The moral law is the moral law of God, given in connection with the
Sacrament of Baptism, and summed up by Christ.

And the days that seem long to live are his,
And the work that we count so hard to do,
We fight, but 'tis he who nerves our arm;
And the days to live through and of work to be done;

He makes it easy, for he works, too;
Tired of ourselves and of our own toil,
Yet there is a day which New Testament
Christians came to observe, and which
is privilege now to observe,—not as
a matter of law but of grace,—the first day of the week.

We fight, but 'tis he who nerves our arm;
And the days that seem long to live are his,
And the work that we count so hard to do,
Tired of ourselves and of our own toil.

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

And all the while, did we only see
We walk in the Lord's own company
And he constantly wrote were regarded by him
as "expressions of the grace of God's law
in the way symbolized by that tree—the tree of life
in John's visions of heaven." The tree of life
was true all his life.

He urged his disciples to keep it as he had done.

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

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

What did Paul mean? The moral law is an expression of
the divine will concerning man's relation to God
and his brother man, and must be
conceived as it was in the
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the old covenant of works, that he and his seed might be led to the new covenant of grace, promised through the coming One who should bruise the serpent's head.

Only by the way of discipline and suffering could man now obtain the blessings of lost Eden. And in order that he should no longer try to secure life in the old way, God "shekinahed" by the gate of Eden, with sword and cherubim—symbols of justice and mercy—to keep for man "the way of the tree of life." That way was through the "Savior." It was a "new and living way"—a way of grace for man condemned under violated law. By it man finds forgiveness. It is a fearful thing to sin in our "peace." Grace, says, "The wages of sin is death." Grace says, "The gift of God is eternal life." The law says, "The soul that sinneth, it shall die," but grace says, "Look unto me, and live."

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

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

What Does not Milton "Justify Its Existence"?

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

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

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

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

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

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

We know that rumors have gone out that Milton allows dancing among her students. Lies within its borders, the degrading and pernicious, "Sabbath-breaking," the ruin being wrought in every circle of civil life. Last week four soldiers, made crazy drunken by licensed saloons, after spending all their money robbed the bartender of $41.00, shot and wounded four harmless persons, and are now in the toils for robbery. Though this is an extreme case, it is no more than the natural outcome toward which the business of every saloon tends. Most of the breeding places of anarchy are found in the saloons. There is not one in ten who endangers the peace of the community in which it stands. The beer business is notoriously pro-Ger-
man. And yet state and national governments keep right on trifling with this foe—
all for a little money—when they might stop its ruinous work before the year closes!

When in this land that deplores German barbarity a mob drags to death a man sus­pected of sympathy with the Germans and the most careful search fails to discover any evidence against him, one of the main witnesses confesses that he “was drunk” when he tied the man’s hands! Thus a numerous and formidable gang of criminals were not convicted of murder. All over the land where mobs do their dreadful work saloons as a rule supply the stimulants that make such crimes possible. Still the country titrates with the liquor traffic! How long, O Lord, how long?

Dr. L. C. Randolph

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

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

MILTON’S IDEALS AND MILTON’S SERVICE

The writer of the two recent articles about Milton College does not consider himself infallible in his judgment or inerrant in his facts. Nevertheless he is confident that the Seventh Day Baptist public needs a little information about the ideals that Milton College represents and the service it renders to our people. He has been told that the service rendered by the college does not justify its existence, that in view of the smallness of our denomination and the character of its people, a small university institution commensurate with the needs of the present time, Seventh Day Baptists can not afford to keep up more than one first-rate college, and that therefore Milton College has no proper reason of being.

Now, without presuming to speak for those who have in charge the affairs of Mil­ton College, the reporter thinks he is in a position to know something about the serv­ice of the college to our people. He furth­ermore holds that the opinion that Milton is not important or significant in the case of an educational institution than its highest and best ideals. He thinks well to indicate two of these.

One is perfectly clear, and that is that all through the history of Milton College, those who have directed it have earnestly felt that it should be first, last, and always a Christian college of liberal culture. Toward the fulfillment of this ideal it has constantly and if such training were of elementary importance, it would be performed except by a great university, education.

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

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

The writer believes Milton has always been the same and will always be the same. The world needs men who can think well and whose characters are upright. The world needs good thinkers and sound-h serving men in all walks of life. It needs good thinkers in every calling and profession. Hence the work of the college will never be supplanted by that of any vocational school, however ex­cellent.

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

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**SABBATH REFORM**

**A CONSISTENT SABBATH-KEEPING INSTITUTION**

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

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

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

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

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

"J. H. Kellogg, Superintendent.

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

**PERPETUITY OF GOD'S LAW**

**ARTHUR L. MANOUS**

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

"The law of God, from its very nature, is unchangeable. If it is a revelation of the will and character of its Author. " The precepts of the Decalogue are as immutable as the throne of God." "When the law was proclaimed from Sinai, God made known to men the holiness of his character." "The law of God is holy, just, and good," a transcript of the divine perfection."

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

"I delight to do thy will, O my God; yea, thy law is within my heart." (Ps. 40: 8). "The law of the Lord is perfect, converting the soul; the commandment of the Lord is pure, enlightening the eyes." (Ps. 19: 7-8). "The law is holy, and the commandment holy, and just, and good." (Rom. 7: 12). Here we find that perfection, purity, holiness, justice, and goodness are attributes of God, revealed to man in his law. To use the language of another: "The law of God, being a revelation of his will, a transcript of his character, must forever endure, as a faithful witness in heaven." Not one commandment has been annulled; not a jot or a tittle has been changed. Says the Psalmist: "Forever, O Lord, thy word is settled in heaven." "All his commandments are sure. They stand fast forever and ever" (Ps. 119: 89; 117: 78)."

In conclusion we quote:

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

Lithia Springs, Ga.

**INSTALLATION OF PASTOR AT NEW MARKET, N. J.**

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

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

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

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

**WELCOME TO PASTOR BURDICK**

**SECRETARY EDWIN SHAW**

At any time, or at any occasion, I should consider it a great honor to represent this dear old church. I call it dear, for as you know it is a mother church among us, and having the nature of mother we hold it dear. And I call it so because of my personal relations with the church. As a young man I was fond of Dr. Livermore so long time pastor here; and at his home in Florida not
long before his departure it was my privilege to spend a beautiful half-day with him, among the last of his brother clergymen to visit him here on earth. And there was that big-hearted, jovial, fine young man, Henry N. Jordan, who was with me on the mission, in the terms of fellowship and harmony as neighboring pastors. And then you know how brother Herbert was here, and for him I have the dearest of feelings. And then besides this relationship of pastors I have during the past ten years come to know and to love the people of this church, so that in all sincerity I can call it a dear old church.

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

But today I feel a special honor, being asked to extend a word of welcome from one person to the new pastor, from a church I love to a man I love. If you have not already, Brother Burdick, felt a welcome, if you have not sensed a spirit of welcome, it will be idle for me to try to express it in words; but knowing that the welcome is hearty and sincere and earnest, I take the keenest delight in conveying it to you, and warranted pride in our parsonage. It is near the church, a nice place, not as good as you and your family deserve and merit, but such as it is we welcome you to the parsonage, your home.

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

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

We welcome you to our work, our interests, our social joys and mix-ups, to our life, as a church, and that means a great deal. We welcome you as a leader where the loyalty of American citizenship has been put to the test, in the new, no less than in the old; this same loyalty, the highest type of citizenship, is the demand of the hour. Wisconsin has had its struggle and won at least a partial victory; we are having our struggle now—along somewhat different lines it is true—but the present struggle calls for the same loyalty and devotion to American ideals and requires unflinching courage and fidelity upon the part of all. Christian citizenship never counted for more than it does today and applied Christianity in every department and avenue of life is the crying need of our own community. We are therefore glad to welcome another to aid in the advancement of righteousness.

We welcome you as a leader where leaders are few.

Doubtless at times you will think we are a slow and non-progressive people. If accustomed to the drive and hurry of the West or the busy activities of our larger Eastern towns you may sometimes think this is "Sleepy Hollow." It may be true. We do need to be aroused and awakened. We do need to see the importance of vegetables and small things, and shout the peace note and open up the way. We need leaders perhaps more than we need drivers. Patient leaders who will keep things mov-
if we keep aboard we can keep it moving at least, provided we furnish the steam.

But we welcome you especially as a religious leader.

It is more particularly as a religious leader that our slowness will puzzle you. You may find sufficient evidence of life perhaps in many other departments, for if you tarry awhile with us you will find we are not all asleep. Really we are a busy people. The Anti-Leaning Law will not seriously effect or disturb us. Necessity keeps most of us "everlasting-at-it." We are kept out of mischief, too, by work. You are coming into a good healthful community; we are not troubled with the "hookworm" here, but we have not escaped the deadly malady of being "over-busy"—"Americanitis," do they call it? I refer to it because it will help you to understand symptoms you will detect when undertaking Christian work. We are not lacking in vitality or life but you may find what Elijah did in the long ago, men so "busy-here-and-there" that the best things are quite forgotten. As a religious leader it will be your privilege to seek to concentrate these energies and center them upon things worth while.

When we welcome you as an experienced leader this old Piscataway Church never did a better or a wiser thing than in choosing a man of experience to take the helm. Experienced practitioners are needed today in every line and I think it better to "stay with the train." We may not be able to make an "express" out of it these days but

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

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

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

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

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

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

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

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

Prophets of old foretold the setting up of a kingdom that should have no end. Jesus came "preaching the gospel of the kingdom of God. And saying, the time is fulfilled, and the kingdom of God is at hand." Doubtless he knew that the Jewish nation would reject him, and put him to death; that succeeding his ascension there would be centuries of struggle between the forces of good and evil. But with great dignity and certainty he foretold the final supremacy of his kingdom when he said that it was at hand. There was never any uncertainty of its development manifested by him in his word, or parable, or prophetic utterance.

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

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

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

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

LETTER FROM DR. PALMBORG

Dear Recorder Readers:

It seems to me that I have nothing of any interest to write for the Recorder, but Mr. Davis has been appointed “Pusher,” or in more dignified language, Press Committee, and he has decreed that this is my week to write, so I must make the effort, at least. Since I have nothing to write, I am to have something to happen of which it is my business to write. We have at present a sick boy in the hospital, but Dr. Sinclair is caring for him especially and may tell you of him when she writes, by which time we hope he will have recovered.

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

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

The company of our missionaries also met here on New Year’s. The little day school has been so small and getting smaller, that we felt almost inclined to close it, but at last decided to reduce the tuition to ten cents a month, and this term we are hoping to have twenty or more pupils when they all come.

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

The New Year’s season often brings with it interesting experiences, and some sad ones. There are usually many suicides at the end of the year because of failure to find funds to pay up the accumulated debts of the year. We had some this year as usual. I was called one day to see a woman who was crazy. Seven days before the end of the year the kitchen god, who has watched and watched over the family for the year, is sent to heaven by burning, to report to the higher powers, and on New Year’s eve the new god is put up. Before the old one is burned, it is the custom with some to put molasses or sugar on his mouth so he can say only sweet things! This crazy woman had had a quarrel with another woman in the family, who, before the kitchen god was burned, had written a mean accusation on the other on his face, upon which the accused woman had become insane with anger and fear. While sending for me, they had also sent for some priests to come and recall the god and undo the mischief, when they thought the woman would recover.

Gambling is the chief occupation during New Year’s. That evening a man came wanting me to go to his niece who had been poisoned several days before, because her husband had gambled away all he had, and had at last sold her. I sent medicine but did not go, as I was too late and of no use, and it was a long journey.

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

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THE SABBATH RECORDER
sticks. But the girls with their sticks stood a good way off,—they are such heroes! (except one, a thin girl, who has killed a great many snakes, even big ones, but she has never been there just then). The boys hunted the snake up with their sticks, and I was watching him, so that he could not escape; but when the snake turned to the boys, one of them ran away, and the other got frightened. I hit the snake as hard as I could, but I am not strong enough to kill such a big one. He was nearly as thick as my arm, and more than 2 meters long. The snake turned round and round trying to approach me, and all the girls and women kept running. "Go away, go away, mother!" But I would not give up. I would not let him escape, and perhaps he would have gone after me, if I had turned my back on him. It was only a minute I was alone with the snake, but it was an anxious time. Happily Kecia came with a big stick, and he killed the animal. I was quite out of breath, I can tell you.

Now, dear friends, you know again how we are getting on, and I hope you will continue to write in such a way that all may know how you are getting along. May God reward you for all your help and sympathy. Yours in Jesus' love,

M. JANSZ.

**WATER DAMAGE TO FLOUR**

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

**NEWS FROM THE LIEU-OO HOSPITAL**

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

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

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

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WOMAN'S WORK

**THE PILLAR OF THE CLOUD**

"All sunshine makes this desert,"

The verdure and the harvest
Come through the rainy days.
The flowers in that fragrant
The forests in their pride,
Come through the clouds that darken,
The storm which rages wide.

"All sunshine makes the desert."

That's what you know not pain
Lies in its careless blisses
And barren must remain.
Not till the stormy clouds gather,
Not till the tempests break,
Can seeds of greatness quicken,
Can powers of good awake.

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

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

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

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

WORKERS' EXCHANGE
Westley, R. I.

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

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

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

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

Since the sale, on account of the request of the Government to conserve food and fuel, no suppers have been served and the regular meetings have been held in the rooms of the different members, all of which have been well attended. The hostesses each served tea and light refreshments, for which ten cents was charged.

Sunday, January 27, an all-day meeting, with basket lunch, was held in the church parlors and 18 comforts were made. Seven more were made later, making in all 25 comforts for the Red Cross. Since that time at our afternoon meetings there have been made for the Red Cross, 12 comfort bags, 96 shot bags, 30 towels, 5 triangular bandages, and 525 surgical dressings. These were made by our ladies aside from the work done by them at the Red Cross headquarters.

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

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

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

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

G. S. L.

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

Mrs. A. E. Whitford, Treasurer, in accordance with The Executive Women's Board

To cash on hand December 31, 1917. $460.97

Add to above:

Evangelistic Work, S. W. Assoc. .... $5 00
Fowl School. ..... $5 00
Ministerial Relief Fund. ..... $5 00

Bank Interest. ..... $4 93

Total. ..... $520.90

Albion, Wis., William Winter

Evangelistic Work, S. W. Assoc. ..... $0 00
Fowl School. ..... $0 00
Ministerial Relief Fund. ..... $0 00

Balance on hand March 31, 1918. $282.77

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

Do the clouds hang heavy and black as night? Have your friends departed beyond your sight? Know they are waiting for thee in that land. To welcome you there in that happy land. Beyond the hills there is joy!

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

Have you not found your best for God and man? Know this (it's part of his infinite plan): Beyond the hills there is rest!

—Mary Cory Blackburn.
In the morning when Joe went into the
could see that they are well covered with the
at midnight."

I will show you tonight where God tells
sacredness attached to it. It
were sixty-five miles from any place where medicine can be had and a hundred and twenty miles from the nearest doctor.

"In that case," said Joe, "I am not competent to give advice in such a case."

In the morning when Mr. and Mrs. Garber returned they brought an earnest re-
from Mrs. McBride for Joe to come and tell her what to do. He went over. She had Dr. Chase's recipe book and was
 warned about the hot sun. They had sixty-five miles from any place where medicine can be had and a hundred and twenty miles from the nearest doctor.

"In that case," said Joe, "I would think that we have the best medicine in the world of which you have a good supply." Joe had worked fourteen months for Rev. Dr. H. P. Burdick in the Air and Water Cure of Buffalo, N. Y., and had learned some of the uses of water in sickness.

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

"Get linen and flannel clothes. Towels will do for the linen, and the flannel wants to be large enough to double at least, so as to cover the linen with four thicknesses—so," said Joe as Mrs. McBride brought the cloths and he folded them for her. "Writing out the lines of water as hot as the child can bear, but not so hot as to burn or cause her to suffer from the heat. Place the cloths on the lungs, bowels and kidneys, and if need be on the feet and about the knees to keep them warm, and see that they are well covered with the flannel; change as they cool. After two or more applications of the hot clothes, if the patient wishes, you can in one place alternate cold and hot but only in one place, while the hot applications are continued on the other places. Never allow a shock from the cold and only apply the cold when it is pleasant to the patient and when you wish to reduce fever or inflammation more rapidly than can be done by the hot alone. These simple rules ought to be understood by every one on the frontier, for by following them very much suffering can be prevented."

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

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

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

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

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

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

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

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

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

It was necessary for Joe to go to Beavertise as he must have something which he had left at the Thomas home, not being able to take them on his pony. While there he met George White, a young man who wished to take a homestead. He told George there was a vacant claim joining his on the north which had timber and water and good prairie land.

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

"With pleasure," said Joe.

George thought he was not to run the risk of giving his name and address to the land Office. He asked Joe to show him the place.

"Get flour," said Joe as Mrs. McBride brought it. "You can buy corn two dollars a bushel, hay to be had for five cents a bushel."

At the end of this time they cut a fireplace two feet wide and two feet high, cutting a hole to the top of the bank for the chimney. The ground was frozen two feet deep and they cut out with an ax and spade a foot square. These blocks they cut smooth and with them built their chimney high enough to give a good draught.

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

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

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

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

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

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

IN HOME AND SCHOOL

C. C. VAN THORN

Christian Endeavor Work for Sabbath Day, May 4, 1918

DAILY READINGS

Sunday—Co-operation (1 Cor. 12: 12-26)
Monday-School (Col. 3: 1-6)
Tuesday-Helpfulness (Ruth 2: 1-3)
Wednesday—Cheerfulness (Prov. 15: 12)
Thursday-Patience (Thess. 2: 1-8)
Friday—Burden-bearing (Rom. 15: 1-3)

Sabbath Day—Christian duty and privilege. Conduct in the home and school (Eph. 6: 1-9; Mark 5: 19) (Consecration meeting)

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

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

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

Christ has no cheer and bless; Satan to blight and curse.

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

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

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

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

A man of some prominence and influence who, by the way, lived in this great southland, was so driven by the cares and duties of his business that he was growing careless and forgetful of the training he had received at his mother’s knees when a boy in the old home. He became so worried about it that one morning he told his partner that he must go for a few days’ visit with his old mother. Accordingly arrangements were made for his absence and in a few hours he found himself at the threshold of his childhood home, to share and share alike in his gray-haired mother met him at the door and welcomed him as only a fond mother can a darling boy. She took him into the parlor saying, “You must be tired, John; sit here in the easy chair and let me take your hat and coat.”

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

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

“No, mother, if I’m to be your boy again, let me get the kindling just as I did so long ago, and start the fire.”

“All right, John.”

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

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

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

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

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

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

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

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

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

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

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

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

Here is a good answer. In the year 1875 the writer was attending school in a college town in Iowa. He participated in the old-time football games. During one of these, two of the other boys got into a “mix-up,” and on the verge of blows when another boy approached and quietly remarked, “A soft answer turns away wrath.” The trouble ended then and there. It takes courage to do these things but it pays.

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

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

“Well, Willie, what is it?” asked the teacher.

“Please, Ma’am, do you want us to draw a hen or a rooster?”—The Christian Herald.

THE SABBATH RECORDER

HOME NEWS

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

The following program was presented to the school:

FOR THE CLASS

1. Organization of the class

2. Adoption of the slogan: “Every member present every week.”

3. The class to work and pray for at least one soul

4. A Workers’ Conference to meet once a month

FOR INDIVIDUAL MEMBERS

1. I wish to join the “A-Verse-a-Week Band”

2. I agree to distribute and study denominational literature

3. I wish to join a Teacher Training class to meet monthly

4. I wish to join a Personal Workers’ class to meet monthly.

The first six items were presented to the school as a whole and were unanimously adopted. The other eight items were written on uniform sheets of paper and given to each teacher, asking the classes to consider them. The class as a whole voted upon the last four items and either adopted or rejected them. Each individual was asked to sign as many of the last four items as he was willing to do. The results in most cases were very gratifying. There will be no new classes in addition to the two we now have who will organize. Nearly all the classes will make some plan to increase regular attendance and all have agreed to work and pray for additions to the church without. There will be a Worker’s Conference, a Teacher Training class, and a Personal Worker’s class. About 50 agreed.

(Continued on page 512)
CHILDREN'S PAGE

JACK'S MISERABLE BULB

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

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

At noon she saw the boys reach the gate, unbutton their coats and exchange them. Mrs. Miller adjusted her glasses. Jack dashed into his yard, the new coat on his arm, down the street to school.

So went the story of the winter coats.

The following day Mrs. Miller beheld Marvin sauntering along clad in Jack's new coat, while Jack wore the last year's coat of his friend. 

Mother said nothing. Perfectly she knew that as soon as the coat reached the house it lost all of its pristine beauty, her boy would be willing to admit it, willing to let Marvin wear his. Also she knew if questioned Jack would frankly admit it was no fun to wear a new coat unless it were his own.

What I am about to tell will astonish you quite as much as it did me. It happened this way.

Marvin had just recovered from the measles, which he had kept to himself although Jack would willingly have shared them. Jack started to the florist to buy a plant for Marvin, who was out again, but whose eyes bothered him enough to keep him from school but not from joining Jack upon his errand. The florist aided Jack in his selection of a pink azalea. As Jack counted out the money the florist said, "Here, take along a couple of these bulbs."

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

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

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

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

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

Jack made excuses. When Marvin came over to play, excuses that he had difficult lessons in the old days he would have explained these lessons, that when Marvin returned to school he could easily take his accustomed place. But that was in the old days—Jack avoided the barn, in fact, he avoided everything except school and study. The house appeared strangely silent.

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

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

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

Together they raced to the ash heap, Jack gaping: "It's your miserable old bulb—grew! Who treated you like a dog—at-sunrise? But I've missed you, Marv! Oh, how I've missed you!"

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

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

"I know all the time it was from. What shall we do, Jack, to show we're glad we've got each other again?" Jack flushed scarlet. He handed the azalea to his friend.


In the Christian Register.

SABBATH RECORDER

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

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

Meetings of the Boards in the work have been held successively in New Era, New Era, and New Era. But almost all the time and effort of the quarter has been spent in the office. At the beginning of the year the office work was far in arrears, nothing much having been done there at the time of the Plainfield Mission Conference.

It would be difficult to report in detail the work thus done. But there has been considerable studying and thinking. Many letters have been written to pastors, field workers, soldiers and others. The matter of the Forward Movement has taken considerable time in correspondence. The bills for the week's work in the New Era when they were delivered, which imperiled the rights of Sabbath-keepers, were delayed for several days' attention. The preparation of copies for the weekly news in the Sabbath Recorder takes time and effort. Making out the monthly pay roll and orders for the Missionary Society is a small job, but a necessary part of the work. Preparation for Sabbath Rally Day had to begin in March. For these and a large number of other purposes the tract required far more time for its preparation than might seem necessary. Letters were sent to members of the Boards. All this and much
The Secretary also presented correspondence from the Secretary of the Missionary Committee of the Northwestern Association requesting an appropriation of $1,000 for field and quartet work for four months from June 15 to the next in the northeast. It was voted to appropriate $20,000 provided the quartet attend the General Conference.

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

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

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

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

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

Correspondence was received from Rev. George Seeley.

Secretary Shaw presented an admirable outline statement of the platform or program, and a statement of funds and policies of the American Sabbath Tract Society and the Board of Directors, and on motion the same was referred to a committee consisting of Secretary Shaw, President Randolph, Editor Gardiner, and Secretary Tittleworth.

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

Voted that Secretary Shaw be given permission to make application for the privilege of doing some work in Army or Navy Y. M. C. A. camps for a few days each week as he may find it convenient, the Missionary Society concurring. In doing this we do not only grant the permission, but court the privilege of having Mr. Shaw doing this officially represented in this national work. Voted, that with the pressure of especially important work in the hands of Secretary Shaw at this time, this Board favors urging his employing a step of a new assistant to care for the details of the work, the Missionary Board concurring.

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

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

The Treasurer reported the receipt of one share of stock (par value $50.00) of the Asher B. R. L., National Bank, from Mrs. H. Gillette Taylor, as per record in the minutes of the Board meeting held January 13, 1918.

Minutes read and approved.

Arthur L. Tittleworth, Recording Secretary.

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

"It you mean to climb a hill, choose a path that leads up."
"PUT ON THY STRENGTH"  
SECRETARY EDWIN SHAW  
(Preached at Plainfield, N. J., April 13, 1918)

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

Was there ever a more eloquent and loyal prophetic voice of patriotism than the great Isaiah? How he thrills us, and inspires us by his words written twenty-five centuries ago! How his love for his country, his zeal for its welfare, his confident trust in its ultimate triumph, stir our souls today. Let me read the last two verses of chapter 51, and the first two of the next chapter.

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

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

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

There are many prophets of God in our country today, in England and in France, who are going up and down the land with a message very much like that of the prophet of old. Would that we might say of some of them!  

Would that their message were as clear and vibrant with divine power and patriotism! Would that I might add my voice, my little life to the message of absolute hope and trust, but with good and spur to arouse, and awake, and stir to action!  

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

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

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

First of all, I want to say that while the work of the Missionary and Tract societies is a mighty work of the denomination, not at all, yet I have felt from the moment this work came to me that my cause, that for which I labored, was the denomination as a whole, rather than any one element of the denominational societies. And I look at it in that light today. The interests of the Seventh Day Baptist Denomination are the interests I have upon my life and heart, while connected officially with those interests through the Missionary and Tract societies.

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

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

No religious life, no Christian's life amounts to very much in the world outside of itself, unless it has something to do with some cause, unless it has something it dearly loves, gladly labors for, willingly sacrifices for, is ready to die for. In religious matters we are Seventh Day Baptists. The Sabbath of Christ is our cause. It matters not to the point today by what way or by what influences we became Seventh Day Baptists. We are identified with a cause, each one of us, a cause that needs supporters, needs loyalty and patriotism, needs enthusiastic interest, the time for slackers among Seventh Day Baptists. This is no time for hyphenated pro-Sundayites among Seventh Day Baptists. This is no time for pacifist, no-day-ites, among Seventh Day Baptists which just cannot be put down and held in when this opportunity for an outlet came along.

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

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

I am not here today to talk about the
details of the work of the Missionary and
Tract societies, not to make an appeal to
this line of work, or for that needy field, not
to call your attention to special interests
which are on our hearts, not to plead for
the China Mission nor for a denominational
building.

Those are matters that will be
properly cared for by only the people of the
denomination will come to understand them-

shelves are matters that you know about, or can know about
from reading the Sabbath Recorder weekly
by week. That is our medium of informa-
tion. The burden of my message, and it is
sometimes a burden that lies heavy upon
my heart, is "Awake, awake, put on thy
strength, put on thy beautiful garments,
O Seventh Day Baptist!"

But you say, what can we do. The Mis-
sionary Society stands for, represents for
us as a people the gospel message, the spir-
it of evangelism, the appeal of Christian
love. This is at the very heart of Chris-
tianity. Without it, the Sabbath itself
would be but an empty shell. The gos-
pel is the kernel, wherein lieth the germ,
the source of life, even the love of Jesus
Christ. Now every disciple has a desire,
more or less absorbing, to extend the gos-
pel, to carry the message out into the world.
You might let that desire find its expres-
tion through the Missionary Society. Where
your treasure is, there will your heart
be also, said Jesus. Lay up your treasures
of the heart, as it were, in heaven. And the
Missionary Society is the agent, in places
you yourself can not reach, be your agent
of the gospel of Christ, of the spirit of
 evangelicalism.

The Tract Society has been commisioned
by our people to promote the Sabbath,
that is its chief object and purpose. Let your
interest in the extension of the Sabbath
truth beyond your own reach find its ex-
pression through the Tract Society. Lay
up your treasures of the spirit of allegiance
and devotion to the Sabbath, your treasure of
the heart, your desire and devotion to
the Sabbath, lay them up through the
Tract Society.

And thus you will come more and more,
but in no narrow spirit, to think and to
act, to talk and to do, to labor and to love,
but in terms of Missionary and Tract Soci-
ety, but in terms of Seventh Day Bap-
tist.

I have not today, friends, told you stories
of the pitiful conditions of the people in
lands where Christ is not known. I might
well have done so. I have not told you of
the many struggles in Christian lands where
the gospel is not preached, and the story
of salvation is left untold. I might well have
done so. I have not told you of the efforts
of the Tract Society to send out the print-
ed message, and the living voice, to promote
the Bible Sabbath, and win men to its
blessings. I might well have done so. But
I have given you, as best I could, the mes-
gage which lies heavy upon my heart, a mes-
gage which lies heavy upon the hearts of
the heroic and for the
sharers, which calls for the hopeful and
faithful, a summons to the support of a
cause, a popular, neglected, disre-
garded, but, thank God, a cause of right,
and truth, and worth. Will you do it?

With a courage undaunted, an enthusiast
that knows not defeat? Will you, "with your
back to the wall," "awake, awake, put on thy strength, put on thy
beautiful garments. Shake thyselves from
dust," O Seventh day Baptists.

TRACT SOCIETY—TREASURER’S REPORT
F. J. Hubbard, Treasurer,
In account with
THE AMERICAN SABBATH TRACT
SOCIETY

Dr.
To balance on hand January 1, 1918... $465.60
To funds received as follows:
Gross receipts from sales
January $352.99
February 100.00
March 106.06

Contribution for Denominational:
Building
January $40.00
February 30.00
March 108.00

Contribution for Marie Jane
January $11.00
February 57.00
March 50.00

Income from Invested Funds:
$3,043.24
February
$65.66
March $326.66

Contributions from Permanent Fund
for Liberty Bonds
$2,487.65

Contributions on Debt
$100.00

Publishing House Rent
$1,942.07

Printing $181.46

Tracts
$48.00

Junior Quarterly
$98.40

Total
$1,228.53

$6,172.09

By cash paid out as follows:
Eman. Shaw, salary $150.00
Edwin Shaw, expenses $62.73
J. Velthusen appropriation $219.73
George Seeley, salary $75.00
George Seeley, expenses $125.50
L. H. Kooyman, salary $75.00
W. E. Dean, salary $75.00
T. L. M. Snooper, appropriation $22.96
A. Sears, account $40.00
W. D. Burkhead, salary $300.00
Marie Jane, amount contributed pro-
motion of the Tract Society $44.43
President’s expenses, paid out by
volunteers $44.43

WHEREAS

We, the undersigned, having
advised with each other

THE ONE WHO IS READY

There is always a place for the one who is
ready to do the work that is needed.
Some boys and girls are very particular
to do only what they like to do, and some
look on certain kinds of work as very
much beneath them, and sometimes they
wait a long time before finding a chance
that just suits them. But the boy who sees
a need and goes to work to fill it is very
likely to busy and very sure to be
popular.—American Messenger.
CRADALL.—Franklin P. Crandall, son of Warren and Sophia Crandall, was born at Mystic Conn., on June 5, 1837, and died on March 9, 1909.

Funeral services at his home near Sayre, Okla., were conducted by Rev. William Robert Ing, Interment at Sayre and Doxey Cemetery, March 11, 1918.

BABCOCK.—In Alfred, N. Y., March 9, 1918, Dr. Lucy Almy Babcock, aged 83 years, 5 months, with her husband.

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

Imbued with the thought that this life should be one of service, she chose the medical profession as her field and studied in, and graduated from, the College of Physicians and Surgeons, N. Y., as her field and studied in, and graduated from, the College of Physicians and Surgeons, N. Y., and pursued with studious and systematic methods. This was before the day of the typewriter, when penmanship was counted a valuable asset.

On his return to civil life he attended Alfred Academy for a year and engaged in business with his father and brothers, first in Dunellen, N. J., and afterwards in Milton Junction, Wis. While living at Milton Junction he married Emeline A. Langworthy, of Little Geneva, N. Y., whom he first met while attending school at Alfred. This was on October 11, 1871, and she died November 19, 1872. While living at Milton Junction he was a deacon of the Milton Seventh Baptist Church; in 1880, he moved to Farina, Ill., and engaged in the grocery and drug business, and at one time was cashier of the Farina Bank.

On February 21, 1881, he married Geneva Zimm, of Farina, and to them were born three children—Benjamin, who entered the University of Missouri, and two grandchildren, Philip and Geneva, living in 1902.

In 1862, the family moved to southern California, and later to the clip of Riverboat, where they were prominent in the Seventh Day Baptist church, where he retained his membership until the time of his death. In 1898, the family removed to Alfred, where he lived at the time of his death. During his residence in Farina, Ill., he was a member of the Seventh Day Baptist church, and, G. A. R., afterwards was a member of the Riverboat Post, No. 118, and at the time of his death was a member of the riverboat. The late Mr. Crandall, Alfred, N. Y., who honor his memory by their presence today.

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

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

STEVEN.—Orin David Stevens was born January 13, 1868, to Miss Kate and David A. Stevens.

He was the only son of Mr. and Mrs. Ernest Stevens of Adams Center, N. Y. He was confined to his bed for a period of over nine years, through the years of the University Bank and of the Alfred Mutual Loan Association, the latter institutions having been instigated largely by his efforts. He also served the town as supervisor for eight years, the last year of his service on the board he having been honored by being elected its chairman.

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

He had for many years been a member of the Royal Arch Masons, of Buffalo, N. Y., and was a very liberal giver to its work. The large concourse of people in attendance at the funeral showed not only the respect in which he was held in Buffalo, but also the respect in which he was held beyond this life. During his last days he expressed not only his willingness, but his desire to answer the summons that he knew his heavenly Father had called him to answer. He died quietly at 9:20 o'clock in the morning of his body was taken to the Lutheran church for cremation, as was his desire, his ashes being placed in the family plot in Alfred Rural Cemetery.

W. M. L. B.

There is nothing formal about religion or patriotism that may not be performed in an inadequate way. It is easier to be formal than it is to be spiritual, but the two are not to be placed in opposition to each other. The forms of religion carried out with fervency of spirit is what God demands of us. Because church-going is a perfunctory proceeding with some, does not justify us in saying that church-going is wrong, especially when carried out by a special promise of the divine presence.—Christian Standard.
to learn a verse of Scripture a week throughout the year, and about 20 will read and distribute denominational Sabbath literature.—From letter to Secretary Shaw.

SALEM, W. Va.—Friday evening at 8:30. Sermon by the pastor. Theme, "Sabbath Observance." This is the week of prayer for better Sabbath observance, appointed by the W. C. T. U. All pastors are asked to preach on the above topic. Christians of every faith are cordially invited to hear the sermon Friday evening, which will present the viewpoint of a Seventh Day Baptist, but without offence to members of other communions.

Sabbath morning at 10:00. Public worship and address by Dr. Grace I. Crandall, of Lieu-oo, China. Dr. Crandall has been in China seven years, associated with Dr. Rose Palmberg. These brave doctors are the only "foreigners" in a city of 40,000 inhabitants. They have recently completed a hospital, and the mission has been reinforced by the addition of another worker; Dr. Harold L. Sinclair, who is home on a furlough. She should have a good hearing.

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

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

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

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

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

**THE SABBATH RECORDER**

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

**RECORD WANTED ADVERTISEMENTS**

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

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**CONTENTS**

- God's Acre ........................................ 247
- Women's Work—Word Workers' Exchange ............ 250
- Men and Workmen From Seventh Day Baptist Home ........ 833
- Deepening Not Prophecies .................................. 833
- Milton College Notes .................................. 833
- Young People's Work—Christian Endeavor ............. 833
- Deaconess Reviews .................................. 833
- Training Little Children .................................. 833
- Self-controlled Lives ................................... 833
- Children's Page—First Aid to Major ..... 833
- Denominational Literature—Wanted 840
- Our Weekly Sermon—Jesus Christ and World War 841
- Marriages ........................................ 841
- Peanut School Lesson for May 11, 1918 841

**LOOKING TOWARD THE SUNSET**

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