

## 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 Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry Street.

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

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

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

I have no hope that men can ever be made to deal justly with their fellow-men because somebody has "passed a law"; on the other hand, I can see that nothing will tempt a man to deal unjustly with his fellow-men after his eyes have once been opened to the truth of brotherhood.—*Samuel M. Jones.*

## THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor  
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In a time like this it is the duty of every person enjoying the protection of the flag and the blessings of liberty under the government to do his bit, not the bit he can do easily and without sacrifice, but the largest bit he can do, whether it be to go to the front or to co-operate at home with the government in the furnishing of funds and the conservation of food, and the creating of that absolutely loyal sentiment necessary at this hour. This is the time for a whole-hearted and unrestrained response to the needs of the government.—*Rev. William Frazer McDowell, D. D.*

It is a vanity to persuade the world one hath much learning by getting a great library. As soon shall I believe every one is valiant that hath a well-furnished armory. . . . Some books are only cursorily to be tasted of: . . . But the laziness of those can not be excused who perfunctorily pass over authors of consequence, and only trade in their tables and contents.—*Thomas Fuller.*

## MARY T. GREENE

447 West Fifth Street Plainfield, N. J.

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WHOLE NO. 3,795

## VENICE

Down from the Alps with flame and sword,  
There comes a devastating horde  
Upon Venetia's plain.  
With torches snatched from Louvain's pyre  
The Hun proclaims his fierce desire,  
And Venice writhes in pain.

Bride of the Sea, resplendent, fair,  
Standing in marbled beauty there,  
She rues her shameful fate,  
Nor hopes to move by beauty's plea  
The band that scarred her spouse, the Sea,  
With murder, stealth and hate.

Before the onslaught of the Hun  
Old landmarks crumble, one by one,  
Where helpless breasts are bared.  
The treasured tokens of man's art,  
Or holy altars of his heart—  
Naught beautiful is spared.

Must genius truckle thus to might?  
Must beauty vanish from man's sight?  
Does Earth move backward then?  
Not while the planets move to laws,  
Not while there lives a primal Cause;  
No! Not while faith breeds men!

When Winter rushes from his lair  
His ruthless blasts may rend and tear  
The blossom on the hill;  
But that same stalk shall breast the snow  
Till Summer suns again shall show  
That God loves beauty still.

The Hun may kill, the Hun may rend,  
His little space of power will end;  
The world will pass him by.  
And from the ashes whence he flies  
New hopes, new monuments shall rise  
Where Faith shall see through Valor's eyes  
That beauty can not die.  
—*Stanley J. Quinn, in New York Tribune.*

**The Power From on High** When Christ was about to leave his disciples to carry on his work and bear the gospel message to the world, he promised them power from on high. To them this promise included the ability, God-given, to remember the things Jesus had taught them, for at that time they had no written gospel message. The Holy Spirit was to do this and they were to have power to perform miracles in order that men might believe. The power promised the disciples was just what they needed for the peculiar work of their day—that of introducing the new gospel and establishing it in a world of unbelievers. With them it was special endowment for special work. Without this they could have done nothing. Even their Master waited for the coming of the Holy Spirit before taking up his work of salvation, and when he entered the synagogue at Nazareth to begin his preaching he took for his text, "The Spirit of the Lord is upon me, because he hath appointed me to preach the gospel."

We see that the Spirit's power was given to Christ in a different way from that in

which it came upon Moses, Joshua, Samuel, Elijah, and Elisha, because he lived in a different time and had different work to do. The power from on high is given to meet the needs of workers as presented by the times in which they live. The power on the day of Pentecost, suited to the special needs of the disciples, came in fulfillment of Christ's promise, and the disciples were practically powerless until it was given.

**The Power Promised May Still Be Ours** The Master, whose promised presence fitted his disciples

for their work after he had gone, also assured his own that he would be with them, always, even unto the end of the world. Then we who strive to bear the message of salvation to others may expect the Spirit's abiding presence; for the Savior prayed not only for those to whom the promise was given, but for all who should believe on him through their word. Therefore the Christian of today may have the power from on high so essential to successful work for Christ. But he does not need the power to perform miracles; neither does

he need the Spirit's special gift to remember the words of Christ, since he now has the Master's words in the New Testament to study. Evidently the power of God suited to the times of the prophets or of the apostles is not the same in all respects as that power suited to present-day workers. The power to speak with tongues and work signs and wonders, so much needed to meet the requirements nineteen hundred years ago, may be expected to give place now to a manifestation of divine help suitable to our times.

Some seem to expect God to transform them into spiritual wonder-workers in answer to their prayers, when in fact they do little or nothing that modern times have shown to be essential to successful endeavor. Probably, if God would put words into our mouths and thoughts into our minds to enable us to teach and inspire others, it would be easier for us than it now is when we have to study and make careful preparation for our preaching and teaching work. But that is not God's way of giving his servants power, especially in these days of peculiar opportunity for self-help and spiritual culture.

Christian power is no mysterious thing; it is eminently practical, and he who would be favored with power from on high must use his own powers to the best of his ability. The Christian must be a worker together with God if he would have power over men. If a mechanic lives by a running stream and wants power it will do him no good to pray for it unless he turns his attention toward the making of a water wheel and complies with the conditions essential to secure the help of running water. The saying, "Knowledge is power," applies in spiritual things as well as in other matters. In time of revival let us suppose that a teacher prays for power to lead others to Christ. Then she enters the inquiry room where burdened souls are seeking light and help. She wants to be of service. She is full of zeal. She has sought divine help; but she forgets that God helps those who help themselves, and wonders why she has so little power. It is not strange that failure comes, for her every sentence shows her to be woefully ignorant of the Bible. She can not quote the passages of gospel truth best suited to lead the inquirer into the light. She therefore fails, and finds to her regret

that lack of knowledge is lack of power.

In these days when the common people are enlightened and men read and think for themselves, he who will not fit himself for teaching, who neglects to make the most of his own powers, need not expect Jehovah to give him power from on high. But the man who is willing to devote his best energies to God's service and who strives to make the most of himself—head, heart, and hand—may certainly claim Christ's promise.

**Given in Answer To Prayer** Whether in Old or New Testament times, we find that whenever power

from Jehovah was granted to men it came in answer to prayer. Time and again great results from human efforts were connected with prayer as by some law of cause and effect. Prayer properly offered has its place under the laws of the spiritual realm as certainly as has any other human effort a place for accomplishing results in harmony with natural physical laws. Jehovah has taught his children in all times that under the law of prayer a man may determine what God shall do for him. Prayer has to do with the very essentials of a life in God and is therefore a prime element of power. In the natural world power is developed through obedience to law. This principle should hold true in the spiritual, where Jehovah has made provision for prayer and where the Master Mind of the universe reigns supreme and is able to lead millions of minds to exert influences that shall widen forever.

By virtue of his personality every man has a power of his own. The more he can enlarge his capabilities, the greater his personal power. But no matter how strong the man may be in himself, no matter how well educated, no matter how attractive in human graces, under this divine law of prayer he may multiply his power for good—yes, become transformed into a new man in Christ, as were the disciples at Pentecost and as Paul was when the Lord said of him, "Behold, he prayeth."

**A Little Child Shall Lead Them** A story is told of a worldly minded man who was brought under deep conviction of sin but refused to yield to the calls of conscience and concealed his feelings from his wife who was a Christian. One evening, while alone with his

little girl, he became so greatly distressed that he walked the room in real heart agony. Seeing this the child said, "What ails you, Papa?" to which the father replied, "Nothing," and did his best to hide his agitation. Finally, with expression full of sympathy, the little girl asked, "Papa, if you were thirsty, wouldn't you go and get a drink of water?"

This simple question startled him, and he began to think of his thirsty soul famishing for the water of life which had been freely offered in the gospel. Light broke in, he began to pray, and finally found great peace in his Savior. The gospel is so simple that a little child can understand it, and Christ can use a child to lead sinners to the foot of the Cross. "And a little child shall lead them."

**Still the Lord Reigns** For some days things in the great world at war had been looking bad, and on more than one occasion I had heard remarks indicating a feeling on the part of some that Christianity had broken down and faith in God had proved of no avail. The atrocities perpetrated by the nation that has claimed superior culture and the highest civilization have been so shocking that many begin to wonder if Jehovah has forsaken the earth and allowed the Evil One to take possession.

It was near the end of a cloudy day, when some disheartening things had made the outlook seem dark, that the words of the Psalmist came to my notice, "The Lord reigneth, he is clothed with majesty; the Lord is clothed in strength, . . . Thy throne is established of old: thou art from everlasting." As I read this and thought of the dark outlook before Israel when many of the Psalms were written and of the far vision with which the writers in the darkest days foresaw the coming of the King, it seemed to me that, if a child of God in such times could give utterance to his perfect confidence in Jehovah and his immovable throne, those who live in the light of the Christ-teachings, who are surrounded by so many evidences of the divine life, as seen in men who are striving for human uplift, should have no misgivings as to the final outcome.

When so many, many things seem irreconcilable with divine goodness, if we can only cling to the truth, "The Lord reigneth," that is enough. Justice and righteousness

are the foundations of his throne. His chastisements of men and nations may be grievous but always for good. He sees the end from the beginning, and will bring great good out of this world war. Christianity has not failed; men have failed to live the Christian life. Christianity is the only remedy, but men seem to ignore this truth, and so they must reap the harvest of their sowing until they are willing to sow unto righteousness.

**Further Discussion in Tract Board Council** Last week we gave our readers quite a full report of the

first half of the discussion in the special council called by the Tract Board to consider the matter of a denominational building, as referred to that board by the General Conference. In this number we complete that report as far as space will permit, publishing what was said upon this subject by most of the visiting brethren from abroad. The reports made by our stenographer were given largely as a labor of love by one whose time is almost completely filled with other duties, and when enough of the speeches had been transcribed to fill our space this week, we advised her to do no more, since what she had completed covers every phase of the question as discussed by either side.

We are glad to be able to give so complete a report of the opinions expressed by the council and trust that these expressions will result in much careful thinking on the part of the people.

## DISCUSSION OF THE QUESTION OF A DENOMINATIONAL BUILDING

NOVEMBER 11, 1917

(Concluded)

President Randolph:

The first substantial encouragement which the board had in this movement came from Uncle Jesse Randolph, of Salem, who sent us a check for \$500 over a year ago toward this movement, and he asked as a privilege, when he was here at Conference, that when this matter came up he might come to confer with us. He is with us, and we will all be pleased to hear from him.

Hon. Jesse Randolph:

Our church, when we got an invitation to meet with you, called a meeting to appoint

delegates to come here. They appointed our pastor, Mr. Bond, Dr. Clark, and Brother Lucian Lowther to come down here to represent us as a church, and my name headed the list to come along to help make a quorum. So I am glad to be here.

I feel that we as a people ought to have something located somewhere that we could call a denominational asset, something to point to as a people with pride as belonging to the Seventh Day Baptist Denomination. We need a denominational home, or publishing house, or whatever you mind to call it. I would favor the building of such a building, and I would favor building it now, and further, I would favor building it in Plainfield. We all agree that we need a building. The question is, when should we build it? Of course, that is an open question. Some think possibly that we ought to wait until the close of the war, until labor and materials become normal. I am no financier at all, but as I study the question, I take the position that we can never hope to have a more favorable time to build it than now. I think it is the opportune time, financially, to build it.

I was impressed with everything that has been said, but especially by Brother Frank Hubbard when he said that if it goes over now, it goes over another generation. If it goes over, it goes over out of my day and out of the day of most of you who are here. I would like to have it understood that this house is to be paid for, actually paid for when the keys are turned over to the committee by the builder. I am depending on Pastor Bond and Dr. Clark to tell you the advantages as Salem sees them, but I may be excused a minute or two longer. I will say before I forget it, I want this building and I want to see it, and unless it is to be soon, I fear I will not see it; my years will not go over a generation or two. If I had not the money to pay on it now, I would like to make it a personal matter and borrow money and ask my friends to endorse it until I could pay it, and not encumber the committee with it. Let's get it off our hands and not encumber the committee with it.

I won't dictate how you shall manage it, or hardly even suggest, but I would like our pastors, as they are the right ones, to canvass and get pledges and money. The pastors can get close to the people. We ought to get close to one another. When

our pastor gets out and rubs elbows, he rubs very close, spiritually. So it is with all our pastors. They will get the money. I would like our pastors to encourage the boys to agree to pay \$5, anyway, and lend them the money to pay it and let them pay it back. In this I mean the girls, too. In New York State, at the recent election, they decided that women are as good as the balance of folks. So let us encourage the girls to give, also. Let us make them feel that they have an interest in the denomination. Let us follow Mr. Hoover's advice and economize. I have been a slave to the use of coffee, and for a number of years I drank six cups of coffee a day, and I put in two spoonfuls of sugar. But now I am only drinking three cups of coffee and putting in only one spoonful of sugar. Let us use a little economy.

We need the house. Let's build it now, and have money in the treasury to pay for it. Let's build it in Plainfield. Some say we are not able. "Where there's a will, there's a way." If we have the will, a way will be clear.

President B. C. Davis:

I believe the denomination has a future and that, in some way, God will help us to measure up to that future. I have never lost my faith in that for a moment. We have a serious problem which we are now looking in the face. I agree with what Brother William Hubbard has said in the statement that there are some things that are more needed than a publishing house,—the spirit which will make a publishing house a success. Just how we are to arrive at that, how we are to accomplish an administration that will produce it, I am not quite sure. The unification of the denomination is, perhaps, the most important thing that is before us as a people; the policy that shall control the utterances of our people is more important than the room in which these utterances are composed. I do not know that I would say anything more in regard to this feature of the matter, although much is upon my heart.

As to the practical problem of financing the publishing house, it is, I think, a tremendously important thing, and I, perhaps, ought to say that in my judgment, as I have observed three other denominational publishing houses, they are a very great and vital interest. I am satisfied that if we

should have such a publishing house accessible to New York City, it would doubtless help greatly to unify and build up our work.

Now as to whether we should do it now or later, I have been somewhat in doubt. I came down here from Alfred with the feeling that I would suggest, as my own individual judgment, the advisability of launching at once a campaign to gradually build up a fund and build this house in the course of time. I would suggest to the Tract Society the thought that we might possibly retrench in our publications, that we should suggest to the denomination that they would add something, and that this year we might add \$2,000 or \$4,000 to this fund, next year come to Conference and ask for a budget sum for this home of \$3,000 or \$4,000, and that in five or ten years we would have a fund which would be a standing fund for this work. After hearing Uncle Jesse's speech, I am almost reluctant to suggest that program, because it looks ahead to five or ten years in the future for doing that work. But I came in from the field, last week, where I had spent the week soliciting money for Alfred University, and two of us, working all day long, counted up at the end of the week the proceeds, and they were approximately \$1,000. There was no pledge for that week over \$200, there were some as low as \$3, and most of them were made in annual installments of one-third each year. That week's work cost Alfred University \$100, one-tenth of the \$1,000. I have come right off the field, and I know exactly where we stand. Some of that money has been got from men who never were in a Seventh Day Baptist church. If we go out for a publishing house, we have to go to our own people. With the necessity of meeting bills already pledged for the college in the territory in which Alfred is working, New York State and the Eastern States, it seems to me that it is almost an impossible task to raise \$50,000 this year and build the building right away. For that reason, I plead our raising a fund looking toward an end and ideal which could be accomplished.

I am talking from the point of view of men who have not much money laid up, representing a community where they are almost all in the same situation. I would like to see this building built. If we must have that building built at once, I am not

sure but that we should hire that money on a building and loan association basis; that the Tract Society economize in its publications for a few years; that possibly the Memorial Board would have some funds to help the matter along, and there can be enough money to pay \$3,000 annually, provided by such an appropriation. I believe you can go out to the denomination, and say, "Here is a budget proposition: put that into the Conference budget, and out of the 50 cents a week that some of us are paying into the denominational benevolences there will come enough money to pay the \$3,000 per year principal, and in eleven or twelve years we will pay for the \$50,000 building." I would much rather see this done than to try to raise the \$50,000 this year, with what Alfred, Milton, and Salem have to do somewhere. I believe that program would work out to better success. Friends, there are church pastors in our denomination that are as bad off as the professors. Their salaries are so small and living expenses so high, that they don't know where, except in God's goodness, they will get enough money to pay for the coal bill. With what we are planning to ask them for, I don't see how they are going to do it. The first building on the Alfred campus was started with only \$200 in hand, but it has been more successful than if we had waited until we had the money in hand.

President of Trustees of Alfred University, Mr. Baggs:

Before I left home, I thought there was a need for a publishing house. I am here, and I still feel the same need.

Rev. W. D. Burdick:

The Milton Church had a special meeting, last Sunday, to consider this invitation to send representatives to this meeting, and discussed this question at some length, and unanimously passed a resolution which I shall read here, this afternoon, inasmuch as I am called upon to speak.

Resolution adopted by the Milton Seventh Day Baptist Church, at a special meeting held November 4, 1917.

RESOLVED, That the Milton Seventh Day Baptist Church express to the Executive Board of the American Sabbath Tract Society its warm appreciation of the devotion of the board and affirm the sympathy of the church with the proposed enterprise of erecting a denominational building and state that the church is in perfect agreement with the general desires and purposes

of the board; but the church wishes to make clear to the board its opinion that during the present war nothing more should be done than to initiate the enterprise, probably going no further than the securing of a site that might be disposed of to advantage if later such disposition may be best.

The foregoing was unanimously adopted.

WILLIAM C. DALAND,  
Secretary pro tem.

Perhaps this is the consensus of opinion of the Milton Church. We did not have a large representation at the church meeting, but it was a representative body that met to discuss this question. I wish that the Milton Church, and other churches, might be here with us this afternoon, and might have been this morning to visit the publishing house, etc. There is much help in getting together and talking these matters over.

There was a feeling on the part of some, expressed at the meeting, somewhat contrary to the resolution that was passed,—that it would be better to hire rooms as we have for publishing interests,—but the generally expressed wish of the people was that we might have a building in the near future. Some expressed the feeling that this is an inopportune time to build, and called attention to the fact that the Government is calling on colleges, as well as other enterprises, not to put up unnecessary buildings that call for the use of steel and wood and labor. Because the Government has called upon us, we ought to support it in this movement.

There were those present who felt that this work ought to be pressed at this time. It was the feeling of nearly all present that it should not be dropped, but that the money should be raised. I think I myself was a little more radical than others. While I represent the church, I am here as an individual Seventh Day Baptist, and I have my individual opinion. Personally, I have grown more and more interested in this project, and feel that this will be a bond in uniting our people more than anything else. What I read about our existence for 250 years without a denominational home appeals to me. I feel the lack of team work as a denomination. I wish that we might pull together. We need to pull together. To me this appeals as a move that shall unite us more and more, and personally I feel that it will be a good plan to raise this money in the very near future. Our work

primarily, as a denomination, is to win men, to save souls and lead men to God. This work is led by the Missionary and Tract societies. I wish they might be properly helped, that this leading work of our people might get hold of us more. Our schools are appealing to us for funds. I believe in our schools, and I hope the time will come when our schools will have so much that they will not need more, but if we wait this matter until our schools stop asking for money, we will have to wait a long time. Personally, I should be glad to see this work go forward.

Rev. A. G. Crofoot, of Marlboro:

I decided a week ago to go to Alfred to visit my son, who is soon to return to China, and when the church found I was going, they decided to send me to this meeting. I tried to find out what they thought about the matter, and I think they are in full sympathy with the idea. We are in favor of the building, and the sooner it can be built the better, but we think we ought to have the money in hand, and our people are in sympathy, although some thought it was not an opportune time to build, but they are in sympathy with the movement, and you can depend on them for help. I feel the need more than ever after the object lesson we had this morning.

Dean Main:

Some years ago, the students of the Seminary gave a dinner in honor of the Dean. Dr. Gamble was present, and when called upon for an after-dinner speech, he said, as only a man gifted with humor as he was could say, that not expecting to be called upon, he had come prepared. And so it is with me.

Let us take as our starting point, one of the proposed names of the building,—“A Denominational Home”. Now home stands for life and love and unity. A home is a religious, social, and educational unit, and I feel it should be a political community. In addition to that, let us take a thought suggested by Brother Will Hubbard, that we need something more even than we need the building.

When I was considerably younger than now, I thought that I had some ideas in advance of my elders, and I think now that I did, but it stands to reason that there is quite a probability that those considerably younger than I have ideas in advance of

mine. Some years ago, one of our strong leaders said to a group of us, in substance, “I think my bodily health is about as good as it ever was. I am a little deaf, but otherwise I think I am as physically strong as ever, and so far as I can see, I can think as clearly and preach as vigorously as ever.” Some of us younger people thought we knew that he could not; and it is with no assumed humility that I say I grow increasingly afraid of myself, and so I am quite willing at the very outset to be forgiven for anything I may say that you think I ought not to say, and charge it up to whatever source seems to you wisest and best. I hesitated to come here, and I almost shrink from saying anything, because I can not talk without saying what I think somebody ought to say, and frequently I say things because somebody else does not say them.

As a sort of introduction, I would like to suggest that to me, as well as to many others, this movement suggested represents an ideal, something that ought to be realized. My attitude toward financing it amounts to but very little of importance because I very much prefer to leave that to men so much wiser than I in such things. Then I have this added suggestion, that in my judgment Plainfield is the place for it. Salem is an important and promising denominational religious and educational center; Milton is not in it, and Alfred is not in it. If there were a church in Chicago as strong as the Plainfield Church, very much could be said in favor of locating this denominational home in that wonderful city, but we do not have such a church there, and in my judgment, a denominational home and the publishing work should be very near one of the world centers. New York City is a center of struggling religious, social, political, industrial, financial and other interests, and unless we propose to build a wall around ourselves, and as one of our students suggested, die within the walls, the center of our denominational work along this proposed line should be near enough to this throbbing center that it could place its ears to the ground and listen to the battle. That is the reason I favor having it here, because of Plainfield's nearness to this great metropolis.

I have spoken before the board a few times in years past, and always with unmeasured hopefulness. I have no message

of despair today, but I have some things to suggest regarding what seems to me to be the existing situation that bears directly upon the question not of the future of Truth, but of the future of our denomination. Briefly, I would like to refer to some of our assets before I mention a list of what seem to me to be elements in a serious situation. We have many noble young men in our pulpits and many noble people in our pews. We have, as has been remarked, a fair measure of wealth and of material prosperity. We have our share, probably, of human intelligence. Opportunity stands and points our schools and our churches to open doors of usefulness, and we live in a world that has no valuable significance unless, as we are taught today with renewed emphasis, we live in a world that can not only be understood but can be trusted, and that God is over existence. And then it occurred to me that a denomination that can present as an asset such a group of people as are gathered here, this afternoon, can place on that a pretty high estimate.

[Here Dr. Main spoke at some length upon what seemed to him and many others factors or elements in a serious situation as regards denominational unity, and made a strong plea for united effort to meet the emergencies into which these factors are likely to bring our people. If the new building movement could not correct some tendencies as to our attitude toward vital questions of our time, he was frank to say he had no interest in it.—EDITOR.]

It is for our people to demonstrate to the world, in theory and practice, that we are thoroughly Christian, that we are thoroughly New Testament Christians, that we are thoroughly evangelical Christians, and that along with this, we hold to the Sabbath doctrine; and there are millions of people who will hear us on that ground. True courage faces danger with open eyes and open mind, and the situation is a challenge to this board, to the denomination which it represents, not to meet it with despair, but the situation is a challenge to us to meet it intelligently, unitedly; and, brethren, if this proposed denominational home is to meet this whole situation, as many of us believe it ought, I think there is not only a future, which we thoroughly believe, for the truth, but a future for us who stand for it.

President Clark, of Salem College:

I have been greatly edified by the day's conference. In my official capacity here as representative of the trustees of the college, I would say that the Executive Committee wished me to say that they were personally in favor of this move, and that they felt that Plainfield was the place where the building should be built.

As an individual, perhaps, I see things from a slightly different angle from those of you who have been more closely connected with this work, so I am sure you will pardon any personal reference to the fact that it is now about fifteen years since I went to Alfred, and these years have been spent at Alfred and Salem. My experiences prior to that were such that I think I have in these fifteen years come to an appreciation of the splendid virtues of this people. They have been a great comfort to me, personally, in my experience, and while I say that sincerely and honestly, it has also seemed to me, during these years (and I do not speak in the least sense reproachfully), it has seemed to me that there was something in the way of closer unity of spirit which, if it could be realized and accomplished, would be a splendid asset to the work of this people. It has seemed to me that there might be a larger solidarity of interests which would be an asset in the way of promoting the cause and truth which we represent. And so, Mr. President, naturally looking at this thing from an educational point of view, I should be greatly disappointed if this denominational home is not made the occasion of a great educational campaign among our people, and if there shall not be developed in them, on this occasion, a fresh sense of loyalty, of unity, and an enthusiasm, which it seems to me is of as vital interest as the building itself, if not more so. It seems to me that we are face to face with a great opportunity out of which this splendid result may come. It seems to me that if this occasion is not made the occasion of a great movement, a great campaign in which we shall be educated to a larger sense of denominational enthusiasm, we shall miss the greatest opportunity there is in it; and I therefore look at it from that point of view and hope and trust that from this opportunity and through this occasion, there may be made an opportunity to accomplish the very thing of which I speak.

It seems to me that no one can raise any question as to the material needs. I do not think any one can; and yet it seems to me that these other things are fully as important, and that is,—the opportunity and occasion out of which this larger spiritual result, this larger unity and enthusiasm may be worked, and that as a result of this, every individual in this denomination, including, as Uncle Jesse says, the boys and girls, should be given the opportunity of sharing in this splendid work which shall result in a closer unity among ourselves and a new and fresh enthusiasm for us as a people.

Rev. W. L. Burdick, of Alfred:

I wish first of all to assure you that Alfred is heartily interested in the project. There are six men here representing the church, and also one woman. There are two laymen,—leading business men of Alfred,—Mr. Baggs and Mr. Reynolds; President Davis, Dr. Main, and also Mrs. P. A. Burdick.

There are three things that I would simply mention: first of all, in my mind, there is no project that the society has launched in many years that will be of greater value to the denomination than this one before us. I think we are heartily agreed as to that it will be a tremendous uplift and help in our work. I have felt and do still feel that it is not the easiest time to launch the project, and carry it out. As has been said, it is an inopportune time. Now I do not question for a moment that the money can be raised, if we can get the attention of the people, and there is our difficulty. There are many, many calls: the loans, the Red Cross, the call of the Y. M. C. A., the three schools. In the presence of all this, I am certain that if we can get the attention of the people, the matter will go forward rapidly. We will find it very, very difficult to get the attention of the people. Their minds are directed to these other calls, and their attention is diverted and will continue to be for a long time, I fear. For that reason, I have felt and still do feel, that the board will find it more uphill work than it would in days gone by, or in the days after the war is over.

The third thing I wish to mention is that if the board shall decide to launch this project, you will find us back of it. You will find many back of it. That is the principle that I believe in. When we appoint

people to be leaders, we should get back of them. We have appointed the Tract Society to be leaders. They have brought forward this thing, which will be a tremendous uplift; and while we feel that this is not the best time to launch it, yet if you do decide to do it, I am back of it and will help you push it to the extent of my ability, and I believe the people will be back of it. You are our leaders, and we are going to be back of it in whatever you may decide.

Rev. A. J. C. Bond, of Salem:

When the request came to the Salem Church to send delegates to this meeting, a special meeting of the church was called, at which time delegates were appointed and a committee was appointed to formulate resolutions which were to be presented at the following Sabbath morning service. That committee reported a week ago yesterday and action was deferred until yesterday, that the people of the Salem Church might have opportunity to consider them, attention being called to the RECORDER in which this matter is set forth, both in reports which came before Conference and in editorials in more recent numbers; and perhaps as my credentials, I will read the report of the committee which was adopted yesterday by the church, by a good vote, not every one voting but no one voting against it.

When the report of the Tract Board was given at Conference, including the recommendation for a denominational home, in the spirit in which it was presented and the manner in which it had been worked out beforehand, I got a vision, and I said: "That is an ideal," and I did not mean by that that the proposition is an ideal, but that the building itself represents an ideal and it was an inspiration to me, due to the fact partly that it struck a responsive chord in my own heart, because I had felt the need of something of that kind, of some project, some proposition which we could put before the denomination, for which we could appeal to them, for their support, something around which we could rally, a unifying proposition. It seemed to me that this effort suggested such a thing, and so I was for it from the beginning.

Now in the matter of just how this should be done, and when, this has been discussed by men who are more familiar with business matters and ways and have had more to do with raising money for different un-

dertakings than I. Somehow, this thing looks a little different to me from anything else that is before us for our support, and I think I believe in business and going at a thing in a business way. But I am wondering if here is not an opportunity to give place a little more than we usually do, and perhaps than we ought to do, for the sake of efficiency,—to give place to sentiment. Good healthy sentiment is necessary, I think, to our spiritual life. I should not want to see a denominational building built from funds donated by one man, or a few men. I would like to see this thing presented to the whole denomination in a way to appeal to all and be given the support of all, boys and girls as well as others. I carried a letter here. I had nothing to do with it except to carry it. It came from the Junior Philathea class in the Sabbath school at Salem. (Reads letter.) It is an expression of sentiment. This gives us an ideal, an opportunity to make an appeal that shall stand for an ideal when the building is completed, in which our boys and girls shall feel that they have a part. It is objectizing the ideal, something that shall suggest it as they know about it and give them an abiding interest in the things for which that building shall stand. I feel, with others who have expressed themselves this afternoon, that we are not in spirit and in purpose united, unified as we ought to be. It is a matter for deep concern and for earnest prayer. The world is torn asunder. We can hardly speak or think or pray, without the consciousness of the world conditions in which we are. Nine of our members are in the training camps, and I hear from them. You can not get away from this thing if you want to. It affects our viewpoint and our plans. The forces of the world are organized for destruction, necessarily so, we believe, on our part as a nation. We believe it is necessary to get some things out of the way that have thrown themselves athwart the path of progress today, and that is the thing to which we are called to give ourselves, to which we are giving ourselves, I believe, equally with any other people. To my mind, there will be confronting us more tremendous problems after the war than those which the war itself makes, and unless we can organize the spiritual forces of the world to do the constructive work which civilization demands, then all our sacrifice in the war itself will go for naught.

So it presents itself to me as an opportune time, while doing all we can to help our nation in this conflict, to set ourselves with renewed earnestness to the task of strengthening and building up those things which stand for special things,—the things of the Kingdom. So for that reason it seems to me that it is a time when, if something can be set before us which will keep these special aspirations and purposes vital and living, it will be a great service to us and through us to the world.

After this war, there is going to come a time of readjustment, of re-evaluation of things, an opportunity to make use of disintegrated forces, to weld them together into a national brotherhood,—an opportune time, therefore, for bringing the impact of truth upon the minds and hearts of a crushed humanity. Then, it seems to me, that if we believe that we stand for a truth that is vital, we ought to be in a position to hold that up with all the humility and with all the power of a consecrated and devoted people. People have admired our bravery in standing for an unpopular truth, but the prevailing sentiment and spirit has been that it is rather an indifferent matter; they admire our spirit and our courage, but recognize it as of little value and have said that in the world's work the Sabbath does not count much; this is a good world and has been brought about without the aid of the Sabbath; if Sunday is not right, why does God prosper Christians that keep Sunday,—and such arguments as that. The opportune time is coming for us to say to the Christian Church and to the Christian world, that stands face to face with the failure of the Church and Christianity as it has been lived,—for us to say so as to be heard, that one of the reasons why their so-called Christian salvation has failed is because it has left out some of the vital elements according to the teaching of the Word of God; and the Sabbath truth, it seems to me, will find a place there. I think I see a changing attitude of the Christian world toward Sabbath truth and Sabbath-keeping. I think that has been one of the results of my being delegated to the Federal Council, as I have come in contact with leaders of the Christian world; that we are not simply tolerated and forgiven for holding to an institution which has no place really in Christianity, but that we are recognized as Christians of conviction, and the

feeling is present in the hearts and minds of many of the Christian leaders that we need more of that kind. This may not seem to the point, but in my mind it is. And so I am in favor of going ahead.

Just what steps shall be taken first, I am not sure, but I am in favor of going ahead. One thing struck me in the resolution of the Milton Church, and that is that we buy the site with the idea of selling it. Whatever steps we take, take such steps that we can hold to until we take further forward steps. I am sorry there are not more representatives here from the West. Perhaps the first thing is for the president of our Conference and the joint secretary,—a team of men—to go into our churches and hold a conference and talk these things over with them and set it before them, give it time to percolate and get not only into their minds but their hearts. Maybe it is time for a conference such as was held in Chicago, some years ago; for pastors and laymen to get together in view of this crisis that is upon us, to see where we are and where we ought to be and mark out a path that we may walk in it. I believe in the future of our denomination as well as the future of the truth; that we have not lived all these years to die at an opportune time such as this for the spread of truth, and I look upon this proposition as possibly the way out, or into, a greater life of service and unity and work on the part of our people.

I pledge to you my own support, and as a representative of the church, that you have the backing of the Salem Church in this proposition, whatever your plans are, and that the church would favor no delay in this matter.

Mr. Reynolds, of Alfred:

I am glad I came to this meeting. I had some little doubt as to my doing anything by going, or getting much out of it, but I have been very much interested in what has been said. Before coming here, I had not heard anything against a denominational building, but there has been some question as to whether this is an opportune time. Since getting in closer touch with conditions, it brings to my mind more forcefully than ever that we need such a building. I am sure, after taking the trip up those four flights of stairs, Brother Shaw has my sympathy.

I think Pastor Burdick voiced the sentiment of Alfred, when he said that if the board decides to go ahead and build the building, they will find Alfred back of it. I myself do not think this an opportune time, but if the board decides to build, I will do whatever I can and bring whatever influence I can to help the board.

#### NOTES BY THE WAY

SECRETARY EDWIN SHAW

These "notes" are written on the train on the way to Wisconsin for the special purpose of conferences with the Sabbath School and Young People's boards in reference to the matter of what is called the "Forward Movement" undertaking of our people. There will be opportunity also for consultation with the members of the Woman's Board concerning the work that is common to that board and the Missionary and Tract societies.

I should like to make these "notes" this week embody a general reply to the many letters that were received in response to the invitation that was sent to the churches, and to several individuals, to go to Plainfield to attend the special meeting of the Tract Board on November 11. Every letter that was received was worthy of a personal reply, but I must ask that many of the writers be content to take the following as their answer, in so far as it may apply to themselves, and I put it in the form of a letter.

MY DEAR FRIEND: Your letter in reply to our invitation to be present at the meeting of the board when the matter of a "denominational building" was to be considered was duly received, and we want you to know that we appreciate your deep interest in this matter, and we cordially thank you for your words of counsel and your suggestions, all of which will receive due consideration in our future plans and policies.

Over twenty delegates were in attendance outside the Plainfield people, and a considerable number of letters were presented, yours among them. We regret that you were unable to be present, for while the discussion might not have had any influence upon your attitude, yet you would have been able to hear and to understand how others feel about this matter. A large majority

of the letters expressed a belief in the need and value of a denominational building, but felt that it was the inopportune time to undertake the actual construction, or even the canvassing for funds.

I wish that I might have the opportunity to talk over this matter with you in person, for I have a feeling that many people have yet not fully understood the attitude of those who are back of this movement.

In the first place those who are back of this movement take off their hats to no one in respect to their loyalty to this country, in the degree, the quality, and amount of their loyalty. In Red Cross work, in Y. M. C. A. work, in Liberty Loan subscriptions, in sacrifice of every kind, they stand in the front ranks. In fact they see in the endeavor to get a denominational building, and in its possession, a very high type and means of loyalty.

In the second place those who favor this movement take no back seat in their loyalty to our educational institutions and the theological seminary, which are in such financial straits. In my opinion, the localities and the people who are behind this movement have shown their devotion and loyalty to our schools in quite as large measure as have other localities and other people. It is very true that "our schools are our bulwarks and our feeders," as one correspondent puts it. But I can hardly follow his conclusion that therefore they "should have first consideration." I am absolutely loyal to our schools, but I believe that our cause as a denomination stands even higher than the schools, and I am loyal to them because they are Seventh Day Baptist schools, because they are a part of the larger cause. And this leads me to say,—

In the third place, that those who are back of this thing do not look upon it as a Tract Society matter, or a Plainfield matter, but a Seventh Day Baptist Denominational matter. And they would not be supporting it if they did not believe with all their souls that this movement would unite our people and give them purpose and power, and increase the Sabbath-keeping attendance at our schools, and bring men into the ministry, and enlarge our missionary work, and increase our evangelistic efforts, and intensify our zeal for the Sabbath truth, and make us more generous financial supporters of all our denominational activities.

We do not want a memorial building put up by one man or woman, or a few people. We want something material and tangible, that stands for the Seventh Day Baptist cause as a whole, something to which our young people can attach themselves to which they can give their love and loyalty, and say, "That represents our cause." Some of our people are loyal in particular to the China Mission, some to Holland or Java, some to Milton or Salem or Alfred, some to the seminary, some to other features of our work. We have no central cause, to unite all these others together. We have an ideal, of course, but all ideals need to be "objectized," as the temple in Jerusalem "objectized" to the people the Lord God of Israel. We hold to the value, the necessity of "objectizing" a fixed definite day of the week as the Sabbath. The external value at least of that principle applies to the value of this proposed denominational building.

We need something that represents our "cause" as a whole, and not any three-cornered, five-pointed, uncentralized scattershot of effort, to unite us. And we believe that a denominational building in which all our churches, and every member of every Sabbath school, and every child in every home, shall have had a real part, will so unite and direct the interests and sympathy of all the people, that our schools and seminar and other work will grow and prosper, as parts of our "cause".

What is our "cause"? Is it Milton College or any other schools? Is it the Missionary Society, or any other society? Our "cause" is the *living* and the *preaching* of the *gospel* of *Jesus Christ* and his *Sabbath*. It is the *life* and the *message* of eternal love and salvation. It is a *life* and a *message* of opposition to sin and selfishness.

We believe that "our cause" should have some location to make it tangible, some material object perceptible to our senses. It is true that we have a sore material need that we may better carry on our publishing and other work. But in times like these of sacrifice, that try our souls, the material needs are of little moment in comparison to the spiritual needs. Our spiritual needs must be met as a people, and we see in this proposition of a denominational building a means of bringing our spiritual forces together in a common effort, north, east, south and west, missionary, educational,

evangelistic, publishing, etc., and uniting them in a common purpose. Is this a dream, an ideal? Help us to make it real.

I can make no forecast of what will be done by the board. The great preponderance of the correspondence has exactly the view you take. We who are back of it are in the very small minority. But we are back of it to stay. Not to push or pull, or do anything rash, but to plead and to persuade, trying to get the people to take the far look into the future, and to build for permanency and for our children and our children's children.

But I have written far beyond my intention when I began. The main thing now is for us all to keep together. We who are back of this movement are willing to wait, and intend to wait, till the people are ready for it. But it is our purpose to get the people to see as we see it, just as soon as possible. When this war stops we view with apprehension the terrific strain that will be upon the world to reorganize the forces of peace. And if as a people we have not met our opportunities for making preparation through united efforts, we are likely to be overwhelmed.

But do not be apprehensive about any rash steps which the Tract Board may take which might bring a debt upon the denomination. There will be no haste. This must be a movement that is practically unanimous in order to accomplish its primary purpose. But I want you to consider this matter in prayer and careful study. Is this not a movement that after all appeals to you? Was there ever a time of greater need for something to unite us than the present time? I trust that in your home and in your church this will be a matter of discussion and of prayer; and if you feel so disposed I shall be glad to hear again from you, and will present your letter to the Tract Board for its help and guidance.

I am sincerely yours,

Even in ordinary life the unselfish people are the happiest—those who work to make others happy and who forget themselves. The dissatisfied people are those who are seeking happiness for themselves.—*Mrs. Besant.*

## SABBATH REFORM

### THE SABBATH

A Tract by Rev. W. B. Godbey and Rev. L. L. Pickett

REVIEWED BY T. C. DAVIS

The "Editorial Chapter," by Rev. Mr. Pickett, contains some very good suggestions as to proper conduct on the Sabbath. Truly "the Lord desires most of all holy hearts, clean hands, spotless characters. . . . He demands not simply, nor chiefly, that we keep a specific day, but that we keep it *holy*." However, it is not any more specifically stated that we keep it holy than it is that we keep a particular day of the week. It is not within the province of man to make anything holy. That is a divine prerogative. We have no account of any other than the seventh day of the week ever having been made holy. It would certainly be impossible to *keep* a thing holy that had never been *made* holy. In Genesis 2: 3 we are told that God sanctified the seventh day; and in the Ten Commandment law, written on tables of stone, we are told that the day was blessed and hallowed. Now if the day was so blessed and set apart for a religious use, at creation, is it not extreme folly to assert that it does not mean a specific day of the week?

Rev. W. B. Godbey devotes thirteen short chapters to a labored effort to show that God has changed his purpose and transferred the blessing he once placed upon the seventh day, to another day. The Sabbath Day, he thinks, no longer commemorates creation but another event.

He opens Chapter I with these words: "There is no doubt but the six days in which God created the earth were Demiurgic periods of perhaps about a thousand years each". If this were true, which we are not at this time controverting, it would not have any effect upon any change in the day of the week that was consecrated in commemoration of that event. This chapter was probably thrown in for the purpose of befogging the mind of the reader and unsettling him. If you can be made to feel that you are not on solid ground, and your foundation slipping, you can the more easily be turned aside

from your once well grounded belief. Chapter II has nothing whatever to do with the question unless it is to further befog the mind. Chapter III, IV and V will be considered together. Every writer wishes to gain the confidence of the reader. One does this by boldly stating whatever truth he desires to impress in such a clear and forceful way that it is at once secured. Another attempts to do it by undertaking to show a deep sense of piety, or achievements in Christian graces, or by showing his appreciation of these things in others. There appears to be nothing in these three chapters bearing on the point at issue, but the writer may have secured your confidence and prepared your mind for what follows. We agree perfectly with him that the Sabbath of the Lord was (and is) a type of that perfect rest as spoken of in Hebrews. This rest, however, is not complete in this life, as is explained by Paul. It is reached here only by faith, just as it was by Abraham.

### CHAPTER VI, THE MOSAIC SABBATH

He opens this chapter by an effort to stigmatize the Sabbath of Jehovah by calling it the "Mosaic Sabbath." He says: "While we find all the other nine commandments of the Decalog frequently rehearsed in the New Testament (note the exaggeration) and specially enforced by the Savior, we find nothing on the Sabbath except the persecutions which the clergy incessantly urged against him for not keeping it in their estimation, to which he responded, 'The Son of man is Lord of the Sabbath also'." This was certainly a sufficient reply for all those desiring the truth. In John 1: 3 we read: "All things were made by him; and without him was not anything made that was made". As he was the author and maker of the Sabbath he was certainly Lord of it in every sense of the word. He kept the law perfectly, the Sabbath and every other portion of it. He showed them that the restrictions and requirements the priests and the Sanhedrin had heaped around the Sabbath were unjust. He took great pains in his life to show how the Sabbath should be kept. In the next paragraph Mr. Godbey says: "The stickler for the Mosaic Sabbath (note the stigma) quotes Jesus (Matt. 5: 17), 'Think not I am come to destroy the law or the prophets: I came not to destroy but to

fulfil.' Please note that Mr. Godbey stops in the middle of the quotation. Verse 18 reads: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." It would be well for the brother to read the next verse also. If heaven and earth are to pass before one small letter or corner of a letter passes from the law, how about the seventh day of the week and the reasons given for its observance? Reader, do not stumble over the fact that the words "of the week" are not to be found in the commandment. It is much more strongly expressed than if the words "of the week" were used. The reason coupled with its observance shows very emphatically and definitely what day was intended. This would all have to pass away before there would be room for a Sunday Sabbath. Again he says: "We have no objections to your keeping the day, but it is an awful pity for you to abide forever in the types and shadows, living in the moonlight instead of enjoying the glorious sunlight of gospel day." He does not say plainly that the Sabbath law was a portion of the ceremonial law, which was done away, but if it means anything at all it surely implies that. He would not say that plainly for it would be turned against his Sunday Sabbath claim. But it serves the purpose of stirring up a little more dust to becloud the minds of some.

#### "THE FIRST OF THE SABBATHS"

In Chapter VII he quotes: "Matthew 28: 1, At the end of the Sabbaths, at the dawn toward the first of the Sabbaths, Mary Magdalene and the other Mary came to the sepulcher." "Mark 16: 2, And exceeding early in the morning of the first of the Sabbaths they came to the sepulcher." "Luke 24: 1, And on the first of the Sabbaths, at the depth of the dawn, they came to the sepulcher." "John 20: 1, On the first of the Sabbaths Mary Magdalene comes to the sepulcher early in the morning, it being yet dark." He does not tell us by whom this translation was made: possibly it is his own. The work of our Authorized Version was done by forty-seven eminent divines and great scholars. It is recognized by all Protestant educators as being free from any sectarian bias. About the same may be said of the Revised Version and the American Revision.

The following is as given in the Authorized Version: Matthew 28: 1, "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Mark 16: 2, "And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Luke 24: 1, "Now upon the first day of the week, very early in the morning, they came unto the sepulcher." John 20: 1, "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher." The American, and the Revised Versions are the same as to the first day of the week and the Sabbath. In referring to his remarkable quotation Mr. Godbey says: "Here we see all four of the inspired writers using the word Sabbath in the plural number, and drawing the contrast by stating that it was on the first day of the Sabbaths in contradistinction to the Mosaic Sabbath which was the last day of the week. Of course, until this time, no day but the seventh of the week had ever been called the Sabbath." This is equivalent to saying that the first day is here called the Sabbath. Mr. Godbey may believe it, but to do so he must ignore all the best scholars the world has produced in the last three hundred years, and place his judgment against them all. We may have accused him wrongfully. Some other equally as hard pressed may have made the translation, and he has seized upon it through his own ignorance, and anxiety to bolster up his contention. He further says: "The New Testament also abundantly sustains the conclusion that they did honor and keep the first day of the week in commemoration of our Lord's resurrection, designating it by the exalted epithet, 'The Lord's Day' (Rev. 1: 10)." Please notice how "abundantly the New Testament sustains" his conclusion. He does not give a single reference to sustain it. The text he gives to prove that the first day of the week was called the Lord's Day proves nothing. This is the only place in the Bible where these words are found. It is quite generally conceded by commentators that these words refer to the great day of the coming of the Lord, and not to any day of the week. As the text does not reveal which day of the week was referred to, if any, we must look elsewhere to find what day could most appropriately be called the Lord's Day. We

find "my holy day" as applied to the Sabbath Day, and the Savior saying that he is Lord of the Sabbath; so we must conclude that if any day of the week was referred to, it could have been no other than the Sabbath Day.

Again he quotes from the Emphatic Diaglot, or somewhere else, or again translates to suit the occasion: "Acts 20: 7, On the first of the Sabbaths, we being assembled to break bread, Paul spoke to them being about to depart on the morning, and continued his sermon till midnight." It is a well known fact that the Jews reckoned time, not from midnight to midnight, but from evening to evening. If this meeting was held on the first day of the week according to their usual reckoning of time, it was on what you would call Saturday night. If the writer means to say that this meeting was on the night following the first day, then the administering of the sacrament, if such it was, was not on Sunday at all but on Monday morning. Paul preached until midnight, when another day would begin as we count time. If the night preceding was intended, of which there can be no doubt, Paul started early Sunday morning on a long journey. Take whichever horn of the dilemma you choose, there is but little in it upon which to build a Sunday Sabbath. This being the only place in the Bible where a meeting on the first day of the week is mentioned, all advocates of Sunday observance make much of it without stopping to figure out just which night is meant, or just what the outcome would be. Note once more his translation of this text: "On the first of the Sabbaths". This meeting was twenty-five years or more after the resurrection of Christ. There had been more than one thousand of these "first of the new Sabbaths". It would be a little amusing to see how he would explain how so many of them could be first.

#### CLUTCHING AT A STRAW

We pass to his next quotation (1 Cor. 16: 2): "'On the first day of the week let each one of you lay by for himself, treasuring up something as to whatsoever he may be prospered, in order that there may be no collections when I may come.'" He says: "Here we see the first day of the week observed by the great church at Corinth. These two cases, the one in Asia,

and the other in Europe, indicate clearly the current custom of the Christian churches in the apostolic age, to observe the first day of the week." It will be remembered that on the first of these occasions Paul started on a long journey early Sunday morning. On this one you no doubt have already noticed that nothing is said about any meeting of any kind, but on the contrary each one is asked to do that which no one would do on the Sabbath. He wants each to look over his earnings for the past week, and to lay by in store, at home, for the Lord's cause as he may have been prospered. No public collection is mentioned in this connection, neither is it implied. No one would attempt to use such evidence to support the claim of a Sabbath unless sorely pressed for something. You know it is said that "a drowning man will catch at a straw". This appears to be about the only straw in sight on the smooth surface, and this one, if I mistake not, is only an apparition. We should not censure him too severely. He is not to blame for not being able to find some evidence in support of his contention, for he has surely tried. But how about "the current custom of the Christian churches in the apostolic age"? Are we depending upon that night meeting that was held because Paul was going away next day, to establish the current custom?

#### CHAPTER VIII, BOTH SABBATHS

Chapter VIII bears the heading: "Both Sabbaths Observed". As he has failed to show that Sunday was even once used as a day for public gathering, excepting that night meeting, and as we know that they kept the Sabbath, which fact he admits in the above heading, we need not follow the thought further.

Chapter IX he devotes to the ceremonial law of circumcision, and Jewish restrictions concerning meats, etc., and for the time being classes the Sabbath with the Mosaic law, to be taken out of that classification when it suits his purpose. He quotes Acts 15: 28-29: "For it pleased the Holy Ghost and us to lay no burden upon you except these necessary things, that you abstain from things offered to idols, and from blood, and from strangled things, and from fornication, from which keeping yourselves you will do well." He goes into ecstasies because nothing is said in this about keeping the Sabbath. My dear brother, there is



nothing said in these simple requirements about any of God's law that was written on tables of stone, of which the Sabbath law was a part. We will pardon you for your blunder, for you have become so accustomed to calling the Sabbath "Mosaic", you simply forgot yourself, thinking that if required it should be mentioned. There can be no doubt but they were keeping the Sabbath with all the other requirements of God's law. He says: "Since we know that none of the Gentiles ever did keep the Jewish Sabbath, this record confirms the fact that their converts to Christianity were not required to keep it. You see nothing enjoined but abstinence from idolatry which they pronounced necessary; and from the fact that the heathen always did eat blood and things that had been killed by strangulation, etc." According to this argument the Gentile converts are under no restraint in regard to profanity, theft, covetousness or murder. We know he does not mean it but that is where his argument unavoidably leads. There can be no doubt but they were instructed in all the requirements of the Decalog which would, of course, include the Sabbath.

#### OBSERVANCE OF LORD'S DAY IN EARLY CHURCHES

Chapter X bears the heading: "Observance of the Lord's Day in the Early Christian Churches". As he has utterly failed in the preceding chapters to show that the apostolic church kept the first day of the week or any other than the seventh, it is useless to follow him through his indefinite assertions here. He intimates that Christians were persecuted and burnt at the stake for keeping Sunday. He says: "These bloody persecutions broke out at Rome under Nero, in A. D. 68, and continued until the conversion of Constantine, A. D. 321. You see the history of these persecutions shows plainly that the Christians kept the first day of the week as their Sabbath, calling it the Lord's Day". The edict of Constantine, published A. D. 321, after his so-called conversion, is a well known and reliable historical document. In referring to the first day of the week he does not call it the "Lord's Day," as you would suppose if the above were true, but by "the exalted title" of "the venerable day of the sun." This shows, first, that the pagans held the day in high esteem, showing a certain rever-

ence for it. There would be at least great inconsistency in persecuting Christians for showing reverence for the same day which they themselves revered. Second, it shows that there were a people among them that did not observe the first day of the week. As it is a well known fact that the first day was dedicated to the sun, the people who did not observe the day were Christians. This is proved positively by the persecution of Christians that immediately followed for "Judaizing" by keeping the Sabbath of Jehovah. We admit that there was a large body of Christians, of the Constantine type, who kept Sunday, not as the Sabbath, but as a festal day, being neither pagan nor Christian, but a blend of the two. This element was very powerful, being entrenched behind the civil power. This branch of the church became stronger and stronger until the full development of the papacy. The papal church continued the extermination of Christians who dared follow the teaching and example of Christ and the apostles in keeping holy the Sabbath of the Lord.

We wish here to quote at some length from "A Critical History of the Sabbath and the Sunday," by the late Rev. A. H. Lewis, D. D.

"Papacy never succeeded in driving the Sabbath wholly from its dominions. As the Romanized church gradually expelled the Sabbath from the orthodox body, those who were loyal to the law of God and the practices of the apostolic church stood firm, regardless of excommunication and persecution. Dissenters who kept the Sabbath existed under different names and forms of organization from the time of the first Pope to the Reformation. They were either the descendants of those who fled from the heathen persecutions previous to the time of Constantine, or else those who, when he began to rule the church and force false practices upon it, refused submission and sought seclusion and freedom to obey God in the wilderness in and around the Alps. In their earlier history they were known as Nazarenes, Cerinthians, and Hypsistarii, and later as Vaudois, . . . Petrobusians, Pargsaii, and Waldenses. We shall speak of them in general under this latter name. They believed the Romish church to be the 'Anti-Christ' spoken of in the New Testament. Their doctrines were comparatively pure and Scriptural, and their lives were

holy, in contrast with the ecclesiastical corruption which surrounded them. The reigning church hated and followed them with its persecutions. In consequence of this unscrupulous opposition, it is difficult to learn all the facts concerning them, since only perverted accounts have come to us through the hands of their enemies. Before the age of printing, their books were few; and from time to time these were destroyed by their persecutors, so that we have only fragments from their own writers. At the beginning of the twelfth century they had grown in strength and numbers to such an extent as to call forth earnest opposition and bloody persecution from the Papal power. Their enemies have made many unreasonable and false charges concerning their doctrines and practices, but all agree that they rejected the doctrine of 'Church Authority,' and appealed to the Bible as their only rule of faith and practice. They condemn the usurpations, the innovations, the pomp and formality, the worldliness and immorality of the Romish hierarchy. Even their bitter enemies have not denied that which all accord to them, viz., moral excellence and holiness of life far in advance of their times and surroundings" (pp. 190-191). "They acknowledged no custom or doctrine as binding upon Christians which was not established before the ascension of Christ. Such a people must have rejected those feasts which the church had appointed, and must have observed the Sabbath. But there is direct testimony showing their antiquity, their high moral character and piety, and their special character as Sabbath-keepers" (pp. 191-192). "Many Waldenses had settled in Southern France, province of Provence, where they enjoyed freedom from Romish persecutions," Louis XII, King of France, hearing rumors of crime among them, sent officers to inquire into it. In their report we find the following: "Much less could we discover any traces of the crimes of which they were charged. On the contrary they kept the Sabbath Day, observed the ordinance of baptism according to the primitive church and instructed their children in the articles of Christian faith, and the commandments of God" (Jones' History Christian Church, Chap. V, Sec. 1. New York, 1824).

Lewis says on page 201: "From a historical work of the early part of the seven-

teenth century, entitled 'Purchase's Pilgrimages,' a sort of universal history, we learn that the Waldenses, in different localities, 'keep Saturday holy, nor esteem Saturday fasts lawful. But on Easter, even, they have solemn services on Saturdays, eat flesh, and feast it bravely, like the Jews (Vol. 2, p. 1269. London, 1625).'" "In common with other truths of the Bible, they obeyed the Fourth Commandment and kept God's Sabbath. Their history forms a strong link in the unbroken chain of Sabbath-keepers which unites the years when the 'Lord of the Sabbath' walked upon the earth with these years in which he is marshaling his forces for its final vindication. Traces of these Sabbath-keepers are still found in the Alps" (p. 205). Space forbids quoting further but the following chapter is rich in proofs from the Eastern branch of the church, that the Sabbath of God was kept by them in one unbroken chain from the time of Christ to the present. This shows that there were two lines of true Sabbath-keepers all through the ages, neither of which knew of the existence of the other, so far as we are able to ascertain. We readily admit that the apostasy of Sabbath desecration and Sunday observance, after the pagan style and practice, began in the first century of the Christian era, carrying away large numbers of Christian converts. This with other pagan dogmas rapidly developed into the papacy. Thus Sunday observance came into the church at an early date, but as may be seen by the above historical references, a few remained true to the teachings of Christ and the apostles.

#### CHAPTER XI, THE CHANGE JUSTIFIED

Chapter XI, "The Genius of the Dispensations Justifies the Change". "The old dispensation was under the law, which knows no mercy nor leniency, but says, 'Pay me what thou owest'". But, brother, remember the Mosaic law is not under consideration. I shall consider no other in this controversy but the unchangeable law of God.

#### CHAPTER XII, REQUIRED BY CONSCIENCE TO KEEP SUNDAY

Chapter XII, "The Conscience of Christians Requires us to Keep Sunday." He calls attention to the eighth chapter of Corinthians and the fourteenth chapter of Romans, and expostulates on the sin of

eating meats offered to idols, all of which we agree with perfectly. He seems to think, however, that we, after keeping the Sabbath, should keep Sunday to avoid offending the conscience of the "weak brother". He says: "I tremble for the doom of the Seventh Day Adventists who keep Saturday and work on Sunday. I have no objection to them or any one else keeping Saturday as a holy Sabbath. In that they are all right, because their conscience demands it, and they dare not disobey. But the trouble arises from the fact that they do not keep Sunday, and in this they sin against the conscience of the Christian millions. You see the condemnation of their guilt is undeniable." "Therefore it makes no difference whether you believe that Saturday is the true day or disbelieve it, you are bound to keep Sunday anyhow, or lose your own soul." He seems to forget that this question of eating meats was not a question as to whether they should make sacrifice of these animals to idols. There is no semblance in the comparison he tries to make. I will venture to say, that he does not, with his Sunday-keeping, regard all the other feasts and fasts, and other requirements of the Roman Catholic Church, which according to his rule he should do, lest he offend the conscience of some weak Catholic brother. He seems to think we should actually sacrifice to Baal and keep the day dedicated to the worship of the sun. One sixth of our labor to Baal would be quite a heavy sacrifice, and in direct disobedience to God's "constitutional law."

#### CHAPTER XIII, "CONCLUSION"

He here refers to the New Testament Sabbath as meaning simply "the glorious Sabbatic rest which the soul finds in Jesus and is emblemized by the rest which God gave Israel in the land of Canaan, which was perpetual, including every day of the week and running on forever." I am truly glad if he has this rest, and I would not disturb it, but would only add to it, together with a greater degree of security, for he can not, after all, feel very secure without some Scripture backing.

#### "THE TRUE SABBATH"

This chapter, the last, is by Rev. L. L. Pickett. He says: "The Saturday-keepers are in the land. Their zeal is worthy a better cause. They would bring us under bondage to Judaism. They contended we are

all under the Mosaic law of the Sabbath". Just why he should so falsely accuse us is not quite clear. He goes right on summarizing the beliefs and teaching of Seventh Day observers, which disproves the false statement he makes above. We have not space to quote this summary which is, in the main, correct. The following sentence I wish to correct; it may have slipped in by mistake: "The specific day observed by Moses, and the laws by which the day was protected, are not binding". This is partly correct. The laws by which the day was protected formed a part of the Mosaic law, and of course are now of no effect. But the specific day designated by the law of God, Moses did observe. He now quotes from W. F. Crafts. It is in such perfect harmony with our teaching and practice, and supports the Seventh Day Sabbath so fully I can not understand why he uses it and says, "Rev. W. F. Crafts *well says*." The quotation follows: "It is too much forgotten that the Jewish nation had three codes, one ceremonial and obligatory on its own church only to the coming of the Messiah: another, civil and obligatory only on those who were under the Jewish government, and on them only so long as that government existed; a third, compared with which the two already mentioned were only local and temporary by laws, was the very *constitution* of the Jews in common with all men—the Decalog, which by its very nature proves itself of universal and perpetual obligation, as the common law of the world" (The Sabbath for Man, p. 357). As if this were not enough, Mr. Pickett adds: "We are not certainly under the Jewish law, but in common with them we must keep the Ten Commandments". The above sounds as if it came from the pen of a good Seventh Day Baptist. Every word and syllable of it is true and incontrovertible. Why did he not admit it in the beginning? And why does not Brother Pickett profit by reading his own admission? If they wish to prove that certain portions of that law, written and engraven on tables of stone, have passed away, why do they not proceed to show that Christ was mistaken when he said, "One jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5: 18). Mr. Pickett now proceeds with the proof that Christ was mistaken: "Touching the fourth commandment and the Mosaic enactments for its enforcement, Hesse says:

"The political and ceremonial elements may be abolished, the moral elements remaining, and being developed in a different way by Christianity." The proof offered to the effect that certain elements of the law have been abolished is not acceptable after reading what Christ said about it. If they can prove by reliable authority that the latter part of the fourth commandment was not written on the table of stone, and only by Moses, in his law, and then show how a day could be sanctified, or set apart, for its observance in commemoration of creation without specifying that day, they have gained a point. By the same line of argument one might be able to prove that the Mohammedans by keeping Friday and the Jews by keeping Saturday are really celebrating the resurrection of Christ, as they rest on the day *before* six days of labor, thus resting on the first day of their week.

In a quotation from W. F. Crafts, Pickett says by way of endorsement: "*It is at least unprovable and improbable that the original Sabbath was Saturday*". In the record of creation God's seventh day was man's first, from which history is reckoned". It is certainly unthinkable that Jesus did not know when the proper day came to celebrate his own creative act.

Mr. Crafts seems to have no difficulty in locating a day from which to reckon history and says that was the day following God's seventh day, and yet claims that there is no proof that the original seventh day can be located. He further says: "There is a strong evidence that the primitive Holy Day was the first day of the week. The ancient nations all about the Jews devoted the first day of the week to what was at first the chief symbol of God and then the chief God, the sun, calling it Sunday". It will be noticed that he here inadvertently admits that Sunday was thus early established as a rival of God's Holy Day, and dedicated to the worship of the sun. It appears, too, that the people had no difficulty in finding the first day of the week but were unable to find the seventh.

Dear reader, would it not be better and safer to come back to the plain statements of God's unchangeable Word? Keep his Holy Day. You will then have an unshakeable foundation. There is great joy in knowing that you are following in the footsteps of your Redeemer.

Alva, Fla.

#### ALFRED THEOLOGICAL SEMINARY

From 1836 to 1870 the school at Alfred had no organized theological department. During that period, however, over seventy persons studied theology here, the honored name of Jonathan Allen being at the head of the list.

In 1871, an organized Theological Department commenced its work. The late Thomas R. Williams, D. D., was the principal and greatly self-sacrificing teacher. From that year to 1900, there were nearly fifty students.

In 1901, the department, reorganized under the name of Alfred Theological Seminary, entered upon a new epoch in its history and growth. From that year to 1916 over one hundred and fifty persons came directly under the influence and instruction of the seminary.

The number of students during the entire period was about two hundred and sixty-five.

Alfred College has recently added Religious Education to its group of major subjects. In connection with this progressive step, and with the approval of the college, the seminary offers twelve courses in which one who selects Religious Education as a college major must take not less than sixteen semester hours.

Upon the happy principle of exchanging goods, students who register in the seminary as candidates for the ministry may elect work, subject to the approval of the faculty, with one or more teachers in the college and Agricultural School. Thus, ideally and actually, the seminary has become a non-sectarian but denominationally loyal School of Religion at Alfred University,—non-sectarian but loyal, as all of our colleges have always been and still are.

The world needs more preachers of the Gospel, true and trained; and also persons qualified not only for some vocation, but for religious, moral, and social leadership. War conditions and their probable outcome emphasize this need. And Alfred was never better prepared to help young men and women fit themselves for spiritual leadership and social service.

Brethren, in the closet, around the family altar, at the prayer meeting, in the pulpit pray to the Lord of the Harvest for more Laborers!

A. E. MAIN.

Alfred, N. Y., November, 1917.



the building, there should be a higher spiritual conception among our people of what it means to be a Seventh Day Baptist, the building would soon be evolved.

Secretary Shaw thought the building would be a factor in securing unity and harmony in our denomination. "It is for our denomination as an entire people."

Clarence W. Spicer having just taken some Waterford and Hopkinton friends to the train, brought a message from them that they favored the project. He spoke of the excellent quality of the work being done by the Publishing House, and that it is a factor tending to reduce the cost of our own publications.

Business Manager Lucius P. Burch noted the increase in the business of the office, and the absolute need of more room, from all commercial standpoints.

Hon. Jesse F. Randolph, of Salem, W. Va., who contributed \$500.00 toward this object one year ago, spoke in favor of it now, and thought the building should be started at once, as the financial condition of our people at the present time is favorable for raising the money. "We need a house; we need it now; build it now; pay for it now."

Sabbath Evangelist Willard D. Burdick brought greetings from the church at Milton, Wis., and presented a resolution adopted by that church at a special meeting called for the purpose. He felt that working for such an object would be a unifying factor among us.

Rev. A. G. Crofoot, of Marlboro, N. J., spoke favorably, and assured the Board that the Marlboro Church was also in sympathy with the movement.

Dean Arthur E. Main, of Alfred, N. Y., was pleased with the thought of a "denominational home"; "an ideal to be realized." He advocated Plainfield as the logical location for such a home, in view of the denominational interests centered here, and owing to its nearness to the great metropolis. Then followed a most masterful array of present economical, sociological, philosophical, and interdenominational situations, that demand that we become a united people first, and this ideal denominational home will soon follow, as a visible monument to such unity.

President Boothe C. Davis, of Alfred, N. Y., spoke of the pride other denominations took in possessing such homes as the "Methodist Book Concern" and the "Pres-

byterian Publishing House." He thought we might start a fund now, and add to it periodically, till raised. One week's work recently canvassing for Alfred was not promising for the immediate securing of \$50,000.000. He advocated building at once, and borrowing the money for the purpose, adding yearly instalments to our budget to liquidate the loan.

President Charles B. Clark, of Salem, W. Va., said the Executive Committee of Salem College wished him to say that they favor the building, and favor Plainfield for the place. He thought that becoming interested in such a matter would tend to solidarity, loyalty, enthusiasm and spiritual unity.

Rev. William L. Burdick, of Alfred, N. Y., said Alfred was greatly interested, as evidenced by its large delegation. There were three things he was sure of: "It would be of great value as an uplift"; "Would get the attention of the people"; and that "Alfred would stand back of the Board and the Society."

Rev. Ahva J. C. Bond, of Salem, W. Va., presented a resolution adopted by his church as follows:

In the re of building a denominational home where the SABBATH RECORDER may be located, and where other denominational activities may be conducted; the Tract Board, having this important matter in hand, authorized by the General Conference, and having designated Sunday, November 11, 1917, for a meeting of delegates and representatives of all the churches of the denomination to be held at Plainfield, N. J.; and this church acting upon the request of the said Tract Board for the appointment of delegates to the Plainfield meeting, at a called meeting held October 28, 1917, appointed Rev. A. J. C. Bond, Jesse F. Randolph, and Lucian D. Lowther such delegates; therefore be it

Resolved, by the Salem (W. Va.) Seventh Day Baptist Church in regular Sabbath morning service assembled, that we endorse the plan and purpose of the Seventh Day Baptist General Conference, in the erection of a Denominational Home, under the careful planning and supervision of the Tract Society and pledge to said Society our hearty co-operation and financial support.

ERNEST RANDOLPH,  
M. H. VAN HORN,  
Committee.

He felt it was good to give some place to sentiment. "This will give us something to work for, and as it is our desire and purpose to build up the spiritual things, this objectized ideal will tend to that end." He favored going ahead.

The Junior Philathea class of the Salem Sabbath School pledged one half of its weekly collections for a year to the cause.

Edwin O. Reynolds, of Alfred, N. Y., said, "We need this thing and Alfred will be back of it."

James R. Dunham, of New Market, N. J., said they favor the project "if the way seems clear."

J. Alfred Wilson, of New Market, N. J., while appreciating the desirability of having such a home, felt that the war time was not opportune for launching the scheme.

William R. Clarke, of New York City, said "They were heartily in favor."

Orra S. Rogers, of Plainfield, thought it would be difficult to borrow a large sum now, and while all favor the project, there are doubts as to the present time being opportune.

Remarks were also made by Vernon A. Baggs, Charles E. Rogers, A. E. Curtis and Alburne H. Burdick.

Harry W. Prentice, of New York City, moved an expression of thanks be given the Plainfield people, for their kind hospitality, which was adopted by a rising vote.

**Special Correspondence Concerning the Proposed Denominational Building was received from**

President Charles B. Clark (2), Salem.  
President Boothe C. Davis, Alfred.  
President Wm. C. Daland (2), Milton.  
Dr. A. S. Maxson, Milton Junction.  
Prof. A. B. Kenyon, Alfred.  
Rev. H. D. Clarke, Battle Creek.  
C. U. Parker, Church Clerk, Chicago  
Pastor E. A. Witter, Hopkinton.  
John H. Austin, Westerly.  
Claude L. Hill, North Loup.  
Dr. Geo. E. Crosley, Milton.  
Dean Arthur E. Main (2), Alfred.  
M. Wardner Davis, Church Clerk, Salem.  
Pastor Geo. B. Shaw (2), Ashaway.  
Missionary T. J. Van Horn, Gentry.  
Darwin M. Andrews, Boulder.  
Orlo H. Perry, Church Clerk, Syracuse.  
E. M. Holston, Milton Junction.  
Milton J. Babcock, Church Clerk, Albion.  
O. W. Babcock, J. E. Maris, H. C. Cadwell.  
U. S. Griffin, Committee, Nortonville.  
Anna L. Waite, Bradford (2nd Westerly).  
Andrew North, New Auburn, Wis. (Cartwright).  
Allen B. West (2), Milton Junction.  
Pastor Wm. L. Burdick, Alfred.  
Rev. Geo. M. Cottrell, Topeka.  
Prof. Paul E. Titsworth, Alfred.  
Pastor Geo. W. Hills, Los Angeles.  
Pastor A. G. Crofoot, Marlboro.  
H. Irving Coon, Walworth.  
Mrs. S. G. Babcock, Church Clerk, Garwin.  
James O. Babcock, Paul S. Burdick, Horace R. Loofboro, Committee, Welton.  
Pastor R. J. Severance, Riverside.  
L. C. Livermore, Church Clerk, Independence.  
Pastor S. S. Powell, Hammond.  
Chas. E. Gardner, Church Clerk, Waterford.  
Pastor Verney A. Wilson, Attalla.  
Mrs. Anna Thayer, Church Clerk, Cosmos (Elkhart).  
Geo. Ben Utter (2), Westerly.  
N. Wardner Williams, Pueblo.  
Dr. Geo. W. Post, Chicago.  
Evangelist D. Burdett Coon, Battle Creek.  
Ira B. Crandall, Westerly.

A. S. Babcock, Rockville.  
Pastor Clayton A. Burdick, Westerly.  
Pastor A. J. C. Bond, Salem.  
Herbert G. Whipple, New York.  
Crow, Lewis, and Wickenhoefer, New York.  
Pastor Lester C. Randolph, Milton.  
Prof. Alfred E. Whitford, Milton.  
Walton H. Inghan, Ft. Wayne.  
Such as were called for were read.

The prevailing sentiment of the correspondence was to the effect that while the desirability of such a building was unquestioned, many felt the time was not opportune, owing to the war situation.

At six o'clock, a recess of an hour was taken for supper.

On reconvening, it was voted unanimously that we record, and send to all our friends who have been with us today, coming from a distance for the purpose, an expression of our appreciation of their attendance, and the kindly interest shown in the problem before us.

Voted that when we adjourn, it be to meet at 2 o'clock p. m., November 18, 1917, in the church parlor.

Adjourned.

ARTHUR L. TITSWORTH,  
Recording Secretary.

ASA F. RANDOLPH,  
Assistant Recording Secretary.

Minutes approved at the meeting of the Board held November 18, 1917.

**THE MAIDEN'S FAREWELL**

MRS. M. E. H. EVERETT

Farewell! I know where thou art going—  
Thou sailest to the Port of Death!  
A soldier's arms and valor showing,  
And victory in thy passing breath.

O would that I might sail beside thee,  
Though wild and red the waters be—  
To share the fate that must betide thee,  
And enter into rest with thee!

Thy gentle mother softly told me,  
"Child, keep good hope for his return,"  
But never shall her arms enfold thee,  
Though long her fond eyes watch and yearn.

One tiny slip from Heaven's own clime,  
When God made earth, his kind hand placed  
there  
And pure and faithful hearts have traced there  
A love outlasting death and time.

Then fare thee well, and leave me weeping  
That we meet not till time is o'er,  
But glad to know that in thy keeping  
My heart is safe forevermore!

A friend may well be reckoned the masterpiece of nature.—Emerson.

## WOMAN'S WORK

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

### WE GIVE THANKS

For the power to work, and the will to be  
Thine,  
For the weakness that strengthens, the gird-  
ings divine,  
We give thanks.

For the friends at our side and friends that  
wait,  
Who are watching for us at the Beautiful  
Gate,  
We give thanks.

For the path that, though rough, by the  
Savior was trod,  
For the mansions so sure in the City of God,  
We give thanks.  
—Author unknown.

### GLORIFIED WASH RAGS

**H**ERE is a story about a little girl. It isn't thrilling or dramatic or funny. But its an awful sticker. Try as hard as you can you won't be able to forget it. You'll think and think about it, until finally you'll have to tell somebody else and he will think about it until he tells somebody.

And after you hear the story you'll find yourself acting strangely. You may see two or three women knitting sweaters in the theatre and before you know it you'll be applauding them. And you'll hurry to give something to the Y. M. C. A. fund to help make life in the big cantonments more cheerful for the selected men.

The story is really very simple. All there is to it so far is a wash rag that was sent to Camp Grant last week with the pathetic hope that when the army washed its face it would use that particular wash rag. This wash rag was made by a little girl in LeRoy, Ill.

**T**HREE years ago little Thelma Malone was on her way home from school. It was a winter afternoon and nearly dark. In crossing the icy tracks of the railroad Thelma slipped and fell under a passing train, and her right leg and right arm were cut off.

For the last two years little Thelma Malone has been struggling to knit a sweater

to send to some soldier in France. But it was pretty hard to knit a sweater with one hand, even though she held one needle under the poor little stump of her right arm.

Nobody knows how many tears poor little maimed Thelma Malone shed while she tried to do her bit. But it was in vain; Thelma couldn't make a sweater. And if you want to, you may picture to yourself a little girl with only one arm and one leg huddled in a corner with a tangled mass of yarn in her lap, the wreck of a sweater she had tried for weary days to make, crying her eyes out. You think of this; I can't.

**B**UT Thelma is a brave, determined little soul. She was bound she just would make something for the army. She found out that the army occasionally washed its face and that people send wash rags.

A sweater is a complicated thing, but a wash rag is just a nice little square with no arms or collar or neck opening. Thelma put a knitting needle back under the stump of her right arm and went to work again. And finally she made a wash rag. And it was a perfectly good wash rag, too, and she sent it to the army. And then she made another and another, and they're flying to the army too. And just as fast as little one-armed Thelma is able she is making more.

The army may be shy of khaki pants and not enough blankets on real cold nights and miss out now and then on a square meal, but thank Heaven! it's going to be a clean army. Little one-armed Thelma Malone is going to see to that.

**D**EAR little Thelma Malone! If I ever catch the army washing its face with one of her precious wash rags I'll have it marched right out and stood against a stone wall and shot before sunrise. For every regiment that gets one of Thelma's wash rags ought to take it and mount it on a staff and carry it alongside the regimental colors into every battle. And every soldier who had heard the story of little Thelma Malone would cheerfully die before he let a Hun lay hands on one of her wash rags. Because into each humble wash rag little Thelma knit something most wonderful—it was the love that would not be denied. And that makes even a wash rag sacred.

—Richard Henry Little, in *Chicago Herald*.

## YOUNG PEOPLE'S WORK

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

### SEND ME

PAUL S. BURDICK

Christian Endeavor Topic for December 8, 1917

#### DAILY READINGS

Sunday—Call to service (Matt. 9: 9)  
Monday—"I am ready" (Rom. 1: 15)  
Tuesday—A call necessary (Heb. 5: 1-6)  
Wednesday—The voice within (Jer. 20: 7-13)  
Thursday—Equipment (2 Tim. 3: 14-17)  
Friday—Preparation (Heb. 11: 23-30)  
Sabbath Day—Topic, Here am I send me (Life-Work Recruits) (Isa. 6: 6-8)

#### WHO WILL GO FOR US?

Did Isaiah live in a peculiar time, when God needed men to go on his errands, or has he been in need of men throughout all ages to carry his message? And was it just one man he wanted, or is the call universal, coming to every man, no matter where or when he lives? If we will read the book of Isaiah through carefully, we will come to the conclusion that God was calling upon all men to "go." The one man was merely the agency to project that voice to others. And we know, if we are thoughtful and observing, that, in our own times, God wants to "send" men to do his bidding.

"But I never heard of any particular call of God," says one young friend of mine. Is that so? And do you think it is God's fault, and that he has overlooked you; or can it be possible that you were not listening when his voice was speaking to you? Have you ever thought of the wonderful possibilities of the Christian life and been enthused with the idea of making your life an example to a world of sin? If so, you have heard a call of God. And in so far as you are seeking to live up to that ideal, you are saying, "Here am I; send me." Have you ever been lifted out of the plane of self-seeking and self-interest until you felt that you could trust your Master to take complete charge of your life,—that you could place "your all on the altar," let it cost what it would? If so, you have heard the voice as surely as did Isaiah of old.

Some may experience the call of God in various ways. One young lady seemed to see the room in which she was sitting, full

of light, and the conviction came to her as plain as words could express it, "You must be a nurse, to serve those in pain and sickness." Yet to others, the call may come in the form of a sincere desire to serve, or the simple conviction that a certain course of life is best. But no matter what form it takes, the call *must* come to all who will listen. And once heard, it must be obeyed. An old man, broken in health and dissatisfied with life, once told of his refusal to become a missionary when he knew that God had called him. His life was a failure, he said, because of that refusal.

Yet God will never ask you to do something unreasonable; trust him for that. If, apparently, a call comes to you, but you find after thoroughly trying it out that you can not follow it, it may be that you were mistaken. A young man graduating from a theological seminary not long ago, said to me: "I was not sure whether God wanted me to be a minister or not, but I thought I would do my best to find out. So I came here and studied the course to make sure. Now, after three years of it, I know that my place is not to preach but to teach. But I am glad that I saw the matter through till I came to a definite conclusion, for I should never have been satisfied all my life, had I not done so." That is the spirit that God wants,—the willingness to say, "I will try the hard thing till I am sure whether it is God's will or no."

#### HERE AM I, LORD; SEND ME

And oh, the glad anthem that swells in each heart when we are willing to say, "I will go!" We may not know just where he will send us. Some he will send as Red Cross nurses and Y. M. C. A. secretaries to minister to the spiritual and physical welfare of the soldiers. To some, he is saying, "Your place is in the kitchen. Go there and show the world how one may glorify me by doing the common household tasks well and cheerfully." Why they are even saying that if the world is to be saved for democracy, it must be through the kitchens. Can one say, then, that only those who are out on the battle fronts of life are the real heroes? Are not dirt and extravagance, enemies as real as Chinese witch doctors or Indian fakirs? and much nearer home? Is not the saloon and brothel more full of "frightfulness" and "secret diplomacy" than any foreign potentate ever hoped to be?

Hear, then, the conclusion of the whole matter. It is not where you are sent, but the willing spirit in which you go, that counts with God. All life is a battle, and a hero is the one who can most successfully compete with the particular enemies he has to face. And you are all Life-Work Recruits; all who are willing to give God full charge of your life.

#### TO ANSWER IN THE MEETING

What claim has God upon my life?

What valid reason can I give for not offering myself to him?

How am I to fit myself for his work? When am I to begin?

Was Jesus a Life-Work Recruit? How do we know?

Welton, Iowa.

#### HOME NEWS

NORTH LOUP, NEB.—The pastor closed his first year's pastorate on August 31. On the whole we feel that it has been a fairly successful one. The attendance at the morning service has been encouraging. The least number in attendance was on April 28 (a very stormy day), but 60 being present. Children's Day brought the largest attendance, 450. The average attendance for the year was 226. Three Christian Endeavor societies are doing good work,—Junior, Intermediate and Senior. Twenty-six have been added to the church roll during the year, 19 by baptism and 7 by letter; while death has removed five from our ranks,—Aunt Lucy Crandall, Mansell Davis, Holdredge C. Van Horn, Harrison E. Davis and Reuben Davis.

The church building debt has been lifted, and the denominational budget provided for. The church has contributed generously toward the debts of the Missionary and Tract societies. We have also contributed our "bit" toward the Second Liberty Loan by the purchase of a seven-hundred dollar Liberty Bond. This was done by contributions from the two Women's Missionary societies, the Christian Endeavor and individual gifts.

We have formed what is known as the Pastor's Cabinet, composed of the moderator, clerk, treasurer and chairman of the Board of Trustees, from the church; the president of the Woman's Society, the the Christian Endeavor and the Brotherhood; the superintendents of the Sabbath

school and Junior Christian Endeavor; and the chairmen of the various committees created by the cabinet. This cabinet meets once a month, or at the call of the pastor, to discuss plans and methods and to direct various departments of church work.

Through the cabinet we have four committees organized for aggressive work,—Missionary, Evangelistic, Training and Publicity. Each committee studies the needs and problems of its field, plans and directs the work; but no definite work is undertaken until first it is approved by the cabinet. And we are getting results. It is bringing the departments and organizations together for greater efficiency. To illustrate: Instead of having three or four different organizations, working independently, doing evangelistic work, engaged in mission study, etc., we are working through a central committee. Through such co-operation we hope to conserve much of the energy that is now dissipated, and to call into action much that is latent.

For some six weeks, under the leadership of the Committee on Evangelism, we have been holding meetings on the village street on the evening after the Sabbath. These will be kept up so long as the weather is favorable.

Tonight, while the pastor was addressing a union service in the village in the interests of the "Clean Life Club" of the Anti-Cigarette League, Brother C. L. Hill, supported by the Brotherhood Chorus, was conducting religious services in the Friends' church in Davis Creek. Here is a good church building, a needy community with no church services. Our Evangelistic Committee has secured the use of the building, and it is now our purpose to conduct regular Sunday services at that place.

Through the Publicity Committee a quarterly church bulletin is to be issued. The first number will appear about January 1. Of the work of the other committees more will be written later.

Seven of our young men are now in the service of their country. Two others have enlisted and will soon leave for the training camp. We hope soon to have their names on our Honor Roll. These are trying days, and as our boys leave us war becomes more and more real and the rising tide of hatred surges for expression. We hate war, the things which have made this

(Continued on page 704)

## CHILDREN'S PAGE

### A SONG OF THE THANKFUL-TIME

This is a song of the Thankful-time;  
Hear, little child in the light,  
I am the fairy of growing things,  
Plenty and gladness beneath my wings,  
I sing while the fire is bright.  
I'll sing you a song of the Thankful-time,  
So listen, dear drowsy, and hear my rhyme!  
I am the fairy of warmth and light;  
I am the fairy of rain;  
I am the spirit who watches true  
In fog or shadow or sun or dew,  
Till the meadows grow ripe again;  
Singing forever, in every clime,  
My song of hope for the Thankful-time.

The trees in the orchard were red, little child,  
The meadows were gold with the wheat;  
All the long summer I watched them grow,  
Bringing them gladness in ways I know  
To make them most perfectly sweet.  
Now they are yours, little child, little king,  
With their sunshine, their goodness, their every-  
thing.

This was my part in the Thankful-time;  
I sing it, and go my way.  
Dear little drowsy, before you sleep,  
Here where the shadows are warm and deep,  
Look out to your stars and say:  
"I am glad for home, I am glad for love,  
I am glad for the wide, kind sky above,  
I am glad for the plenty in any clime,  
In my heart is the spirit of Thankful-time!"  
—Miriam S. Clark, in *Youth's Companion*.

### NICODEMUS

Little Humility Merton sat by the roadside in the soft November sunshine. Humility was running away. She had started from home oh, so early, and now it seemed oh, so late, and she was tired and hungry, but there was no turning back for that little Puritan maid until she had done what she had set out to do.

She sighed gently, wiped a little tear from her pretty cheek and then started up from the leaf-littered roadside where she sat. "I must hurry!" Humility said to herself, "it may be too late. Oh! poor Nicodemus!" Then two tears rolled down the round cheeks, and Humility forgot to wipe those away. "Now which road shall I take?" she faltered, eyeing the diverging ways; "Oh! if some one would only chance by."

As if in answer to the little maid's wish, a horseman came in sight, and she waited by the roadside until he drew nearer. The man on the big black horse was deep

in thought; he did not even glance at the prim little figure on the path; so Humility cried timidly, "Sir, can you kindly tell me the way to the governor's house?"

The traveler stopped his horse.

"The governor?" he asked. "And what do you want with the governor?"

"I want to tell him about Nicodemus, sir, and I am in a piteous hurry. Since daylight I have been traveling, and—I can not tell the way!" the soft lips quivered and the childish upturned face was full of anxiety.

"I am bound for the governor's house, little maid," said the man; "come, I will put you before me on the horse. Perhaps you will tell me about this Nicodemus as we travel."

Once upon the strong horse little Humility felt her courage returning, and it was the simplest matter in the world to tell the kind stranger all about Nicodemus and her errand.

"I never had anything of my very own, sir," said the little girl, "until Nicodemus came. I was in the woods one day, and feeling lonely I dropped down and prayed God to give me a cheerful heart. Just then I heard a noise and right at my feet fell a wild turkey! His wing was broken and my father has said that it was an Indian's arrow that brought him low; but what matters how he came, sir, if God sent him?"

"What matter indeed?" smiled the stranger, and he put an arm closer about Humility. "And you named him Nicodemus?" he added.

"Yes," said little Humility, pushing her soft straying brown hair more securely under her close white cap; "for hurt as he was, the poor bird got up into a tree, so afraid was he of me. You know, sir, the rhyme:

'Nicodemus he  
Did climb a tree!'"

"Ah!" said the man, "I understand."

"And, sir," the little maid went on, "I fed him and brought water to him, and he grew to love and trust me, and when the wing was healed, Nicodemus had lost all fear, and ate from my hand and followed when I called. I was never lonely any more. 'Tis sad to be lonely, sir—were you ever lonely?"

The man thought of a little boy away in England, and he said, "Aye, my child."

Then Humility went on again. "The governor has set a Day of Thanksgiving—have you heard?"

"That I have!"

"And he sent out four men to shoot turkeys and fetch them to him, and there is to be a great feast. Nicodemus and I were in the meadow when the four came our way, and seeing how fat and fine Nicodemus was they"—here the pretty face buried itself on the man's breast.

"They shot Nicodemus?" asked he, and there was deep pity in his voice.

"Ah, no," sobbed Humility; "they said he was too good for that. They—they popped him in a bag, sir! They are going to take him alive to the governor, and the governor is to say what to do with Nicodemus."

"Ah!" A slow smile spread over the man's face.

"And, sir, I am going to his house to tell the governor all about it, and when he hears that Nicodemus was all that I had in the world of my own, I think he will be kind and give Nicodemus back to me. What think you?"

"I think he will," said the stranger; "but suppose—he does not?"

Then the little Puritan child's eyes flashed as he answered him, "Then I think I will sail back to England, and tell the king!"

"With such a fate in store," laughed the man, "I am confident the governor will set Nicodemus free."

Then as the big horse galloped on, a tired little head sank closer and closer to the strong man's breast, and soon Humility slept.

Presently the rider turned the horse, and all in the glow and haze of the autumn day rode rapidly back over the road weary little Humility had traveled. The poor little child had thought it a great distance; she had forgotten how many times she had rested, and stopped to hunt nuts. And at last the horse came to a pause in front of a small log cabin. The door was open and the room within quite empty. The man dismounted and carrying Humility very carefully, laid her upon the bed in the far corner of the room. Then, seeing no person, he remounted and galloped away.

You may guess that Humility's father and mother were out searching for her, and that was exactly what they were do-

ing. A fear of Indians was in their hearts, and they were very sad; but when they returned and saw their little girl lying safe and fast asleep upon the big bed, they felt that the Day of Thanksgiving appointed would be the happiest festival they had ever known.

On the morrow all the people came to the great feast, and all were happy and thankful except silent little Humility Merton. She felt that by falling asleep she had been false to Nicodemus, and would never see him again. Can you imagine, then, the child's joy, when the good cheer was at its height, to see a man drawing near with Nicodemus in his arms?

The young wild turkey sat with the man as gentle as a dove. His experiences had tamed him.

"Where is Humility Merton?" called the man, and Humility stepped forth, trembling:

"'Tis the governor's wish," said the man, "that there should be no sad or lonely child today, and he gives Nicodemus back to his mistress."

Humility stretched out her arms and took the big bird to her heart. Nicodemus flapped his one good wing in rapture, and then Humility looked up and said timidly to the man, "Tell the governor this is truly a Day of Thanksgiving for my poor Nicodemus and me!"—*Harriet T. Comstock, in Christian Observer.*

"Many a young man or woman on whom is thrown responsibility during the war because of absence of accustomed leaders, will be astonished at the power for Christian work he will be given if only he enters every open door of opportunity."

### MARY T. GREENE

447 West Fifth Street Plainfield, N. J.

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## SABBATH SCHOOL

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

### GRADED LESSONS

The Sabbath-school world is divided into two groups on the subject of lesson courses.

One group believes in lessons graded to meet the growing minds of scholars at different ages, lessons covering the whole field of Bible history and teaching, so that men and women will have a thorough knowledge of vital truth, rather than a helter-skelter familiarity with it. It is urged that we would not be willing to have our children taught public-school subjects on the seven year cycle plan of the uniform lessons in the Sabbath school.

The other group of Bible-school workers believes in graded teaching of the same passages of Scripture. They hold fast to the uniform lessons, largely for the sake of unity of school atmosphere, unity of home study, and greater facility of preparation on the part of teachers. It seems like a formidable undertaking in some schools to change to the graded lessons. Native inertia works on the side of the uniform lessons; also memories of past happy experiences.

There are good arguments on both sides. To a large and growing number of us the balance falls in favor of the graded lessons. The drift is strongly in that direction. The sentiment of our Sabbath School Board is practically unanimous. The subject is frequently before the board. How can we best help our schools which want to use the graded lessons in whole or in part? How may we wisely promote the movement?

Shall we recommend graded helps published outside our own denomination, contenting ourselves with the printing of supplemental material?

Shall we ask Pastor A. L. Davis or some other man who has had experience along this line, to prepare a year's course of lessons for the older teen ages, publishing an edition large enough to fill demands for years to come? Such a course would probably be quite popular with older classes also.

Shall we publish now a course for the first of the four years of Intermediate age,

next year publish the second year for the Intermediates, and so on till the four years are completed? Under this plan we would expect to discontinue the *Junior Quarterly* and recommend the newly published graded lessons to all our Intermediate classes. We would endeavor to put into the new helps the brightness and suggestiveness which have made the *Junior Quarterly* possible.

The meeting is open for remarks.

### Lesson X.—December 8, 1917

EZRA AND NEHEMIAH TEACH THE LAW.—Neh. 8.

*Golden Text.*—Thy word is a lamp unto my feet, and a light unto my path. Ps. 119: 105.

#### DAILY READINGS

Dec. 2—Neh. 8: 1-12. Ezra and Nehemiah Teach the Law.

Dec. 3—Neh. 9: 1-15. Jehovah's Goodness

Dec. 4—Neh. 9: 16-25. The People's Ingratitude

Nov. 5—Neh. 9: 26-38. The Covenant Renewed

Dec. 6—Ps. 19: 7-14. The Law of Jehovah

Dec. 7—Ps. 119: 1-16. Blessedness of Lawkeeping

Dec. 8—Ps. 119: 97-112. Eulogy of the Law

(For Lesson Notes, see *Helping Hand*)

### A YEAR OF CHEER

A lot of good fortune is in store for those families who are on The Youth's Companion subscription list for 1918—a year of cheer.

There will be 12 glorious serial or group stories, ranging from a girls' war story by Grace S. Richmond and Indian adventures by James Willard Schultz, to the unrivaled tales of former days by C. A. Stephens.

The charm of Companion stories lies in the fact that whether they are especially written for boys or for girls, everyone enjoys them to the full. Then there are special pages for the Family, Boys, Girls, and even for little Children—while the Editorial Page, Current Events and a Doctor's Corner supply all the requirements of the family for good reading. And this particular feast can come from no other source.

The Companion alone is \$2.00, but by special arrangement new subscribers for The Companion can also, by adding only 25 cents, have McCall's Magazine for 1918, both publications for only \$2.25.

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2. All remaining 1917 issues of The Companion free.
3. The Companion Home Calendar for 1918.
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THE YOUTH'S COMPANION,

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## OUR WEEKLY SERMON

### LOVE, THE GREAT QUESTION

REV. CLAYTON A. BURDICK

*Text: Simon, son of John, lovest thou me more than these? John 21: 15.*

The years of walking up and down in Galilee and Judea for Jesus of Nazareth and his disciples were now ended. The little band were for the most part scattered here and there except those who had been nearest and closest to him, who were the first to love him and would be the last to forsake him. The natural ties of hardships endured together and of a common love and purpose, still bound them as one. Some faint hope, too, of the fulfilment of the promise made at the last supper, was probably in their hearts. It must have seemed to them that it would be unthinkable that everything they had been taught to look for, should fail to come to pass.

They could not yet have forgotten the command that their Lord had given them when he had said, "Tarry ye in Jerusalem until ye be endued with power from on high." The words spoken to them at the time when Judas was made known to them as the traitor, were yet fresh in their minds. Jesus had then told them that he was going away, but that they knew where he was going and the way he was going. He had told them that they ought to rejoice because he was going to the Father and that he was to prepare a place for them and was then coming again to receive them to himself, that where he was, there they might be also.

While we may not really forget things that have been spoken to us, sometimes, under stress of difficulty and untoward events, we may allow doubts to come in for a time, drive obedience of them from us and it may have been so here. It is, also, a hard thing to wait when we do not understand why. This waiting at Jerusalem in the midst of enemies and with nothing to do but be still, was a thing unusual to these men. They had always been men of action. Fierce calls were upon them to be going somewhere or to be doing something to relieve them of the burden they were under. Could men who had plied the

oars on Galilee be content to stay housed up in the noisy city? Could they who had lived in the open air, under the blue skies, be content to wait idly in locked and bolted rooms? Here was nothing but restriction; there they were free. They fretted to lay hands upon the fish nets, to hoist the little sail of their boat and face once more the winds which swept down the hills and over the sea. Peter was, in an especial manner, made this way. He must have something to do and, as usual, he became a leader. He let the others know that he was going a fishing. As this had been his business once, he would go back to it and they fell in with the suggestion and said that they would go too.

These men had poor success in their fishing. All night long they wrought and all night long an empty net rewarded their tired hands. When the morning began to dawn over the eastern hills, they saw a stranger walking on the shore who, when they had come in near, cried out to them asking if they had anything to eat. They made answer that they had nothing. He called to them again, telling them to throw the net in on the right side of the boat and they would find. They did as he had told them and at once they enclosed a great quantity of fish so that they were not able to pull in the net. Love is a great quickener. It sharpens the eyes to see and the ears to hear. When John, the beloved disciple, saw what had happened, immediately he said in his heart and voiced it to the others, that it was the Lord. When Peter heard that it was the Lord, he put on his fisher's coat and, jumping into the water, hurried to the shore to be first at the Master's side, while the others with the boat, dragged the full net to land. Some of the fish are taken out to the place where the Lord is and there they find a fire of coals on which they broil the fish from which, with bread which they find the Master had, they break their fast. No one of them dared to ask questions of the Savior as to whether it was he, or not; but they were sure, in their hearts, that it was none other.

This belief became absolute knowledge on their part when, after the meal was over, Jesus took Peter and spoke to him as he did in the language of the text. We do not know why this was so. There may have been several reasons in the mind of

the Lord when he did this. It was Peter who had suggested the going back to their old calling. In a sense, then he was to blame. There might be times in the future when, under discouragement, he would incline the same way. The things said here would impress upon his mind the thought of the great work which the Master had for him to do. He had been told in the beginning that his first business would be a fisher of men. That was no more to be his work than it was to be the work of the others; but being of that impulsive nature, he might find it harder to keep steadfast than the others. Being a leader as well, he would be more apt to influence the rest than any other. The way in which the question was put to Peter made it very impressive. "Simon, son of John, lovest thou me more than these?" was impressive of itself; but when it was repeated once and again, it was sure to leave on the mind of the disciple to whom it was spoken, an imprint that the years could not take away. We have no doubt that Simon, the son of John, remembered these words as long as there was anything for him to remember.

Beyond what it was to Peter at that time, it is to all of the disciples of our Lord. It is a question which, at times, every one of us has to answer. "Lovest thou me more than these?" On the answer to that question, our life of service to the Christ and his cause hinges. It is the chief question of his faith whom we profess to serve. The religion of Jesus is not discovered by investigation. No intricate formula is needed to express it. One does not have to search through labyrinths of philosophical reasoning to find it. It all rests upon the simple question, "Lovest thou me more than these?" Notice that Jesus does not say, Do you believe on me as your Savior? Have you faith that I am the Christ? Have you faith to believe all the things that I have said to you? He says nothing about faith at all although Paul says that we are saved by faith, and that without faith it is impossible to please God. Jesus does not say, Peter, is your hope founded on me and the promises I have made to you? He says nothing about hope even if Paul does say, "We are saved by hope." This is what he says, "Simon, son of John, lovest thou me more than these?" The great question of all and back of all others,

after all, is love. Old Testament and New combine to show to us that all things demanded by God and all things commanded by him are embraced in the word love. The "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might," of the Old, is but repeated in the New with the further word that "God is love." It is not possible to separate faith from love, for "Love believeth all things." It is not possible to separate hope from love, for "Love hopeth all things"; but if it were possible they could be separated, I had rather a thousand times take my chance of acceptance with God if I could say, "Father, I do love you, I do love you," than to say, "I have faith in you, I hope in you." If they could be separated, faith alone and hope alone would be valueless, for if I had all faith, "so that I could remove mountains, and have not love, I am nothing." Love is the one thing that never fails. Other things fade and die, but love is eternal. I do not wonder, then, that Jesus put the question to Peter in this way and repeated it again and again, "Simon, son of John, lovest thou me more than these?"

But love demands primacy. It wants to be first for itself in its own sphere. It is so with the love of God. He is to be supreme. When the love of a man and a woman is consummated in wedlock the vow they make is, "Forsaking all others." That is always what love asks and must have. The mother has a right to be jealous of any other woman who seeks to oust her from her mother's right in the affection of her child. As a mother she must be first. So the Almighty says to man, "Thou shalt have no other gods before me." So his Son says, "He that loveth father or mother more than me is not worthy of me." So he says to Peter, "Lovest thou me more than these?"

Now I do not know what the Master meant when he used the word, "these." I am inclined to think that he meant the implements and the business of fishing. These were what had drawn him away from Jerusalem. Was it this calling that tempted him to forget the words of Jesus? Was it a question whether he should follow this, or his Lord? The Lord expects us to engage in business, to have our work to do as have others. He does not call us away from that; but he does ask



us not to make that *first*. Paul was a tent-maker and worked at his trade while on his missionary journeys. Peter might have been a fisher of men at the same time as a fisher of fish, if a wider work had not been demanded of him than the little villages about the sea of Galilee would permit. Man of business, Jesus asks of you to be diligent in your work, but he does not want you to put it before him. He wants you to make it a means of pushing his kingdom forward, of bettering the world, of lessening its evils. If it overbalances in importance in your mind the cause you profess to love, you are in a dangerous place and need to be careful. If it should come to a place where you would have to leave one, which one would it be? Sometimes a person will leave the Sabbath of Jehovah because he can not keep it and follow the line of work he wants to. I hear the Lord saying, "Lovest thou me more than these?"

Love without service is of little value. Love is glad to serve and to be served. As this question was put three times, three times it was followed with a great commission. If you love me, "Feed my sheep." Love is not a matter of words. It is deeper down than the tongue or lip. Love delights in service. It is constantly asking of itself, "What can I do to please the one I love?" It is uneasy unless it find something to be doing. Love finds hard labor easy and the long task short. The apostle of love, John, says, "My little children, let us not love in word, neither with the tongue; but in deed and in truth." It is the service that tells, after all. The parent proves love to the children by care and the service of a life freely given. I care not how loud the voice of the orator, nor how eloquent his words may be in profession of his patriotism and love of country, it is his deed which counts, in sacrifice to that country's peril.

Love not only delights in giving service, but it delights in receiving service as well. It is happy to remember and happy to be remembered. Jesus asked of his disciple service in taking care of his sheep because, in doing that, Peter was serving him. All work in accord with his will, is service rendered to him.

Dear friend of the Master, it is after this fashion that the Lord calls upon you. He asks for and wants your love. He

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wants to be first in that love. Better than you love your business, better than you love your companions, better than you love anything else, he wants you to love him. The love of these do not often run counter to his; more often they are aided and increased by it; but if it should come to a choice between them, he must be first. If you love him, the world is full of opportunities for showing it. There are the hungry to be fed, the naked to be clothed, the broken-hearted to be bound up, the light to be shed upon the darkened, and the lost to be saved. If you love him, prove it by service rendered in His Name.

(Continued from page 698)

war possible, and the spirit which has made our entrance into the war imperative. But as Christians there should be no hatred in our hearts for our fellow-men. May God keep our hearts pure and our young men clean, until—democracy shall have triumphed in the earth.

A. L. DAVIS.

North Loup, Neb.,  
Nov. 11, 1917.

It is reported that Henry Ford is going to present \$500,000 worth of ambulances to the army. We wish a few extra ambulances might be had for his military and non-military critics. They certainly need some sort of a conveyance until they come to a better mind.—*Standard*.

"Harsh words are like drops of vitriol; they burn all that they touch, and leave everywhere little scars."

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

# The Sabbath Recorder

IT IS not too much to say that the history of modern liberty is the history of Puritanism. If we analyze the qualities that lent the Puritan his power and influence, we shall find that his crowning characteristic was his faith in the unseen God.

Happy—thrice happy—our generation, could we exchange some of our tools, our knowledge of bugs and beetles, our outer embellishments, for the temper and spirit of the fathers! Because they worked "under their great taskmaster's eye" they needed no paid overseer to see that they slighted no task; no timekeeper to see that they came not late nor went early, . . . they lived in God's presence, as flowers live and unfold in the soft enfolding sunshine, as birds sing when the morning rolls in warm billows o'er them. . . . When our fathers' faith in God shall go, when we become materialistic and bow down to a mud god, and live by ethics of pleasure, not duty, then justice will forsake the laws our fathers left us; liberty will fade from our institutions; . . . and peace will pass forever from the American home. For the loss of faith in our fathers' God would be the most disastrous loss that ever befell the young republic. . . . To the vision of God that like a pillar of cloud by day and a pillar of fire by night—led the Puritan forward, let us add the emphasis of civic righteousness and the recognition of conscience and duty rather than pleasure and selfish gain. . . . Our age does not need more tools, luxuries, or comforts so much as it needs the fathers' sense of righteousness and justice.—Newell Dwight Hillis.

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