach in which I was riding, and we soon became friends. As we were riding through a cotton-factory town, I was looking at the shops. I said to the stranger, "It must be very dismal for those who labor in the mills such dreary days as this." He quickly said, "They rejoice in such a day. When the days are all sunshiny and bright, the threads are more brittle and will break. That is burdensome to the fingers, and the mind, so much knitting the ends together. They can not weave such even cloth, nor can they weave so many yards. They weave by the piece and are not paid by the day. But when the days are cloudy the threads are soft and pliable. They can weave more of a better grade of cloth. If our days some of them are cloudy; possibly we will weave linen that will be purer and whiter; we will keep closer to God. The Psalmist said, "Before I was afflicted I went astray." When we are strong and well we sometimes think there is no need to read the Book. When we are happy and prosperous we sometimes say, "What need is there of going to church?" But when trials come, we want to be near God. Let us remember the value of each day; let us so live that we can know the little ship that entered harbor was laden with good fruit; let us remember that each day carries some message; let us be sure it is a king's message, a message of eternal life. Each day, as the swift shuttle is weaving a robe, let that robe be one that will bear the light, that will wear well and be pleasing to the Master; that our days may not be as the wings trailing in the dust, but as a soaring eagle whose wings are as burnished gold.

"After all, perhaps our Puritan ancestors were right when they insisted upon instilling into their children 'the fear of God'."

## MEN IN THE SERVICE

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

## Men in the Service from Seventh Day Baptist

## Churches

- Allen, Joseph L. (Alfred Station, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
- Atz, S. David (Milton Junction, Wis., and Alfred, N. Y.), Co. C, 502d Engineers, S. Branch, American Expeditionary Forces, France.
- Ayars, Lister S. (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
- Ayers, E. H. (Milton, Wis.), Co. C, 331 Machine Gun Battalion, Camp Grant, Rockford, Ill.
- Babcock, Corp. Ronald (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
- Babcock, Sergt. Laurance E. (Milton, Wis.), Ambulance Co. 14, Camp Greenleaf, Oglethorpe, Ga.
- Barker, Lieut. Dr. Frank M. (North Loup, Neb.), Fort Riley, Kan.
- Bass, Sergt. Elmer (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
- Berkalew, George (Milton, Wis.), Co. M, 128th U. S. Inf., Camp MacArthur, Waco, Tex.
- Bond, Dewey L. (Milton Junction, Wis.), Co. K, 128th U. S. Inf., Camp MacArthur, Waco, Tex.
- Bonham, Clarkson Saunders, Second Mate Machinist (Shiloh, N. J.), U. S. S. "Chicago," c/o Postmaster, New York City.
- Brannon, Private Riley U. (North Loup, Neb.), Quartermaster Dept., Bar. 728, Camp Funston, Kansas.
- Briggs, Charles B. (Ashaway, R. I.), Receiving Ship, Navy Yard, Brooklyn, N. Y.
- Briggs, Leverett A. Jr. (Ashaway, R. I.), Receiving Ship, Navy Yard, Brooklyn, N. Y.
- Brissey, Private William (Berea, W. Va.), Battery D, 314 F. A., Camp Lee, Petersburg, Va.
- Brooks, Albert (Waterford, Conn.), Supply Co., 327 Inf., Atlanta, Ga.
- Burdick, Corp. Arthur E. (Alfred, N. Y.), Co. A, 48th Inf., Newport News, Hill Branch, Va.
- Burdick, Lieut. Phillip (Little Genesee, N. Y.), 1012 Green St., Augusta, Ga.
- Burdick, Sidney D. (Alfred, N. Y.), Coast Artillery.
- Burdick, Sergt. William (Nile, N. Y.), Battery C, 307 F. A., Camp Dix, N. J.
- Burdick, Lieut. Paul (Milton, Wis.), Address not known.
- Burnett, George C., Co. D, 168th U. S. Inf., 84th Inf. Brigade, Rainbow Division, care Adjutant Gen. Expeditionary Forces, Washington, D. C.
- Campbell, Francis E. (Shiloh, N. J.), 3d Provisional Co., Provisional Recruit Battalion, Camp Dix, Wrightstown, N. J.
- Canfield, Paul C. (Nile, N. Y.), Battery B, 307 F. A., Camp Dix, N. J.
- Carley, Francis (Adams Center, N. Y.), 34th Inf. Band, Fort Bliss, Texas.
- Champlin, Lieut. E. V. (Alfred Station, N. Y.), Military Branch Postoffice, Trenton, N. J.
- Childers, Lieut. E. W., 148 Inf., Co. C, Camp Sheridan, Montgomery, Ala.
- Childers, Sergt. A. T., Headquarters Co., Hospital Battalion 14, Camp Greenleaf, Fort Oglethorpe, Ga.
- Childers, Private W. J., Battery D, 314 F. A., Camp Lee, Petersburg, Va.
- The above are brothers and their home is Salem, W. Va., and all are members of the Seventh Day Baptist church of that place.
- Chipman, Lieut. Charles C. (New York City), Battery E, 306 Field Artillery, Camp Upton, N. Y.
- Clark, Vergil (Little Genesee, N. Y.), Co. B, 36th Inf., Fort Snelling, Minn.
- Clark, John Milton (Farina, Ill.), Great Lakes Training Sta., Great Lakes, Ill.
- Clarke, Lieut. Walton B. (Alfred, N. Y.), Fort Stevens, Oregon.
- Clarke, Aden (Milton, Wis.), Co. M, 128th U. S. Inf., Camp MacArthur, Waco, Tex.
- Clarke, Capt. Dr. Charles P. (Walworth, Wis.), Address unknown.
- Clayton, Howard (son of Rev. Mr. Clayton, Syracuse, N. Y.), Camp Dix, N. J.
- Coon, John T. (Ashaway, R. I.), U. S. Coaling Station, Melville, R. I.
- Coon, Lance Corp. Aaron Mac (Alfred, N. Y.), No. 1 Presbyterian General Hospital, formerly U. S. A. Base Hospital No. 2, British Exped. Forces, France.
- Coon, Sergt. Edgar R. (Nortonville, Kan.), Battery A, 130th Field Artillery, Camp Doniphan, Fort Sill, Okla.
- Coon, Leland A. (Leonardsville, N. Y.), Co. C, 7th Inf., Camp Greene, Charlotte, N. C.
- Coon, Raymond H. (Westerly, R. I.), Camp Sevier, Greenville, S. C., Medical Division, Base Hospital. (Formerly of Camp Dix, Co. E, 310 Inf.)
- Coon, Carroll L. (Milton Junction, Wis.), 149th F. A., Battery E, A. E. F., via New York.
- Cottrell, Capt. Arthur M. (Unassigned) (Alfred, N. Y.).
- Crandall, Private C. L. (Farina, Ill.), Co. G, 130th Inf., Camp Logan, Houston, Tex.
- Crandall, Lieut. Winfield R. (Alfred, N. Y.), (Unassigned).
- Daggett, Q. M. Sergt. C. S. (Dodge Center, Minn.), Headquarters, 11th Regiment, U. S. Marine Corps, Marine Barracks, Quantico, Va.
- Davis, 1st Sergt. Arthur G. (Berea, W. Va.), Co. Q, 4th Battalion, 163 Depot Brigade, Camp Dodge, Iowa.
- Davis, Capt. Edward (Salem, W. Va.), medical Corps, Infirmary, 368 Inf., Camp Meade, Md.
- Davis, Elmer M. (Milton, Wis.), Camp Kelley, No. 1, Line 55, San Antonio, Tex.
- Davis, Frank L. (North Loup, Neb.), Jefferson Barracks, 16th Co. Engineers, St. Louis, Mo.
- Davis, Karl (Fouke, Ark.), son of S. J., Co. A, 335th Machine Gun Bat., Camp Pike, Ark.
- David, Private Marion (Farina, Ill.), Co. G, 130th Inf., Houston, Tex.
- Davis, B. Colwell, Jr., (Alfred, N. Y.), U. S. Marines.
- Dunham, W. E. (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
- Dunn, 1st Lieut. Charles E. (Milton, Wis.), Address unknown.
- Estee, James L. (Camargo, Okla.), Co. G, 357, Camp Travis, Texas.
- Ellis, Cleom M. (Alfred Station, N. Y.), 312 Mobile Ordnance, Repair Shop, Camp Pike, Little Rock, Ark.
- Fenner, Glenn B. (Alfred, N. Y.), 96th Aerial Service Squad, Signal Corps, Am. Exped. Forces, France.
- Fillyaw, Walter Judson (near Charlotte, N. C.), Medical Dept., Co. F, 4th Inf., Camp Greene, Charlotte, N. C.

- Ford, John P. (Garwin, Ia.), 20th R. T. Co., 161st Depot Brigade, Barracks 1006, Camp Grant, Rockford, Ill.
- Glaspey, Roy B. (Shiloh, N. J.), Co. F, 114th U. S. Inf., Camp McClellan, Anniston, Ala.
- Goodrich, Lorenzo G. (North Loup, Neb.), Chatham Hotel, Omaha, Neb.
- Green, Sidney C. (Albion, Wis.), Aero Corps, Address unknown.
- Greene, Carlton (Adams Center, N. Y.), Mach. Co., 130th Inf., Camp Dix, N. J.
- Greene, Carl (Adams Center, N. Y.), Co. 5, 2nd Bn. 157 Depot Brigade, Camp Dix, N. J.
- Greene, Corp. Ernest G. (Alfred, N. Y.), Battery C, 307th Field Artillery, Camp Dix, N. J.
- Green, Paul L. (Nile, N. Y.), Co. I, 128th Inf., Camp MacArthur, Waco, Tex.
- Greene, Robert A. (Alfred, N. Y.), Med. Dept., 52d Inf., Chickamauga Park, Ga.
- Greenman, George R. (Milton Junction, Wis.), Co. K, 128th U. S. Inf., Camp MacArthur, Waco, Tex.
- Hamilton, Sergt. Clinton (Portville, N. Y.), Co. C, 41st Inf., Fort Crook, Neb.
- Harris, Lawrence F. (Shiloh, N. J.), Company 13, 4th Training Battalion, 157th Depot Brigade, Camp Gordon, Atlanta, Ga.
- Hemphill, Paul H. (North Loup, Neb.), Hdq. 20th Infantry, Ft. Douglas, Utah.
- Hill, Frank M. (Ashaway, R. I.), Naval Reserve Force, Torpedo Station, Rose Island, Newport, R. I.
- Horton, Corp. Kenneth (Adams Center, N. Y.), C. A. C. Brigade, Amer. Exped. Forces, France.
- Hunting, Elmer Leon (Plainfield, N. J.), Barracks 24, Call Flying Field, Wichita Falls, Tex.
- Hurley, Francis E. (Milton, Wis.), 2 Radio School, Camp Perry, Great Lakes, Ill.
- Hurley, Dr. George I. (Hoquiam, Wash.), Fort Riley, Kansas.
- Jeffrey, Dr. Robin I. (Nortonville, Kan.), 122 Ridgeland Ave., Waukegan, Ill.
- Johnson, Robert, Co. E, Hospital Corps, U. S. Naval Training Station, Great Lakes, Ill.
- Kenyon, M. Elwood (Westerly, R. I.), Naval Reserve, U. S. Submarine Base, New London, Conn.
- Knight, Saddler Raymond (Nortonville, Kan.), Co. A, 1st Battalion, 110th Engrs., Camp Doniphan, Fort Sill, Okla.
- Lamphere, Leo (Milton, Wis.), Co. M, 128th U. S. N. G., Camp MacArthur, Texas.
- Langworthy, Private Floyd E. (Dodge Center, Minn.), 7th P. T. Bn., 159th D. B., Camp Taylor, Louisville, Ky.
- Langworthy, Lloyd (Ashaway, R. I.), Co. F, 301 Engineer, Camp Devens, Mass.
- Larkin, George (North Loup, Neb.), Camp Perry, Co. H 2-4, Bar. 429 West, Great Lakes, Ill.
- Martin, Howard (Alfred, N. Y.), Co. B, 23d U. S. Inf., A. E. F. via New York City.
- Maxon, Capt. Dr. Jesse G. (Walworth, Wis.), Schofield Barracks, Hawaii.
- Maxson, Charles S. (Milton, Wis.), Co. C, 331 Machine Gun Battalion, Camp Grant, Rockford, Ill.
- Maxson, Esllie (North Loup, Neb.), Battery E, 335th Field Artillery, Camp Pike, Ark.
- Maxson, Roland H. (Milton, Wis.), The University of Wisconsin, Madison, Wis.
- Maxson, Leslie B. (Little Genesee, N. Y.), Battery B, 307th Field Artillery, Camp Dix, N. J.
- Mills, Corp. Harold A. (Hammond, La.), Co. E, 154 Inf., Camp Beauregard, La.
- Mosher, Floyd C. (Berlin, N. Y.), 5th Regt., 2nd Battalion, 23rd Co., U. S. M. C., care Postmaster, N. Y. City.
- Osborn, Lester G. (Los Angeles, Calif.), Division B, Naval Reserve. Shore address, 922 Center St., San Pedro, Cal.
- Palmiter, Elson G. (Alfred Station, N. Y.), Prov. Rec's Hdq., Line 93, Hilly Field, So. San Antonio, Tex.
- Peterson, Lester W. (Pipestone, Minn.), Battery A, 151 U. S. F. A., France.
- Phillips, Lieut. Kent, 105th Field Signal Battalion, Camp Sevier, Greenville, S. C.
- Platts, Lieut. Dr. Lewis A. (Chicago, Ill.), D. O. R. C., A. E. F., A. P. O. 710, France.
- Poole, Clesson O. (Alfred, N. Y.), Coast Artillery.
- Randolph, Private Harold C. (Salem, W. Va.), Q. M. C., Motor Truck Co. No. 337, Camp Shelby, Hattiesburg, Miss.
- Randolph, Capt. J. Harold (Shiloh, N. J.), Address unknown.
- Randolph, Milton Fitz (New Market, N. J.), Naval Militia Armory, Foot of 52d St., Brooklyn, N. Y.
- Randolph, Paul (Milton, Wis.), U. S. N. R., San Pedro, Cal.
- Randolph, Lieut. Winfield F. (Alfred, N. Y.), 1st Pa. Field Artillery, Camp Hancock, Augusta, Ga.
- Riffenberg, Fred (Ashaway, R. I.), Fort Getty, Jamestown, R. I., Co. 19.
- Rogers, Shirley Z. (Farina, Ill.), Co. G, 130th Inf., Camp Logan, Houston, Tex.
- Rood, Bayard A. (North Loup, Neb.), Battery C, 17 F. A., Amer. Exped. Forces, U. S. A.
- Rosebush, Capt. Waldo E. (Alfred, N. Y.), 57th Dept. Brigade, Camp MacArthur, Waco, Texas.
- St. John, Sergt. Milton Wilcox (Plainfield, N. J.), son of DeValois, Co. B, Machine Gun Battalion 310, Camp Meade, Md.
- Saunders, William M. (Garwin, Ia.), Co. B, 168th U. S. Inf., 84th Brigade, 42d Division U. S. Expeditionary Forces, Camp Mills, N. Y.
- Saunders, Ora E. (Garwin, Ia.), 4th Platoon, Co. 18, 5th Battalion, 161 Depot Brigade, Camp Grant, Rockford, Ill.
- Saunders, S. Perry (Garwin, Ia.), Co. F, 2d Regiment, Camp Dewey, Great Lakes, Ill.
- Sayre, A. Gerald (Milton, Wis.), Barracks 842 N. Co. Camp Decatur, Great Lakes, Ill.
- Sayre, Walter D. (North Loup, Neb.), Camp Perry, Co. H 2-4, Barrack 429 West, Great Lakes, Illinois.
- Seager, Harry Bernard (Farina, Ill.), U. S. A. Co., Sec. 602, Camp Allentown, Pa.
- Siedhoff, Clarke H. (Milton, Wis.), Co. H, 340th Inf., Camp Custer, Battle Creek, Mich.
- Shaw, Lieut. Leon I. (Ord. Dept.) (Alfred, N. Y.), 1208 G St., N. W. Washington, D. C.
- Sheppard, Mark (Alfred, N. Y.), (Address later).
- Smith, Arthur M. (Ashaway, R. I.), Fort Getty, Jamestown, R. I., Co. 19.
- Spoooner, Malcolm G. (Brookfield, N. Y.), Gerstner Field, Lake Charles, La.
- Stephan, Corp. Earl D. (Nortonville, Kan.), Co. 1st Battalion, 110th Engrs., Camp Doniphan, Fort Sill, Okla.
- Stephan, Corp. Thomas A. (Nortonville, Kan.), Co. A, 1st Battalion, 110th Engrs., Camp Doniphan, Fort Sill, Okla.
- Stevens, George P. (Alfred, N. Y.), Co. K, 108th U. S. Inf., Camp Wadsworth, Spartanburg, S. C.
- Stillman, Archie L. (North Loup, Neb.), U. S. Armed Guard Crew, care Postmaster, New York City, N. Y.
- Stillman, Ralph (Nortonville, Kan.), 2d Co., C. A. C., Fort Winfield Scott, San Francisco, Cal.
- Straight, B. D., Co. B, 308th Inf., Camp Upton, Long Island, N. Y.
- Sutton, Ernest (Salem, W. Va.), Co. 2, M. P. Camp Shelby, Hattiesburg, Miss.
- Sutton, Eustace (Middle Island, W. Va., New Milton P. O.), 44th Aero Squadron, Wright Field, Dayton, O.
- Swiger, Capt. Fred E. (Salem, W. Va.), 223d Machine Gun Battery, Camp Sherman, O.
- Thomas, Herbert (Alfred, N. Y.), Co. L, 311th Inf., Camp Dix, N. J.
- Thorngate, Lieut. George (Salem, W. Va., and Milton, Wis.), Camp Greenleaf, Fort Oglethorpe, Ga.
- Thorngate, Roscoe M., U. S. S. Maine, c/o Postmaster, N. Y. City.
- Tomlinson, Raymond J. (Shiloh, N. J.), Co. F, 114th U. S. Inf., Camp McClellan, Anniston, Ala.
- Van Horn, Beecher (North Loup, Neb.), Battery D, 384th Field Artillery, Camp Lewis, Washington.

Van Horn, Harold A. (Garwin, Ia.), Tent 6, Line 144, Camp Kelley, So. San Antonio, Tex.  
 Van Horn, Harold E. (Garwin, Ia.), Co. F, 2d Regiment, Camp Dewey, Great Lakes, Ill.  
 Vars, Otho L. (Alfred, N. Y.), Co. K, 310th Inft., Camp Dix, N. J.  
 Warren, Corp. Hurley S. (Salem, W. Va.), Co. A, 1st Reg., W. Va. Inft., Camp Shelby, Hattiesburg, Miss.  
 Wells, Edward (Ashaway, R. I.), U. S. Atlantic 116, Care Postmaster, New York City, N. Y.  
 Wells, Forest (Ashaway, R. I.), 23rd Detachment, 23rd Engineers, Camp Meade, Md.  
 Wells, Nathanael (Ashaway, R. I.), Naval Reserves, Y. M. C. A., Newport, R. I.  
 West, Carroll B. (Milton Junction, Wis.), Army Y. M. C. A., Sec. Bldg. 605, Camp Custer, Battle Creek, Mich.  
 Whitford, W. G. (Nile, N. Y.), Co. A, Headquarters Trains, 86th Division, Camp Grant, Rockford, Ill.  
 Wing, Hubert B. (Boulder, Colo.), 341 Field Artillery, Battery O, Camp Funston, Kan.  
 Witter, Adrian E. (Alfred, N. Y.), Battery E, 17th F. A., Camp Robinson, Sparta, Wis.  
 Witter, E. Allen (Alfred, N. Y.), (Address later).  
 Woodruff, Corp. Charles Eldon (Alfred Station, N. Y.), Co. A, 50th Inft., Charlotte, N. C.  
 Woolworth, Cecil (Nortonville, Kan.), Battery A, 130th Field Artillery, Camp Doniphan, Fort Sill, Okla.

### "UNION" IN THE WAR, AND "UNION" IN THE FEDERATION OF CHURCHES

REV. CHARLES S. SAYRE

Civil and religious obligations *must not* be confused. There is a definite distinction between them as set forth in the Scriptures, and we must recognize and keep those distinctions or confusion will continue to reign among us.

In the RECORDER of December 17, 1917, pp. 773-77 you will find an article that it seems to me, jumbles these two ideas, and takes occasion to remind us of our obligation to be "united" in the prosecution of all interests that will help win the war, in order to show that we are under obligation to be "united" in the Federal Council of Churches. Hence this article.

We want every Seventh Day Baptist to recognize the distinction between "union" in national or civic matters as patriotic citizens, and "union" in the Federation of Churches as religionists.

In the first place let us notice that Jesus, example and pattern in all things religious, has taught us, both by precept and example, that we are to have no union with those religionists who do not obey God. His expression, "Come ye out from among them, and be ye separate," can have no meaning at all, if it does not mean for the obedient children of God to come out from among those who claim to be his children but are disobedient. Everywhere and al-

ways this is the meaning placed upon his Scripture. Notice also that the *action* is to be taken by the children of God, "Come ye out from among them." Notice also it does not matter whether they are *wilfully* disobedient or *ignorantly* disobedient. What they *think* about it does not count, but what *you know* about it does count; for *you* are to be judge, and your action is to concern yourself, not them,—"Come ye out." And every true Seventh Day Baptist *knows* that the Sunday-keeper is disobedient, and it is none of our business whether he is ignorantly disobedient or otherwise, we have our orders to come out from among them in matters of religion and be separate. Do not fail to notice also that the zeal and earnestness of these disobedient religionists, their sincerity of heart and purpose, do not alter the case; for there can be found no record of a sect more religious, more zealous for the cause, more conscientious and devout than some of the Pharisees in Jesus' day. Not only so, but those Pharisees had more points of belief and doctrine in common with Jesus than any other sect in all the world. They believed in the same God, and in the same Bible, in heaven, in hell, in angels, in devils, in the resurrection and the life everlasting, but somewhere they drew the line on what God had said, and stuck to it and on that account Jesus held aloof from them. He never formed any league or union with these devout religious people who had so many points of religious doctrine exactly like his own. Their zeal, and sincerity, and conscientiousness, could never efface the fact that they were living in broken relationship with God. He also warned his disciples against them saying, "Take heed and beware of the leaven (doctrine) of the Pharisees and of the Saducees," showing that he knew the danger that lurked in the doctrine, "Sink your differences and get together." Jesus undoubtedly foresaw what intoxication would dazzle and bewilder the minds of his followers when they should see the chance to get 18,000,000 of people all pulling together in one great organic machine, and the infinite chance there for them to lose sight of God's power and trust their own. And so we have the order, "Come out from among them, and be ye separate." Also we have, "Let them alone, they be blind leaders of the blind."

And again, "We command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly."

But in *civil*-matters it is entirely different. The New Testament is very plain in its teaching that all Christians are to give their support to the nation whose prosperity and protection they enjoy. We read, "Let every soul be subject unto the higher powers [meaning the civil powers]. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil" (Rom. 13: 1-3). And when the Pharisees tested Jesus on this question he said, "Render to Caesar the things that are Caesar's" (that is, render to the state the things that are due the state), "and to God the things that are God's." The way we treat the state is not shown simply by the way we pay our taxes, and by our readiness to go to war, but it is shown also by the way we treat our fellows. Civil government is concerned with just that, and "civil matters" deal simply and solely with man's relation to his fellows. And Jesus, in this answer shows that the matter of serving God and the matter of serving the state are distinct and separate. Paul said, "Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom; fear to whom fear; honor to whom honor" (Rom. 13: 7).

Furthermore Jesus gave us the parable of the Tares by which he shows that we are to live in the same community and neighbor with the people of the world. And just as the wheat and tares in the same field grow side by side, subsisting upon the same soil, and receiving benefit from the same sunshine and showers, and there thrive and grow peacefully and happily; just so the Christian may dwell by the side of the worldly man, and peacefully and happily carry on his business, neighboring with him, doing business with him, by his side fighting their common foes, and by his side voting for civic righteousness and social betterment. The last six commandments of the Decalog (love thy neighbor as thyself), are for their special benefit

and teach them how they may dwell peaceably and happily together, though one is religious and the other is not. One is Wheat and the other is a Tare. And God ordered them to be let alone in this relationship until "*the end of the world*". They are both patriotic citizens, but they are not both religious citizens.

Now then. The fact that these three classes—the Christian, the disobedient Christian and the worldly man—are now standing side by side on sea and land in support of the Government in this great struggle for Liberty, Justice and Democracy is no proof, not the least proof, that federation in matters of religion is needful or right. The fact that the religious interests of our soldiers in the camps and cantonments can best be served by some broad and all-inclusive religious organization is no kind of proof that the obedient servants of Christ should federate or "unite" with those who do not obey him. Every loyal American citizen should support the Red Cross. Every loyal American citizen should "unite" with the Loyalty Legion. But these facts, potent and supported by the Bible as they are, in no way prove that Seventh Day Baptists should "support" or "unite" or "federate" in matters of religion with those who do not obey God. And let us keep it in mind that it is none of our business whether their disobedience is wilful or ignorant, we *know* Sunday people are violating God's holy will, and the action God calls for is up to us: "Come ye out from among them." Now look at it carefully at closer range: "Come ye out from among them," can not mean in civil affairs; for that goes directly counter to the teaching of the parable of the Tares. It can not mean to keep separate from these who are not religious; for how then can we win them to the gospel, and how then can we obey Christ's injunction to go to the "lost sheep?" Palpably this instruction, "Come ye out from among them," means for us to come out from among those who are religious but somewhere draw the line on what God has ordered and will not change, but excuse and explain it, and persist in it.

It is not right, and therefore it is not fair for teachers and writers to jumble up these two principles to the confusion and misleading of the people. The civic prin-



and the religious are distinct and must be kept separate. The two ideas were clearly and unmistakably shown clear back at the time when God put the Decalog into the hands of man. God himself prepared them and gave them to Moses written on "two tables of stone." Four precepts on one table, and six on the other. The four showing man's religious obligations, and the six showing his civil obligations. And Jesus, when he was tested as to the relative importance and value of the laws on these two tables promptly replied, "The first and great commandment is, Thou shalt love the Lord thy God, with all thy heart, etc.," simply summarizing the first four precepts as love to God. And he continued by saying, "The second is like unto it, Thou shalt love thy neighbor as thyself," simply summarizing the last six commandments as love to man, and incidentally but unmistakably showing the two distinct and separate principles, which we insist must not be jumbled.

Don't confuse these two ideas, my brethren on the towers of Zion, or your trumpet will surely, somewhere, give a false sound, and confusion in the ranks will follow. Exactly the thing that has taken place on account of the mixing of these two principles has lead us into the Federation of Churches.

Let us ask in all kindness and in all candor, If God made the distinction in the beginning, and if Jesus Christ sanctioned it, and amplified it, and simplified it, and taught and practiced according to it, what right have any of you to ignore and confuse it?

Don't try to make us believe that we can not be active in every good work unless we are members of the Federation of Churches. Don't try to make us believe that we can not be successful in our religious effort without the help of 18,000,000 of people who disobey God. Tell us that we can do all things through God who strengtheneth us, and we will believe that; for that is the word of God.

Don't try to make any true Seventh Day Baptist believe that "According to Jesus, the great heresy is sin against man. Human rights have the right of way." We deny it, and are ready to resent it; according to Jesus Christ the great heresy is sin against God, and *divine rights* have the right of

way; for he explicitly set before the world, when tested on this question, that the greatest, most important precept in all law is "love to God"; therefore the greatest of all heresies is the violation of that law, and please do not fail to notice that the Sabbath law belongs to that list.

Albion, Wis.,  
Jan. 14, 1918.

"Hast thou virtue, acquire also the graces and beauties of virtue."

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

FOR RENT—A farm stocked with ten cows two miles from Andover, N. Y., natural gas free, house furnished or unfurnished. Sabbath keeper preferred. Inquire of Mrs. Flora Bess, Andover, N. Y., R. D. 2. 1-14-3w

WANTED—Gentleman stenographer and book-keeper. Part time spent in assisting with farm garden and other work. \$30.00 and board per month. Chances of advancement good. Only single man need apply. The above position is in the office of the Reymann Memorial Farms, Agricultural Substation, Wardensville, W. Va. The farms consist of about 1000 acres and are well equipped dairy farms. Luther F. Sutton, Supt., Wardensville, West Va. 1-14-3w

FOR SALE—Contribution Envelopes and Home Department Envelopes at 40c per 100 or \$1.75 per 500. Cash with order. Sabbath Recorder, Plainfield, N. J. 1-28-tf.

WANTED—Employment in a Sabbath community by a graduate of Alfred Agricultural School. Address W., Sabbath Recorder, Plainfield, N. J. 1-28-3w.

SPECIAL NOTICE—The Sabbath Recorder and the Youth's Companion for 1918 and the Companion Home Calendar for \$3.75. Only good when accompanied by Sabbath Recorder subscription—old or new. 12-16-4w

McCALL'S MAGAZINE—For a limited time we will send the Sabbath Recorder and McCall's Magazine to one address one year for \$2.45—old or new. 12-16-4w

## MARRIAGES

BASSETT-BURDICK.—In Westerly, R. I., January 12, 1918, by Rev. Clayton A. Burdick; Leon B. Bassett, of Worcester, Mass., and Miss Rachel Mae Burdick, of Westerly.

## DEATHS

BOSS.—Louis D. Boss, a well-known citizen of Milton Junction, Wis., was born in the town of Albion, Wis., November 12, 1865, and died at his home near Lake Koshkonong, in the town of Milton Junction, Wis., December 24, 1917.

He was a man of good habits and principles and was highly respected by a large circle of friends and neighbors. As a young man he attended Milton College. Just before his graduation he was called home to assist in the work of the farm on account of the failing health of his father.

On March 4, 1908, he was united in marriage to Miss Luella Barnheart, who faithfully cared for him during his last illness.

He is survived by his wife, his mother, Mrs. Lucinda Boss, and an aunt, Miss Lois Saunders, all of Milton Junction, who mourn his loss.

The esteem in which he was held was highly attested by the large company of friends who gathered at the funeral. The services were conducted from his late home by Rev. Edgar D. Van Horn, assisted by Rev. L. C. Randolph. Music was furnished by a male quartet of singers from Milton. The body was laid to rest in the Milton Cemetery. E. D. V. H.

BEACH.—Mrs. Francelia E. Beach was born in the town of Brookfield, N. Y., February 16, 1846, and died at the home of Mrs. Fred Carr, Milton Junction, Wis., December 31, 1917.

Mrs. Beach was adopted by Amos and Julia Ann Stillman, of Brookfield, N. Y., when she was two weeks old. When about two years old she came with her parents to Wisconsin, where they settled in the town of Milton, near Lake Koshkonong, where she spent the greater part of her life.

Early in life she professed Christ and united with the Rock River Seventh Day Baptist Church, where she kept her membership until services in that church was abandoned. Her membership was then transferred to the Milton Junction Seventh Day Baptist Church, where she remained a most faithful member till the time of her death.

On October 15, 1871, she was united in marriage to Menzo W. Beach by Rev. J. C. Rogers and to this union was born one son, Amos, who survives to mourn the loss of his mother.

Mrs. Beach was a faithful wife, an indulgent and loving mother, a kind neighbor, and a true friend. She was a woman of sterling Christian

integrity. She loved her Savior and devoted her life to his church, and in company with others worked for the coming of his kingdom. She enjoyed and treasured the fellowship of Christians and found great comfort in their love and care of her during her last illness. Like Lazarus, she often had her poor things in this life but will find comfort in heaven. By her love and service she has laid up rich treasure there. We believe she is among the redeemed of earth and is in the heavenly home to "rest in light and sunshine in the presence of her King."

Funeral services were conducted by her pastor and the body was laid to rest in the Milton Junction Cemetery. E. D. V. H.

WHITNEY.—Ruth Flagler was born in Poughkeepsie, N. Y., January 21, 1837, and died in North Loup, Neb., December 29, 1917.

On September 15, 1858, she was married to James R. Whitney. For twenty-six years she lived at Farnam, Neb. The last two years of her life were spent with her daughter, Mrs. A. A. Babcock, of this place.

When a young woman she was converted. She was a member of the Methodist Episcopal Church at Farnam at the time of her death. She is survived by four children,—John and Vincent Whitney, of Farnam, Neb., Mary H. Taylor, of Zion City, Ill., and Laura W. Babcock, of North Loup, Neb.

Funeral services were held at the home of her daughter, Mrs. A. A. Babcock, Sunday morning, December 30, 1917, conducted by Rev. A. L. Davis. The body was shipped to Farnam for burial. A. L. D.

CLEMENT.—Benjamin F. Clement, son of Benjamin and Lydia Ann Clement, was born in Jackson Township, Shelby County, Ohio, February 15, 1856, and died at the home of his brother, George Clement, on Milton Junction, January 13, 1918, of cancer of the stomach.

Just one year ago, January 13, 1917, he came to his brother's home to await the funeral. Funeral services were held at the home of Mrs. A. L. Davis, on Tuesday afternoon, January 14, conducted by Pastor Fred Carr, and burial was made in the village cemetery at North Loup. A. L. D.

RANDOLPH.—Franklin Fitz Randolph was born in Moberly, Mo., on April 14, 1896, and died at Camp Greene, at Charlotte, N. C., January 12, 1918, of cerebro-spinal meningitis. (For a more extended notice, see another column). C. F. R.

Rev. Willard D. Burdick left for the East Tuesday where he will be in the employment of the Seventh Day Baptist Tract Board until April 1. On that date he will begin work in his new pastorate at New Market, N. J. The Tract Society and the New Market Church have arranged that Mr. Burdick spend a third of his time in same work he has been doing for the society as Sabbath evangelist. The family will not move to New Jersey until the close of the college year.—*Journal-Telephone*.

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FOR RENT—A farm stocked with ten cows two miles from Andover, N. Y., natural gas free, house furnished or unfurnished. Sabbath keeper preferred. Inquire of Mrs. Flora Bess, Andover, N. Y., R. D. 2. 1-14-3w

WANTED—Gentleman stenographer and book-keeper. Part time spent in assisting with farm garden and other work. \$30.00 and board per month. Chances of advancement good. Only single man need apply. The above position is in the office of the Reymann Memorial Farms, Agricultural Substation, Wardensville, W. Va. The farms consist of about 1000 acres and are well equipped dairy farms. Luther F. Sutton, Supt., Wardensville, West Va. 1-14-3w

FOR SALE—Contribution Envelopes and Home Department Envelopes at 40c per 100 or \$1.75 per 500. Cash with order. Sabbath Recorder, Plainfield, N. J. 1-28-tf.

WANTED—Employment in a Sabbath community by a graduate of Alfred Agricultural School. Address W., Sabbath Recorder, Plainfield, N. J. 1-28-3w.

SPECIAL NOTICE—The Sabbath Recorder and the Youth's Companion for 1918 and the Companion Home Calendar for \$3.75. Only good when accompanied by Sabbath Recorder subscription—old or new. 12-16-4w

McCALL'S MAGAZINE—For a limited time we will send the Sabbath Recorder and McCall's Magazine to one address one year for \$2.45—old or new. 12-16-4w

## MARRIAGES

BASSETT-BURDICK.—In Westerly, R. I., January 12, 1918, by Rev. Clayton A. Burdick; Leon B. Bassett, of Worcester, Mass., and Miss Rachel Mae Burdick, of Westerly.

## DEATHS

BOSS.—Louis D. Boss, a well-known citizen of Milton Junction, Wis., was born in the town of Albion, Wis., November 12, 1865, and died at his home near Lake Koshkonong, in the town of Milton Junction, Wis., December 24, 1917.

He was a man of good habits and principles and was highly respected by a large circle of friends and neighbors. As a young man he attended Milton College. Just before his graduation he was called home to assist in the work of the farm on account of the failing health of his father.

On March 4, 1908, he was united in marriage to Miss Luella Barnheart, who faithfully cared for him during his last illness.

He is survived by his wife, his mother, Mrs. Lucinda Boss, and an aunt, Miss Lois Saunders, all of Milton Junction, who mourn his loss.

The esteem in which he was held was highly attested by the large company of friends who gathered at the funeral. The services were conducted from his late home by Rev. Edgar D. Van Horn, assisted by Rev. L. C. Randolph. Music was furnished by a male quartet of singers from Milton. The body was laid to rest in the Milton Cemetery. E. D. V. H.

BEACH.—Mrs. Francelia E. Beach was born in the town of Brookfield, N. Y., February 16, 1846, and died at the home of Mrs. Fred Carr, Milton Junction, Wis., December 31, 1917.

Mrs. Beach was adopted by Amos and Julia Ann Stillman, of Brookfield, N. Y., when she was two weeks old. When about two years old she came with her parents to Wisconsin, where they settled in the town of Milton, near Lake Koshkonong, where she spent the greater part of her life.

Early in life she professed Christ and united with the Rock River Seventh Day Baptist Church, where she kept her membership until services in that church was abandoned. Her membership was then transferred to the Milton Junction Seventh Day Baptist Church, where she remained a most faithful member till the time of her death.

On October 15, 1871, she was united in marriage to Menzo W. Beach by Rev. J. C. Rogers and to this union was born one son, Amos, who survives to mourn the loss of his mother.

Mrs. Beach was a faithful wife, an indulgent and loving mother, a kind neighbor, and a true friend. She was a woman of sterling Christian

integrity. She loved her Savior and devoted her life to his church, and in company with others worked for the coming of his kingdom. She enjoyed and treasured the fellowship of Christians and found great comfort in their love and care of her during her last illness. Like Lazarus, she often had her poor things in this life but will find comfort in heaven. By her love and service she has laid up rich treasure there. We believe she is among the redeemed of earth and is in the heavenly home to "rest in light and sunshine in the presence of her King."

Funeral services were conducted by her pastor and the body was laid to rest in the Milton Junction Cemetery. E. D. V. H.

WHITNEY.—Ruth Flagler was born in Poughkeepsie, N. Y., January 21, 1837, and died in North Loup, Neb., December 29, 1917.

On September 15, 1858, she was married to James R. Whitney. For twenty-six years she lived at Farnam, Neb. The last two years of her life were spent with her daughter, Mrs. A. A. Babcock, of this place.

When a young woman she was converted. She was a member of the Methodist Episcopal Church at Farnam at the time of her death. She is survived by four children,—John and Vincent Whitney, of Farnam, Neb., Mary H. Taylor, of Zion City, Ill., and Laura W. Babcock, of North Loup, Neb.

Funeral services were held at the home of her daughter, Mrs. A. A. Babcock, Sunday morning, December 30, 1917, conducted by Rev. A. L. Davis. The body was shipped to Farnam for burial. A. L. D.

CLEMENT.—Benjamin F. Clement, son of Benjamin and Lydia Ann Clement, was born in Jackson Township, Shelby County, Ohio, February 15, 1856, and died at the home of his brother, George Clement, on Milton Junction, January 13, 1918, of cancer of the stomach.

Just one year ago, January 13, 1917, he came to his brother's home to await the funeral services were held at the home of Pastor L. Davis, and burial was made in the village cemetery at North Loup. A. L. D.

RANDOLPH.—Franklin Fitz Randolph was born in Moberly, Mo., on April 14, 1896, and died at Camp Greene, at Charlotte, N. C., January 12, 1918, of cerebro-spinal meningitis. (For a more extended notice, see another column.) C. F. R.

Rev. Willard D. Burdick left for the East Tuesday where he will be in the employment of the Seventh Day Baptist Tract Board until April 1. On that date he will begin work in his new pastorate at New Market, N. J. The Tract Society and the New Market Church have arranged that Mr. Burdick spend a third of his time in same work he has been doing for the society as Sabbath evangelist. The family will not move to New Jersey until the close of the college year.—*Journal-Telephone*.

## SPECIAL NOTICES

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

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

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

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

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. William C. Whitford, acting pastor, 600 West 122d Street, New York.

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

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

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner 1st Street and Park Avenue. Rev. R. J. Sevcik, pastor, 1153 Mulberry Street.

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

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

Seventh Day Baptists in and around Philadelphia, Pa., hold regular Sabbath services in a hall on the fourth floor at 1626 Arch street. Preaching at 2.30 p. m., followed by a Bible Class using the regular Sabbath-school lesson in *Helping Hand*. All 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.

## THE SABBATH RECORDER

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

Entered as second-class matter at Plainfield, N. J.

## Terms of Subscription

Per year ..... \$2.00  
Per copy ..... .05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

## Sabbath School. Lesson VI.—February 9, 1918

JESUS CHOOSES THE TWELVE. Mark 3: 7-35

*Golden Text*.—"He appointed twelve, that they might be with him, and that he might send them forth to preach." Mark 3: 14.

## DAILY READINGS

Feb. 3—Mark 3: 13-19. Jesus Chooses the Twelve

Feb. 4—Luke 6: 12-16. Prayer and the Choice of the Twelve

Feb. 5—John 15: 15-27. The Purpose in Choosing the Twelve

Feb. 6—Luke 14: 25-35. The Cost of Discipleship

Feb. 7—John 17: 9-21. Jesus' Prayer for His Disciples

Feb. 8—Matt. 10: 14-25. The Relation Between Master and Disciple

Feb. 9—Matt. 19: 23-30. The Reward of Discipleship

(For Lesson Notes, see *Helping Hand*)

(Continued from page 117)

universities and graduate schools everywhere.

President Daland hopes that all patrons of the college will see the reasonableness of the increased rate of tuition and that no one will fancy that this increase means extravagance in the policies of the college. The case is exactly the reverse. In view of increasing cost of maintenance, the income of the college, although slightly increased by the endowment campaign, has lagged behind the increase in absolutely necessary expenditure till the gap has become about three thousand dollars a year. This gap must be bridged, lest the college become involved in a serious debt. This the trustees are determined shall not become the case.

REPORTER.

## The Sabbath Recorder

A Seventh Day Baptist Weekly Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 84, NO. 5

PLAINFIELD, N. J., FEBRUARY 4, 1918

WHOLE NO. 3,805

**The Old Testament Was Jesus' Bible** If, as is sometimes the case, one feels disturbed over the

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

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

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

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

**How Christ Used His Bible** The Bible of Christ's day made the larger part of the Holy

Scriptures bequeathed to the children of God. The New Testament was then unknown, and it is interesting to study the use Jesus made of the Old Testament in his teaching and preaching. He regarded its laws and precepts as the expression of the everlasting righteousness of Jehovah; and he looked upon the Old Testament history, not as a foundation hidden away beneath

a more glorious New Testament structure which he came to build, but as an important part of the structure itself.

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

Christ found in the Old Testament "something essential for himself, for his people, and for the world." And these facts make it significant and indispensable to humanity while the world stands.

I do not think Jesus used the microscopic eye upon Old Testament writings so much as the telescopic vision, which gave him a view of the beauty and grandeur of the universe with God's presence behind all physical phenomena; with day unto day uttering speech and night unto night showing knowledge. In the Psalms are found the eternal cries of the human heart; and when men in their wanderings and troubles read them, they may see that they have not lost the road, but are only in the shadows through which God's dear people have passed in all generations. Jesus the royal, suffering Messiah must have found much comfort in the Psalms to which he sometimes referred. With the words of one of