

INVEST

in

VICTORY **V** BONDS

and the

DENOMINATIONAL BUILDING

F. J. HUBBARD, Treasurer,
Plainfield, N. J.

The Sabbath Recorder

THE influence of our mighty Republic has not only blessed hundreds of millions that have gone before, but is giving our people of today greater independence, comfort and happiness than any people have hitherto enjoyed. It has extended its beneficent influence to the greater portion of the human race now living under constitutions copied after our own. . . . I still have faith in human intelligence and justice. The darkest hour of the night is just before the dawn. Out of the turmoil of tyranny and cruel injustice has arisen enlightened progress. Out of the shadows of Valley Forge and Yorktown came our American independence. Out of the horror and chaos of the reign of terror rose the splendid French Republic. The spirit of freedom and a universal demand for liberal government is moving around the world. It has manifested itself in the demands of the millions of patriots of the Celestial Kingdom in the far-distant Orient. It has dethroned the most autocratic imperial power of two continents. . . . In this serious crisis, the words of the immortal Lincoln are as applicable today as they were the day they were uttered: "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in—and to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."—General Nelson A. Miles.

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PLAINFIELD, N. J., MAY 12, 1919

WHOLE NO. 3,871

Verona Gets a Pastor Gentry Loses One

Rev. Theodore J. Van Horn and family are stopping in Alfred a few days while on their way from Gentry, Ark., to Verona, N. Y. Brother Van Horn is to begin his pastorate at Verona May 1. We are glad for Verona as it has been some time without a pastor, and we trust that Brother Van Horn and wife will enjoy the work in that interesting field. Verona was the home of the late Rev. Alexander Campbell and of Evangelist Charles M. Lewis. It was also the early home of Rev. David H. Davis, our China missionary for many years.

While we are glad that Verona is no longer pastorless, we can but feel sorry for the little church at Gentry, Ark., which is again left without an under-shepherd. For several years Brother Van Horn has faithfully served as missionary pastor in the Southwest with headquarters at Gentry. We understand that this little missionary church is much discouraged over its outlook for permanency. Removals of several families and deaths have left but few there to carry on the work. That field needs a missionary pastor to take up the good work Brother Van Horn has felt obliged to lay down. Where can such a man be found?

Two Ways of Looking At Things of Our Day

There are two classes of people who look upon the events of these fateful years from entirely different view points. In the one class are those who believe in the power and faithfulness of God, and who feel sure of the ultimate triumph of truth. They believe that moral forces are the all-conquering forces, and that there is to be a better world as the result of the Great War. They see evidences that many an evil entrenched in human customs in the social, political and religious world will be destroyed, and that justice, truth, humanity and all the virtues that promote them will come to be renewed as never before.

This class of people are bound to be hopeful and enthusiastic in helping the world to a nobler, truer life. They are sure God has

not left his world to drift aimlessly, like a dismantled ship at sea driven by every storm toward certain ruin, but that the God of nations still holds the helm and will guide to safety and peace.

There is another class who seem in utter despair of the future, who say everything is rushing down grade to ruin. They affirm that the war has wrecked their faith, and that every movement for uplifting humanity has been set back a hundred years. They prophesy industrial revolutions and see nothing but ruin ahead. To them Jehovah has given up his world to be driven without chart or compass at the mercy of every wind and tide.

To which of these two classes do you belong? Which will be most likely to help the nations find their way to permanent peace? Which is most needed today, the optimist or the pessimist? Give us a place if you please among those whose faith clings to the truth that God has great things in store for the world as the outcome of the war. Many a great wrong will be found to have been trampled to its death on the frightful fields of carnage, and we shall find that Jehovah has in every deed made the wrath of man to praise him. Let everybody take courage and join hands to labor for the better world that is to be.

A Spirit of Intolerance That Would Bring Back The Dark Ages

If our nation should carry out the purposes of the National Reform Association as promulgated in its conventions and urged in its publications we would undoubtedly have a revival of persecution that would be equal to the bloody days of the Dark Ages. It is almost inconceivable that men calling themselves Christian should be found in this land of religious freedom and in these times who insist upon making the nation Christian by civil laws, who evidently want to enforce a union of church and state in which the rule of the church shall be supreme, and who propose banishment for every citizen whose conscience forbids him to accept their views!

Who has appointed these men as vicegerents of the Lord Jesus Christ with power to "make Christ King" by legal enforcements? This is not Christ's way of bringing men into the kingdom.

Article 2 of the National Reform Constitution gives the avowed purpose of that association as follows:

"To secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all Christian laws, institutions and usages of our Government on an undeniably legal basis in the fundamental law of the land."

The association explains, in its magazine, that

"We need it to correct our most unfortunate attitude under the First Amendment, which restrains Congress from prohibiting the free exercise of any false religion. . . . Our remedy for all these malefic influences is to have the Government set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it."

In 1888 the *Christian Statesman* said that those who do not agree with the principles set forth by the reformers should be banished "to some wild desolate land" where, if they would, they might, "in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own."

In 1918 this spirit still predominated in the National Reform Association; for one of its speakers is reported to have said:

"The National Reform Association does not aim at the individual, but at the nation. Its specific purpose is to bring the whole people, not as so many individuals but as one organized body, being a living, active, moral person, to confess the Lord Jesus Christ as King."

Enforcing certain religious beliefs is what the old Inquisition tried to do, and if the Reform Association could have its way, those of us who can not accept its views would certainly have to suffer as Christians did of old.

Christ began his work, and his disciples carried it on, by trying to convert individuals rather than by bringing nations to his views by civil laws. If our Government

should adopt the plans urged by the National Reform Association this would not make its citizens Christians. It would not bring a change of heart, or make a single loyal subject of the King of kings. If our nation is ever saved, it must be done by making individuals loyal to God through their own faith; and it can never be done by the decrees of Congress or by the enactments of legislatures.

These men who want to improve upon Christ's plan to wait for the power from on high and then preach the gospel to every creature, would seem rather to make him say: "Wait for the national government to incorporate my law into its constitution and its statutes, and then *force* the people under heavy penalties to become Christians."

Opinions of Great Men As to Compulsory Laws Regarding Religion In the *Foreword to American State Papers Bearing on Sunday Legislation*, Thomas M. Cooley says:

This is a country of religious liberty, not of religious toleration merely. Every person is entitled to worship God according to the dictates of his own conscience, under the obligations which rest upon all alike, that public order shall be respected, and the requirements of morality and decency observed. Whenever the law, either in terms or by the method employed in its enforcement, goes beyond this, and undertakes to compel observances that are only required by particular creeds, no matter how numerous may be those who consider them of divine obligation, it becomes tyrannical and destructive of a fundamental principle of American liberty.

In the writings of James Madison, published by order of the United States Congress, in 1865, Vol. I, p. 162, will be found these words as set forth in the Virginia Declaration of Rights: "Religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence." James Madison also said: "The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate."

Here are the wise words of Judge Welch, of the Supreme Court of Ohio:

When Christianity asks the aid of government beyond mere impartial protection, it disowns itself. Its essential interests lie beyond the reach and range of human governments. United with

government, religion never rises above the merest superstition; united with religion, government never rises above the merest despotism; and all history shows us that the more widely and completely they are separated, the better it is for both.

How God Looks Upon Our Failures We always feel sorry for those who are beaten in the life-struggle as to worldly success. But we have greater sympathy for the host of Christians who fail in their efforts to realize their high moral ideals and, becoming disheartened, count themselves as failures and give up the struggle. Paul was by no means the last man to find himself hampered by a law in his members which made him do evil when he would do good. He even found himself doing what he hated, and under the strain of sin in his carnal nature, he became a wretched man longing for a deliverer. This blessed deliverer he found, thank God; but there is a great army of men and women who have not been so fortunate. They have not found the "grace sufficient" which Paul found and so count themselves as utter failures.

The great God and Father who sees our inner purposes and knows what we long to do, must have had compassion on Paul even in the midst of his shortcomings, and though the poor man felt that he was the chief of sinners, and when he had to fight his body to keep from being a castaway, even then there was ground for hope that he would by divine help overcome the evil one and gain the victory over sin. For Paul to have given up and considered himself a failure would have closed the door to him. Poor old Jacob, too, had years of struggle living below his ideals, and yet in his heart he purposed to be true to God. Had he given up all efforts to serve God when distressed by his own failures, he could never have come out a prince in Israel at last.

The story of men like Paul and Jacob should remind us that God must judge man's success not merely by what he has accomplished but by what he has *resisted*. The Father must have regarded Paul in the light of what he *longed* to be rather than in the light of his actual attainments. God knew what the poor man had to resist, and took cognizance of the bent of his life due to inheritance, education, bringing up and the disabilities caused by prejudice, and judged him accordingly. Had not this been the case I fear Paul's triumph as a sinner

saved by grace might never have been realized.

If we could measure success and failure in Christian life as they must appear to the all-seeing, compassionate Father, it is probable that many seeming failures may after all be real successes in the sight of God. To some people, goodness seems easy. They have inherited a Christian disposition. Their training and environment have been good and they have been shielded from temptation all their days. Others have to battle against everything if they live Christian lives. They are handicapped by birth, breeding, temperament, environment and education. From the cradle everything has been against them. Torrents of temptation have overwhelmed until goodness seems out of the question.

Our Father God must take all these things into account and he must judge men not alone by what they achieve; but by what they are trying to do; and that too in the light of what they have overcome.

What do those who have had superior Christian advantages, who walk without the "smell of fire on their garments," know about the furnace of temptation through which thousands of their fellows have had to walk all their years? When we think of these things it makes us feel humble, and it can but modify our judgment as to who are most successful in their Christian living. We feel like speaking words of cheer to many who are discounting themselves because they can not attain unto the standard reached by the more fortunate. God must count our highest intentions and must estimate our faith, through Christ, as though it were actually realized in deeds.

Please Do Not Disappoint Battle Creek We hope our people will fulfill the highest expectations of our Battle Creek friends regarding the attendance at the next Conference. Keep well in mind what Brother Tenney says on page 493 of the RECORDER for April 21, and begin now to plan for a trip to Battle Creek in August. We believe that many Seventh Day Baptists are looking toward this Conference with unusual interest, and we shall be disappointed if the coming session in August does not prove to be a record breaker in more senses than one. The spirit of the Forward Movement which received such an

uplift at Nortonville must not be allowed to diminish in interest, but rather, the gathering at Battle Creek should reveal a steady growth in this matter as the outcome of the year's work. Let the high tide of enthusiasm for the Master's work which was witnessed at the close of the Conference in Nortonville go right on to flood tide in the gathering at Battle Creek. For this we should all pray. For this every Seventh Day Baptist should labor.

INSPIRATION OF IDEALS IN WAR LITERATURE*

C. R. CLAWSON, A. M.
Librarian, Alfred University

(Continued)

The emotions and readjustments that have been experienced in this world conflict are shown best in the letters written home from the trenches. They all breathe a spirit of resignation, supreme faith in the ultimate result and the kindest feelings of affection and tenderness toward the loved ones at home. Hear the story of a father to his young son:

"And now, David, every one is in bed but me, trying to get lots of strength and health for the big fights we will soon be in. You must always remember that your father came into this great war for the sake of all little children and I know that you will, while I am gone, take good care of mother and all the children. I can see you growing up tall and straight, with shoulders back, and head up. Kiss mother for me."

The letter of a young man to his mother shows the soldier's vision enlarged and his ideal of life and service grown brighter:

"When I am on guard duty in dark hours of the night my thoughts turn home to you and I wonder who is the braver, I guess you are, mother, you and dad. . . . In a year, or two, if I return, you will find me bigger and kinder, mother. Then I can be of real help to you. If God gives me back to you, then I will be a better son than before."

Robert D. Garwood in the January *Scribner's* gives us a bit of his philosophy when in a most vivid account of the operations of a submarine he says:

"Our lives, like great buildings, are built

*Read before the Amandine Club and published in the "College Magazine." Requested for the "Sabbath Recorder."

upon plans, and the plans are always finished before the buildings are commenced. So why worry over a fate that is inexorable?"

With this faith in the great Architect of all our fortunes Mr. Garwood began his career as an able seaman aboard the S. S. *Verdi*. On the ninth day out from New York after a pleasant voyage his skill as a seaman was severely tested when a torpedo struck the *Verdi*. The narrative continues:

"I was dazed for a second, but suddenly smelled poisonous smoke and heard the rush of water in the darkness. The lights had been extinguished almost simultaneously with the explosion; the shock had thrown me down, but I hastily picked myself up and, holding my breath for fear of suffocation, started to work my way forward through the belittered alleyway. . . . The engines had stopped and the ship had practically come to a standstill, heeled up on her side with a starboard list of over thirty degrees, the water lapping her foredeck on the starboard side. Like a wounded and frightened deer she seemed as she lay there still shivering from the impact and rolling in the seas."

After aiding in launching life boat No. 3 he found himself suddenly pulled into a boat that had been launched without a plug. He goes on to say:

"One sailor had found a stick and was trying to whittle a plug. I hastily grabbed off my hat and handed it to him to fill the hole until the plug should be recovered."

In this condition, with death staring them boldly in the face, they looked up, only to see ahead of them their ill-fated ship heaving amid the billows:

"Her engines had been wrecked. She rolled heavily, her stern down badly, her decks deserted. Fatally wounded though she was, she seemed to resent the manner in which we had deserted her by giving her up wholly to the seas which she had fought so nobly since her birth."

Just as though this sight was not enough to dishearten the bravest sailor of the deep, what should now appear but the deadly weapon which had been the means of her destruction. He says:

"While we were raising the masts some one shouted 'periscope,' and surely enough there it was, looking for all the world like

a funnel on a broom handle, cutting the water very rapidly and coming apparently straight toward us. . . . The submarine came to a stop at a range of probably five hundred yards and almost at the same moment its deck gun spoke. The first shell, falling short, threw up an immense waterspout close to the ship. The second time that the German gun spit flame there was a tremendous explosion aboard the *Verdi*. . . . Shell after shell they hurled into her. . . . The bow of that great ship came gradually up out of the water. Slowly but steadily she began to stand on end. . . . The place we had called home, the very bunks we had so lately left, the little world where we had worked and laughed together so carelessly was gradually slipping down into the deep and was carrying with her, we all knew, some of the best of us."

After drifting about on a high sea for three days in an unseaworthy life-boat, separated as they were from the other boats and fearful lest any moment might bring them the same fate that had overtaken their mother ship, they at last caught sight of land.

"The mountains which we first sighted ran straight down to the sea, ending in inaccessible cliffs, low and jagged in places, but generally of great height. . . . So gradually our boat was worked around the point into the mouth of a little rock-bound bay, probably a mile in width, into whose entrance the sea ran directly. . . . Then commenced the mad scramble to get ashore. In the ebb of the swells we would be climbing over the rocks only to be lifted high above them by the succeeding waves. . . . but the fact remained that all got ashore. . . . For my own part, I threw myself down upon the wet ground, almost exhausted, yet overwhelmed with the realization that we were once more on *terra firma* and grateful to God for our deliverance. . . . Good fortune had cast us ashore on Loughros Point, in County Donegal, Ireland."

After a most hearty reception by the natives, who showed them every kindness, he adds:

"It was a happy but excited little group of shipwrecked sailors who that night threw themselves down upon the straw-covered floor to sleep the sleep of exhaustion."

There is refreshment in turning aside

from the barbarities of war to the ways of verse. The highest and best emotions of the human heart find expression in poetry. One has said that poetry lifts the veil from the hidden beauty of the universe and the curtain is in our day lifted to give the soldier opportunity to have his soul's true worth laid bare before a sympathetic world. The verses written on the battle line or in the trenches are no exception to the rule and many of them will find a permanent place in war literature. George Sterling's tribute to France is worth recording:

"O daughter of the morning! on thy brow
Immortal be the lilies thou hast won!
Eternal be thy station in the sun,
That shines not on a splendor such as thou!
A strength is thine beyond the armored prow,
And past dominion of the lance and gun,
Thou now thou stand, as battle-thunders stun
Heroic, on the fields that cannon plow.

"Triumph be thine, O beautiful and dear!
Whose cause is one with freedom and her name.
The armies of the night devise thee wrong
But on thy helm the star of Truth is clear,
And Truth shall conquer, tho thy cities flame,
And morning break, tho now the night is strong!"

Many of the verses written in or near the firing line breathe a spirit of kindness toward the foe, with no pretense of forgetting the pleasures that have been given up, for awhile, if not forever. For pure unadulterated war verse perhaps no better example may be found than in the lines of Alan Seeger:

"I have a rendezvous with Death
At some disputed barricade,
When Spring comes back with rustling shade
And apple-blossoms fill the air—
I have a rendezvous with Death
When Spring brings back blue days and fair.

"God knows t'were better to be deep
Pillowed in silk and scented down,
Where love throbs out in blissful sleep,
Pulse nigh to pulse, and breath to breath
(Where hushed awakenings are near . . .
But I've a rendezvous with Death
At midnight in some flaming town,
When Spring trips north again this year,
And I to my pledged word am true,
I shall not fail that rendezvous."

In a Treasury of War Poetry, edited by George Herbert Clarke, which contains about 130 poems, Thomas Hardy in "Then and Now" gives a vivid contrast between the old order of warfare and the new as used in some quarters:

"When battles were fought
With a chivalrous sense of should and ought,
In spirit men said,
End we quick or dead,
Honor is some reward!
Let us fight fair—for our own best or worst;
So, gentlemen of the Guard,
Fire first!"

"In the open they stood,
Man to man in his knightlihood;
They would not deign
To profit by a stain
On the honorable rules,
Knowing that practise perfidy no man durst
Who in the heroic schools
Was nursed.

"But now, behold, what
In war with those where honor is not!
Rama laments
Its dead innocents;
Herod howls: Sly laughter
Rules now! Let us, by modes once called ac-
curst,
Overhead, under water,
Stab first."

A beautiful tribute is paid to those angels
of mercy on the battle-field—the Red Cross
nurses:

"O gracious ones, we bless your name
Upon our bended knee;
The voice of love with tongue of flame
Records your charity.
Your hearts, your lives right willingly ye gave,
That sacred truth might shine;
Ye fell, bright spirits, brave amongst the brave,
Compassionate, divine."

Another tribute by Thomas L. Mas-
son:

"Look! Where the hell of steel has torn
Its way through slumbering earth
The orphaned urchins kneel forlorn
And wonder at their birth.

"Until, above them, calm and wise,
With smile and guiding hand,
God looking through their gentle eyes,
The Red Cross nurses stand."

(To be continued)

Life is an opportunity, not only to order
one's self aright, but to help someone else
—some one who is not quite as strong in
mind or matter. There is not one who can
not make and keep the resolve, "I will be
good in heart and mind and upright in the
conduct of my own life. And I will apply
some energy toward uplifting those less for-
tunate or less capable, so that in helping
them also I may prove myself to be good
for something."—*Great Thoughts.*

THE Y. M. C. A. AND TOBACCO

G. H. GREENMAN

In the SABBATH RECORDER of April 21,
Orra S. Rogers makes observations on the
war work of the Young Men's Christian
Association, showing the good work done,
and the difficulties they had to encounter,
and the mistakes made, etc.

No one can deny that they accomplished
wonders, but there is one thing that should
not pass unnoticed. Mr. Rogers states
that the Young Men's Christian Association
from July 1, 1917, to December 30, 1918,
purchased \$24,987,000.00 worth of mer-
chandise. Of this \$1,248,000.00 was for
athletic goods to furnish sports for the
boys; \$1,169,000.00 was for flour; \$1,-
711,000.00 was for sugar; \$2,400,400.00 for
cigars; \$6,959,000.00 for cigarettes. More
than three times as much money spent for
cigars and cigarettes as was spent for flour
and sugar. Do you think such a record as
that reflects any great credit on a professed
Christian organization. On the contrary
it will ever stand as an everlasting disgrace,
a blot on their hitherto fair escutcheon, that
can never be wiped out, not only on account
of the enormous and absolute waste of mil-
lions of dollars, but of what is of far vaster
consequence, the ruining of the health of
thousands of young men, causing disease
and premature death, besides destroying
their moral and intellectual fiber, unfitting
them for the stern and responsible duties
of life.

The only excuse that can be approved for
this great waste is that the young men, ow-
ing to the exigencies of the war, must have
this form of stimulant to which they have
been accustomed; to deprive them of it,
would be a cruel hardship. This to some
extent may be true, but it does not alter
the fact that cigars and cigarettes are a
curse, a nuisance, and an inexcusable waste.
The traffic in same by a Christian associa-
tion should receive the condemnation of
every right minded Christian citizen.

There are many troubles which you can
not cure by Bible and hymn-book but which
you can cure by good perspiration and a
breath of fresh air.—*Beecher.*

Self-trust is the first secret of success.
Rely on yourself.—*Emerson.*

MISSIONS AND THE SABBATH

REV. EDWIN SHAW, PLAINFIELD, N. J.
Contributing Editor

LETTER FROM JAVA

MY DEAR FRIENDS:

It is already a month ago since I wrote
you last. Time is going very fast indeed,
especially when there is so much to do. I
am glad it is going so rapidly because I am
always looking forward for the sweet rest
in the Heavenly Paradise. I do feel so
very tired, I can assure you. But when I
feel like that, I think of the beautiful little
poem, a friend gave me long ago:

"Tired in the Master's service?
Yes, I do feel tired today,
For sometimes the body gets weary
While traveling the heavenly way."

"But how just a word from Jesus
Will brighten the wearisome way,
And make you feel glad for the tiredness,
That brought him so near you today!"

I was working away for the Master,
And feeling so tired one day,
And the devil came near me and whispered:
'You're wearing yourself away.'

"But, heeding not his temptings,
I turned my Savior to see,
And he came so near me and whispered:
'Are you sorry you're tired for me'

"And quickly the burden lifted,
And the tiredness all had fled,
As with a heart filled with gladness,
'Not sorry, but glad,' I said.

"Glad to be tired for Jesus:
And the pathway was bright that I trod,
For he had come near and taught me,
It is sweet to be tired for God."

Maybe, the little poem will do some more
good when it is printed in the RECORDER.

There is not very much news to tell.
Food is still very high in price. We can
not even get any rice now. The govern-
ment has fixed the prices to prevent the
sellers (mostly Chinese) from taking too
much profit; but now they will not sell at
all, and they hide their rice. We are liv-
ing partly on a kind of flower got from the
inside of the palm tree. Tapioca roots and
maize are too dear just now. And what
my Javanese people have planted* them-

selves is stolen by the thieves, who think
it much easier to sleep in the day time and
to go out at night to take away what others
have planted. But I expect maize will
soon go down in price a little, and then a
heavy burden will be rolled away from my
shoulders. And, oh, may the Lord give
us a good rice harvest in May, after hav-
ing had so much ill luck in the rice fields
these last years!

I hope you will pray for it, dear friends!
And also I should like to ask your prayers
for a poor little lad of mine. He is about
seven years old, thin and poorly, and I
should almost say—born a thief. His
mother is altogether dishonest, and, oh,
such a dirty, lazy creature. His father has
an awful temper; he does not know how to
train his children or his wife otherwise than
to give them a good thrashing till the blood
will come out. Their home is a model of
misery and want, although they get just the
same help as the other Javanese living in
my colony. They are always in debt, and
what they get for food is used to pay the
debts of last week. So the little boy—
Soeradi is his name—got more beating than
anything to eat. And as he is taught by
his mother, he does not know any better
than to break into the houses of his neigh-
bors and to steal their rice while they are
away. He is very clever already to break
a hole in the bamboo wall or to dig out
some of the earth underneath the door so
as to come in the house.

One day I said to his father: "Things
can not go on like that! I shall take your
boy with me and see what I can do for him."
"All right!" was his answer. So the boy
lives with me now; and he gets enough food
and medicine for his malarial fever, and
milk to strengthen him, and very often
some fruit or other nice things; but he can
not leave his habit of stealing. He takes
the money he can find; he sells the slate
pencils of the girls; he brings my matches
to his mother and eats the fruit from the
table. And when I lock him in, he breaks
a hole in the bamboo wall and runs away.
He gives us a lot of work, I can tell you.
But I don't like to give it up. Have not
we a Savior who is mighty to save poor
little ones like this boy? So I urge you,
my dear friends, help me with your prayers.
I am sure our Lord will give us victory.

With hearty greetings, praying God to bless you all, I remain,

Yours in our Master's service,

M. JANSZ.

*Pangoengsen, p. o. Tajoe, Java,
February 20, 1919.*

A LETTER FROM REV. GERARD VELTHUYSEN

MY DEAR BROTHER CORLISS RANDOLPH:

I feel very sorry that so many months have elapsed before I find the opportunity to answer your good and most appreciated letter of May 2, 1918. How great have been the alterations since that date! The cessation of the war and the decisive success of the American intervention. May the Lord grant as great a success to President Wilson's noble aspirations and program! It will be a hard struggle for him at the Peace Conference for there are many adversaries full of a spirit of vengeance to subdue every power of the German nation.

I heartily sympathize with you in the severe losses you suffered in your family. I pray the Lord may have recovered Mrs. Randolph after the serious illness about which you wrote. How I was shocked by the sad news of Brother Lester Randolph's death, a new severe blow to our denomination.

Nearly all of our people have been suffering from Spanish influenza, a young girl in Amsterdam has died, and another dear sister in Haarlem is still suffering in consequence thereof in such a degree that we wonder if she will recover. We learn that the victims of this sickness in America have been very numerous too; we had ascribed the many deaths in Holland to under-feeding, but surely such is not the case in America.

More than ever I regret the death of our dear Brother Lucky just at a time as this. He knew the Sabbath-keepers, and many, many other Christians in nearly every country of the continent. There is nobody who can take his place in this respect. I should very much like to have a quiet deliberation on the prospects of our cause as Seventh Day Baptists in Holland, and on the whole continent after the war. Probably some of our American friends intend to visit Europe this year or later. I should very much like to discuss the conditions here

with some competent person. We have had a great deal of experience during these last years, partly disappointing, partly encouraging, which may be useful for our cause in the future. There is much wisdom needed to lead the work of the Central Committee, and the local churches in the right way. As there are several signs of increasing in number and spiritual power of our churches, the opposition is growing too. We got some experience thereof, even in the work for the Midnight Mission. I trust you will have read my last letter to Brother Shaw, dated 10th instant. At the anniversary of the Haarlem Church, four churches were represented: Groningen, Rotterdam, The Hague, and Leeuwarden, and the groups of Terschelling and Pekela.

Besides the baptism of two brethren, married men, one from the city of Groningen, one from Delfzijl, a city in its neighborhood, the most interesting items of this anniversary were the communications of Brother J. de Jong, elder of the small Seventh Day Baptist church in Leeuwarden. This whole church of 10 members (Baptists of strict Calvinistic type), embraced the Sabbath about 9 months ago. They have had much to endure from their former fellow-believers in the Reformed Church and afterwards from the Baptists. They are very much attached to each other, and they are men of a very strong and sincere conviction, living conscientiously in the fear of God and the obedience to his commandments.

Leeuwarden is not quite so far from Groningen, so I think Brother Taekema will find a good field to work there too, after his arrival in Groningen. He intends to hold his inaugural sermon the 8th of February. He would like to receive his official ordination at some future date in America.

Up to the present time, we have had no serious trouble in our organization, neither in the Central Committee nor at our National Conference, though we were very very much disillusioned in the case of Boersma.

I recommend our cause in Holland to your constant prayers, that the same spirit of unity and mutual respect and co-operation will be maintained. Often at the growing of an organization, differences of view arise in principal and practical respects. If only the foundation remains

deep and firm on the fast rock of the faith of our Lord Jesus Christ. (Luke 6:48.)

The time of the departure of my eldest daughter for Java is approaching. Mr. Grellemans is preparing the documents for a marriage by proxy. I presume she will depart in June, but the date is not fixed. The expenses are more heavy than in normal circumstances for her passage as well as for her outfitting, but I trust it will be possible to arrange everything in due time. I must close now.

May we be able ever to send good news about our dear cause in Holland and Java.

With kindest regards to you and all our friends across the ocean, very sincerely,

Yours in Christ,

G. VELTHUYSEN.

*Amsterdam, Holland,
January 28, 1918.*

THROUGH THE SUNNY SOUTH

REV. O. S. MILLS

Leaving Battle Creek on March 4, I made my first stop in Memphis, Tenn. Here I was most cordially received and entertained at the home of our late friend, Professor Collen Threlkeld. This family consists of Mrs. Ruth Threlkeld, three daughters and a son, also the husband of the oldest daughter. On Sabbaths they meet with three other Sabbath-keepers, and study the Sabbath-school lesson.

My next visit was at Hammond, La. Here I found a live little church, with Pastor Powell doing good work and enjoying it. Judging from observation for four Sabbaths, nearly the whole resident membership of this church attends the preaching service, the Sabbath school, and the Christian Endeavor Sabbath afternoons, and fully one-half of them the prayer service on Friday evening. I greatly enjoyed my visit here. I preached two Sabbaths and enjoyed two strong sermons from Pastor Powell.

I next visited our little church in Attalla, Ala. Nearly all the members live out of the city, and are widely scattered. And as at this time of year the roads are extremely bad, it was impossible to get more than one-half of the Sabbath-keepers at any one service. I stayed two Sabbaths, and preached four times in the home of Pastor Verney A. Wilson, as this was

more central than the church, and the church is out of repair. They had held no service for several weeks but were to meet the next Sabbath and start again their Sabbath school. Pastor Wilson is a fine young man with a wife and three children. He is anxious to qualify himself better for the ministry, and then labor where he will receive pay for his services and be able to give his whole time to the ministry. I sincerely hope he may do this.

My next visit was in Birmingham, Ala., at the pleasant home of Mr. and Mrs. J. M. Wofford, for 24 hours. She was Lela Wilson, an alumna of Alfred University, and is loyal to the Sabbath. She assists her husband in their store five days in the week.

The home of Rev. T. J. Bottoms near Athens, Ala., was my next stopping place. This family of lone Sabbath-keepers, consisting of father, mother, two sons, a daughter in the home, and two sons with families near by, is located in a good farming section of Alabama. They own good farms and choice stock. Here I had a pleasant visit and held one service in the school-house.

From here, I went to Stone Fort, Ill., where I visited from Thursday morning to Monday; and held three preaching services. The attendance and interest were very good—27 on Sabbath morning and 40 at the night service. This church is larger than I had supposed and much stronger financially. They regularly maintain Sabbath school, and were arranging with Elder Seager and Pastor Greene, of Farina, to supply them with preaching once each month. They ought to have a pastor located with them. Here, as in all places visited, the people were very hospitable and appreciative of the efforts to bring to them the gospel message of good cheer and loyalty.

I am under obligation to our Missionary Board for the privilege of making this trip, which I greatly enjoyed. Hammond is surely a fine place to be during the month of March.

"Time is money," said Uncle Eben; "but jes' the same de man dat finds himself wif a lot o' time on his hands has made a poor investment."—*Washington Star.*

THE CHRISTIAN SABBATH

Part I

REV. G. E. FIFIELD

Text: *The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the Sabbath.*—Jesus, Mark 2: 27-28.

Jesus had been healing on the Sabbath day; also he and his disciples went through the corn field on that day, and his disciples plucked the ears of corn and ate them to satisfy their hunger. For both of these things the Pharisees criticized the Master, claiming he had broken the Sabbath.

In their thought the Sabbath was the thing of supreme importance, and man was its slave who must, if necessary, go sick and hungry that the Sabbath might be kept. They hedged the Sabbath around with endless petty restrictions. A man must not walk on the grass on the Sabbath lest he shell out some of the seed, which would be threshing on the holy day. Learned rabbis gravely discuss the moral question involved in eating an egg that had been laid on the Sabbath day.

Jesus, on the contrary, while respecting the Sabbath, knew that man was the crowning work of the creation of God in this earth, and that all things else, the Sabbath included, were created to be man's servants, and to minister to his needs. He asserted this truth in the words of the text: "The sabbath was made for man, not man for the sabbath."

Notice, he did not say that the Sabbath was made for the Jew-man, or for the Greek-man, but for man—man in its broadest sense—for the human race. In the Greek the definite article is used, "The sabbath was made for *the* man, not *the* man for the sabbath." The direct reference is to the *time* when both the man and the Sabbath were made, and the Sabbath was given to the first man to be a blessing to the whole human race.

Because of this fact, for reasons we shall see later, Jesus declares his Lordship over the Sabbath, saying, "Therefore the Son of man is Lord also of the sabbath." If Jesus Christ is Lord of the Sabbath, we could not be wrong in asserting that the Sabbath is "The Sabbath of the Lord,"—or "The Christian Sabbath." This statement will

gain new force as we consider the origin of this sacred institution.

The first verse of the Bible reads, "In the beginning God created the heaven and the earth." No one knows when that "beginning" was. It may have been countless millions of years ago.

In the second verse we read, "The earth was without form and void." The Onkelos Targum translates this, "The earth became empty and desolate." Hebrew scholars declare that the language is exactly that which would be used to describe the wreck of a former world. If there were immense geological periods (which we do not here either affirm or deny, since it is not in our subject), here is the place for them, and the fact of their existence, if it be a fact, is not contradictory to the revealed Word.

The word "create" does not necessarily mean "to call into existence," it means also, "to form," "to mold," "to make." The creation spoken of in the first chapter of Genesis, apart from the first two verses of the chapter, is when God began with this "formless void," this "wreck of a former world," and formed, and molded it, and fitted it up for the abode of man.

According to the record, this God did in six days, and rested on the seventh day. We read, "And on the seventh day God ended [or had ended] his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

The word "sanctify" means *to set apart for a holy use*. The seventh day could only be "set apart" from the other days of the week. So here we have the record that God set the seventh day apart from the other days of the week, and "blessed it" to make it a blessing to man.

The Hebrew word "qadesh" here translated "sanctify" has also the sense of a public proclamation. "Sanctify a fast, call a solemn assembly" evidently meant to proclaim a certain day set apart for a fast.

So here we have, if not a command to keep the Sabbath day, a plain intimation that such a command was given—a plain record that the Sabbath day, the seventh day of the week, was set apart from the other days, and proclaimed as blessed and sacred for the use of man. And so important is

this creation, or institution of the Sabbath regarded that the inspired writer includes it in the "generations,"—or successive steps of the creation of the heavens and the earth, saying in the very next words, "These are the generations of the heavens and of the earth *when they were created, in the day that the Lord God made the earth and the heavens.*" Gen. 2: 4. Nothing could be plainer than this record that the Sabbath was given to "man" in the very beginning—given to "man" before there were any distinctions of races or nationalities—and given to him by the Creator himself.

Who was this Creative Agency here spoken of? We read of the Creative Word, afterward incarnate as Christ Jesus the Lord: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. *All things were made by him; and without him was not any thing made that was made.* . . . He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." John 1: 1-3, 10-11.

The writer of the Book of Hebrews tells us that, in these last days, God hath spoken unto us by his Son, by "*whom also he made the worlds.*"

Paul in the letter to the Colossians tells us of Christ that, "*By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him, and he is before all things, and by him all things consist.*" Again in the letter to the Ephesians Paul tells us that "God created all things by Jesus Christ."

All these scriptures plainly show that if God the Father was the supreme architect, God the Son, afterward called Christ Jesus, was, under him, the Master Builder. It was he, the Son, who was the active agent in the creation of the earth, and in the institution of the Sabbath spoken of in the above quotations from Genesis. And if it was the Son who worked, and the Son who rested, and the Son who blessed and set apart the Sabbath day, no wonder Jesus said "Therefore the Son of man is Lord also of the sabbath day." And if he, Christ, rested on that day, and blessed it, and set it apart, and is its Lord, then the seventh-day

Sabbath thus instituted is "*The Christian Sabbath.*"

The next record we have of the Sabbath is in the sixteenth chapter of Exodus, in connection with the giving of the manna. Here there is not, as some teach, any account of its institution; but it is spoken of as an old existing institution from which the people in their Egyptian slavery had perhaps been driven away. At least, when some made the mistake of going out to gather the manna on the Sabbath, the Lord reproved them sharply, and said, "*How long refuse ye to keep my commandments and my laws?*"

Here we are told that, by three distinct miracles every week for the space of forty years, the seventh day of the week was distinctly set apart from the other days of the week as the Sabbath of rest. A double supply of the manna came on the sixth day—the preparation day. On the seventh day the manna was entirely withheld. And that which fell on the sixth day would keep over night, and be fresh and good for use on the Sabbath; while the manna that fell on other days would not keep over night, but bred worms and stank.

If the Sabbath is only the seventh part of time, but no definite day of the week, as so many teach today, why was the definite seventh day thus definitely and miraculously set apart from the other days of the week every week for forty years?

And who was it that did thus definitely set the Sabbath apart? Speaking of the manna, Jesus Christ said, "*I am the bread that came down from heaven.*" And Paul tells us, "They drank of that spiritual Rock that followed them: and *that Rock was Christ.*" It was Christ who was with his people feeding them and giving them drink, and seeking to teach them that he was there also to give them spiritual food, and to wash and cleanse their souls with the Water of Life. It was Christ, therefore, who for forty years every week definitely designated the seventh day of the week as set apart from the other days of the week, for rest and worship. Why, then, should not Christ call himself "Lord of the Sabbath," and why should we not call this definite seventh-day Sabbath, "The Christian Sabbath"?

We next find the Sabbath enshrined in the very heart of the Law of God as given

on Mount Sinai, and God's people are commanded to "Remember to *keep it holy*." Mark you, it was not simply a day of physical rest, with nothing to do with worship, as so many people today seek to make out. It was a day on which God, the Son, had rested, and which he had blessed and hallowed, and set apart from the other days of the week; and since he has blessed it, and made it holy for our use, we are commanded to "*Keep it holy*." The mere physical rest was subordinate to the fact that the day was emancipated from the necessary toil of the six other days, that man might have one day each week for spiritual contemplation, meditation and worship.

And who was this being who gave the law and placed the Sabbath commandment in the heart of it? In his famous speech that brought him to his martyrdom, Stephen, *speaking of Christ*, said, "*This is he that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our Fathers: who received lively oracles to give unto us.*" "No man hath seen God [the Father] at any time; the only begotten Son . . . hath declared him." The law-giver therefore was the Son, Christ; and the Sabbath he gave in the heart of that law is "*The Christian Sabbath*."

In the 31st chapter of Exodus we read: "The Lord spake unto Moses saying, speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: *for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.* . . . Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations for a *perpetual covenant*."

In spite of the facts already given, showing the Sabbath existed thousands of years before there ever was a Jew, people will say that these scriptures show it to be a Jewish Sabbath. But Paul makes it very plain just who the Israel is to whom the law and the Sabbath were given. He first tells us, "He is not a Jew who is one outwardly; . . . but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God."

When people boasted of their physical descent from Abraham, Jesus denied that

they were Israelites, saying, "If ye were Abraham's seed, ye would believe in me." But of Nathanael he said, "Behold an Israelite indeed, in whom there is no guile."

So Paul asks the questions, "Who are Israelites; to whom pertaineth the adoption, and the glory, and the *covenants*, and the *giving of the law*, and the service of God, and the promises."

The reader will see that this is precisely what we want to know, for the Israel to whom pertaineth the glory, and both the covenants and the giving of the law, and all the promises and service of God, will be the Israel to whom the Sabbath, as a part of the law and covenants; also belongs. And the Sabbath can only be *Jewish* in the sense that all these other things are Jewish, or in the same sense in which Jesus spoke when he said, "Salvation is of the Jews."

After asking these questions, Paul goes on to tell us, "They are not all Israel, which are of Israel. Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called."

Nor does this mean that the literal seed of Isaac are all Israelites in the sense of which he is speaking. Isaac was the child of faith in contradistinction from Ishmael—the child of works; and the plain teaching is that the children of faith, no matter who their fathers are according to the flesh, are counted Israelites. That this is the true interpretation, the next verse shows. "*That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.*" Again he tells us, "*If ye be Christ's ye are Abraham's seed, and heirs according to the promise.*"

We remember that Jacob came to be called "Israel" only by the spiritual experience of the New Birth, and all who have had this experience, are Israelites, and to them pertaineth the glory and the adoption, and the covenants, and the giving of the law, and the Sabbath, and all the promises and service of God. But this spiritual Israel is *not national, or dispensational, but it includes all saved souls from Adam down to the end*. The Eternal City has only twelve gates, and on each gate is the name of one of the twelve tribes of Israel; so all who enter there must enter as Israelites—the spiritual seed of Abraham through Christ. Paul tells us that the unbelieving fleshly Is-

raelites will be cut off from the Israelitish olive tree, and the believing Gentiles will be grafted in contrary to nature, becoming Israelites, and "so all Israel shall be saved." And the "Book of Life" which contains the names of all the saved, is called by Ezekiel, "the Book of the writing of the House of Israel."

To this spiritual, undispensational, eternal Israel, the Sabbath, along with the law and covenants and promises, was given as a "*Perpetual Covenant*." It was not for the worldling, or the unbeliever, and so should not in any way be forced upon him. "It is a sign *between me and you*, saith the Lord, that ye may know that I am the Lord which doth sanctify you."

On God's part, it was a sign of his creative power which only can create us anew in Christ Jesus, and sanctify us. On our part, it is a sign of our submission to God, which submission permits him thus to renew and sanctify us. The Sabbath therefore is a thing between each man's soul and his God; and "Let no man therefore judge you in respect of the Sabbath." "Who art thou that judgest another man's servant? to his own master he standeth or falleth."

(Parts II and III in following numbers)

THE PARABLE OF THE PRODIGAL FATHER

A certain man had two sons; and the younger of them said to his father, "Father, give me the portion of thy time, and thy attention, and thy companionship, and thy counsel which falleth to me."

And he divided unto them his living in that he paid the boy's bills, and sent him to a select preparatory school, and to dancing school, and to college, and tried to believe that he was doing his full duty by the boy.

And not many days after, the father gathered all his interests and aspirations and ambitions and took his journey into a far country, into a land full of stocks and bonds and securities and other things which do not interest a boy; and there he wasted his precious opportunity of being a chum to his own son.

And when he had spent the very best of his life and had gained money but had failed to find satisfaction, there arose a mighty famine in his heart; and he began to be in want of sympathy and real companionship.

And he went and joined himself to one of the clubs of that country; and they elected him chairman of the House Committee and president of the Club and sent him to Congress, and he would fain have satisfied himself with the husks that other men did eat, and no man gave unto him any real friendship.

But when he came to himself, he said: "How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger? I will arise and go to my son and will say unto him, 'Son, I have sinned against Heaven, and in thy sight; I am no more worthy to be called thy father; make me as one of thy acquaintances.'"

And he arose and came to his son, but while he was yet afar off, his son saw him and was moved with astonishment, and instead of running and falling on his neck, he drew back and was ill at ease.

And the father said unto him, "Son, I have sinned against Heaven, and in thy sight; I am no more worthy to be called thy father. Forgive me now and let me be your friend."

But the son said, "Not so. I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and counsel, but you were too busy; I got the information, and I got the companionship; but I got the wrong kind, and now, alas, I am wrecked in soul and in body, and there is nothing you can do for me. It is too late, too late, too late."—*Kansas Sunday-School Journal*.

THE EASTERN ASSOCIATION

The Eastern Association is to be held at Rockville, R. I., June 12-15, 1919. The following notice has been received from the Entertainment Committee, with request for publication:

Will those planning to attend the Eastern Association please send their names to the chairman of the Entertainment Committee, Emory C. Kenyon, Rockville, R. I., as soon as possible.

To act unjustly is the greatest of evils.—*Socrates*.

WOMAN'S WORK

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

"They talk about a woman's sphere
As though it had a limit.
There's not a place in earth or heaven,
There's not a task to mankind given,
There's not a blessing or a woe
There's not a whispered yes or no,
That has a feather's weight or worth
Without a woman in it."

THE CHURCH THAT WAS TOO BUSY

"In one year we have added a hundred members, doubled our congregations, increased our benevolent contributions, and, more than all else, have built up a responsible business organization which is directed from this office." Thus spoke the Reverend Robert Kerr to the editor of the *Morning Call*.

"The secret of the whole accomplishment was discovered by the great preacher, Spurgeon, years ago. It is shown in the motto on the wall there, in front of my desk—'Give Every One Something to Do.'"

"It certainly is a remarkable accomplishment," said the newspaper man as he prepared to leave. "I will have a reporter at the annual meeting tomorrow night and will try to do it justice."

Robert Kerr had been called to the pastorate of First Church to succeed Dr. Glucher, deceased. It was the most important institution of its kind in the little city of twenty-five thousand. But for several years it had barely held its own. Dr. Glucher, a scholar and minister of repute, did not understand modern church organization. Robert Kerr did. His great work was not that of the preacher or teacher, but the executive.

If any of the officers of the church had any doubt as to his ability it was removed after the first meeting he had with the church council. At that time he outlined his plans for the year's work.

"The church has certain energy at its disposal—financial, physical, social and spiritual," he told them. "It is to be used to build up the church. The more it is put into action, the more it will develop. We

must become well organized, that we may not commit the sin of allowing any of this energy to go to waste, must create tasks for the purpose if necessary.

"As your minister, I am the church executive. Every society is directly responsible to me. That is the way of modern business, and the only basis on which I would consent to undertake your pastorate. My office will have all modern equipment. Indices will locate and give tasks to every individual. We shall avail ourselves of every possible means of communication.

"I ask that each of you officers of the church will give me a pledge of loyalty for one year. That period will justify or condemn my plan."

There was little question after that about support. The business men and women present could see the saneness of the methods proposed. They expressed themselves enthusiastically and gave a hearty indorsement to the suggested plans.

There was one doubtful mind. George King, a lawyer, who had been elected district attorney on a reform ticket, was troubled. He expressed his fear to a friend as they walked home after the meeting.

"It is possible," he said, "to become so well organized that the church will forget about its debt to the world."

The friend laughed. "You need not worry about old First Church getting as religious as that."

So Robert Kerr was given unlimited backing and he reveled in it. Two business secretaries took the place of the one stenographer of Dr. Glucher. Modern bookkeeping machinery and filing systems were installed. Every person in the parish, man, woman, or child, could be instantly located and put to work.

The mail carrier noticed the change. "It's a mighty heavy gospel they are sending out of the old church now," he remarked to the grocer across the street.

"Yes, that's a great place now. I went there last Sunday. Before I reached the door a dozen people had shaken my hand. Tuesday, I received a letter from the minister, saying that he was glad to see me in the congregation. Thursday, a man called and asked me to come again, and I'm going, you bet. That's a real church."

"Guess I'll have to go, too," said the carrier.

And the change was noticed still farther away from the church. It was a matter of comment at the meetings of the city council open to protests or petitions. Ben Seiler, owner of the Babst Brewery, was talking with the mayor.

"The guys from the big church, down here, don't seem to bother much with the council any more. It's different from the time when old Glucher was alive."

"It's too bad," said the mayor. "I like to have all sides represented. But we don't see any of those people now except King. The others are all too busy doing church work. The new minister takes little interest in public matters."

"A wise man, that," said Ben. "Religion is all right in the church, but it ought not to concern itself with politics. My wife goes to that church now. 'Tain't meddlesome like it was."

"It probably is a good thing for your business that the new minister is that kind," said his honor. Big Ben winked knowingly. And that very night the alderman from the fourth ward introduced a resolution to annul an act of several years' standing relative to rooming houses being located in the same block with a saloon.

Big Ben smiled. The resolution would come up at the next meeting for action. Religion was religion but business was also business. The smile grew broader as George King arose and left the council hall.

Many homes also knew that a change had taken place in the control of First Church. Dr. Glucher used to call on his parishioners at stated periods. Now any mail was apt to bring a communication requiring this or that service. But the church was growing and every one was satisfied.

The district attorney had just asked his wife if she could help him out at the office that day. His stenographer was sick and he had important matters to attend to.

"I am sorry, George," she said, "but I have just received a note asking me to call on Mrs. Harold Smith this afternoon. The visit must be made to round out the number for the annual report tomorrow night."

"But why is it necessary to do it today, when you were there just a little while ago?" queried the husband.

"I am sure I don't know, only it is part

of the plan, and you remember we all promised to help. How wonderfully Mr. Kerr's scheme is working."

King said no more. As his wife watched him put on his hat and coat, she realized that he was going to do something very positive. What it was she could not dream.

King went direct to First church. He sat for a few minutes and waited for the editor of the *Morning Call* to arrive. Then he approached his pastor's desk in altogether too gruff a mood for a humble parishioner.

"Mr. Kerr, I want you to take a ride with me for a half hour."

"Why, my dear man, I am head over heels in work. Tomorrow night is the annual meeting. You can guess what that means to me."

"I want to show you something," answered the lawyer, "which you should know at once. The honor of First Church demands it."

"Since you put it that way, I will surely go," said the preacher, and they entered the car.

King drove speedily down Main Street and stopped in front of a saloon. Office furniture was being carried out from the rooms above.

"What's the matter, Joe? Why all this moving?" asked the district attorney as he and Mr. Kerr entered the liquor establishment.

"Haven't you heard? We are going to have rooms to rent again. The old law has come back. I guess the city was losing too much in taxes."

"Who told you that?"

"Big Ben. He's doing the same thing to all the joints. We expect to start in the first of the month."

Several blocks down the street three or four saloons were making similar preparations.

"What does it mean, and who is Big Ben?" asked the preacher.

"Big Ben is the owner of the Babst Brewery and of most of these joints. Formerly, they all rented rooms and they were tough places. The Christian people succeeded in getting an ordinance passed making them illegal."

"And is it true that the ordinance has been annulled?"

"Not yet, but the question will be voted

on tomorrow night. It will go through then, unless the Christian element protest vigorously against it."

"But tomorrow night our annual meeting takes place."

"That is what all of our men say. That is what the other ministers said when I asked them to protest. They wanted to know what we were going to do. And Big Ben is wise enough to see the situation. He says that First Church believes in keeping religion in the church where it belongs. I am afraid, Mr. Kerr, that we have been so busy inventing schemes to keep people busy that big, important things such as this have been neglected."

The minister was silent. But when he stepped from the car he clasped the lawyer's hand. "Thank you for the ride, King. I believe that you are my best friend. It is not too late yet to do something worth while."

The multigraph in the business office of First Church was kept busy the rest of the morning. Before evening every member was notified of the postponement of the annual meeting for a day. The announcement also carried the news of the important meeting of the city council and a request that the members of First Church be there to enter protest against rescinding the beneficent ordinance.

The postponed meeting of the church was held as announced. The victory in the city council but added zest to it and there was apparent a spirit of anticipation and rejoicing. When the pastor stood ready to give his annual report a reverent quietness prevailed.

"I had thought that tonight would be an occasion of triumph," he began. "But for me it is one of confession. I have found that my executive motto is wrong. Working under it the church has been so interested in trying to save itself that it has almost lost its sense of service and hence its real life. I still believe that every one should be given something to do. I believe, too, that a strong system such as ours justified itself by the protest of last night. We were out practically to a man. But my motto for the next year is, 'Give Every One Something Worth While to Do.'"—*William H. Leach, in the Union Signal.*

To the Woman's Societies of the Northwestern Association.

DEAR SISTERS: Do you realize that we are beginning the last quarter of our Conference year? Are we doing our best to meet our obligations and make this the best year of our Woman's work?

Surely the needs were never greater—opportunities for service never more appealing.

Since *service* is our slogan we can not slacken our activities, if we would be counted as a helpful factor in the "Forward Movement" of our denominational life.

It is hoped that all our societies will have annual reports ready to send in on time answering all questions contained in blanks which will be sent out. These reports were sent in more promptly last year than usual which was gratifying to those who wait. Please read again the annual letter of our corresponding secretary and apply her earnest suggestions.

Sincerely yours in service,
PHOEBE S. COON.

*Walworth, Wis.,
May 1, 1919.*

There should be no selfish devotion to private interests. We are born not for ourselves only but for our kindred and fatherland. We owe duties not only to those who have benefited, but those who have wronged us. We should render to all their due; and justice is due even the lowest of mankind.—*Cicero.*

The future peace of the world depends largely on the policy of the Versailles Conference. Is it "internationalize" or "international lies"?—*Manila Bulletin.*

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

Medical, Surgical, Obstetrical, Children, Di-etetics, Hydrotherapy and Massage. (Affiliation three months Children's Free Hospital, Detroit.)

This school offers unusual advantages to those who recognize the noble purposes of the profession and its great need at the present time, and are willing to meet its demands. Enrolling classes during the year 1919, April, June, August and September 1st. For catalogs and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan.

BIBLE READING—THE CHURCH

REV. T. L. M. SPENCER

1. What is the church?

The Greek word *ecclesia* which is translated church means an assembly of people called together.

2. When did the church begin?

On the day of Pentecost.

3. Who is the head of the church?

Christ (Eph. 5: 23).

4. By what titles is the church called in the Epistle to the Ephesians?

A Building, the Body, the Bride, the Brethren.

5. Who forms the church?

For by one Spirit are we all baptized into one body (1 Cor. 12: 13).

In whom ye also are builded together for a habitation of God in the Spirit (Eph. 2: 22).

6. How is the unity of the church represented in the First Epistle to the Corinthians?

By a body (1 Cor. 12: 12).

7. What persons should unite with the church?

Then they that received his word were baptized: and there were added unto them in that day about three thousand souls (Acts 2: 41).

And the Lord added to them day by day those that were saved (Acts 2: 47).

8. What is the mission of the church?

Receive power . . . be my witnesses . . . unto the uttermost part of the earth (Acts 1: 8).

9. How should members of the church live?

Should live soberly and righteously and godly . . . looking for that blessed hope (Titus 2: 12-13).

10. Should the church meet together for public worship?

Yes. Not forsaking the assembling of ourselves together (Heb. 10: 25).

11. What day is the Sabbath of the church?

The seventh day is the sabbath of the Lord thy God (Exod. 20: 10).

(As Christ is the head of the church and he is "Lord of the Sabbath" therefore his church should follow in his footsteps.)

12. What are the ordinances of the church?

The Lord's Supper and baptism (1 Cor. 11: 20; Rom. 6: 3).

13. What are the officers of the church called?

Elders and deacons. The term bishop is applied also to elder (Acts 20: 17, 20; Titus 1: 5-7).

14. How are these officers set apart to their work?

By laying on of hands of the presbytery. Neglect not the gift that is in thee, which was given thee, by prophecy, with the laying on of the hand of the presbytery (1 Tim. 4: 14).

Whom [the deacons] they set before the apostles: and when they had prayed, they laid their hands upon them (Acts 6: 6).

Then when they had fasted and prayed and laid their hands on them, they sent them away (Acts 13: 3).

Read also 1 Tim. 5: 22; Acts 19: 6; 8: 17-19; 2 Tim. 1: 6.

15. How should erring members of the church be disciplined?

Moreover if thy brother shall trespass against thee go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen and a publican (Matt. 18: 15-17).

16. What rule should be followed in receiving accusations against an elder?

Against an elder receive not an accusation, but before two or three witnesses (1 Tim. 5: 19).

17. How should members of the church regard those who labor among them?

We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake (2 Thess. 5: 12-13).

18. What warning against division in the church is recorded in 1 Corinthians?

Now I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment (1 Cor. 1: 10).

19. What is the glorious end of the church?

Caught up . . . to meet the Lord in the air (1 Thess. 4: 17).

THE DAVIS GENEALOGY

T. C. DAVIS

The Davis Genealogy is now ready for publication. As this work is of interest to a very large number of our Seventh Day Baptist people, it may not be thought out of place to make this announcement in the RECORDER. In the main, we have undertaken to follow the plan adopted by the compiler of the Sharpless Genealogy; however there are many new features.

We have traced the descendants of both sides of the house, and have not confined ourselves to the name Davis. It is quite a common practice among genealogists to follow the descendants of the women for one or two generations and then drop them. The Sharpless Genealogy follows a few families for several generations before dropping them. We have undertaken to follow all lines down to date as nearly as possible. Many families are traced through three or four different family names.

One unique feature of this work, different from all others, is this: each descendant other than Davis is so marked with figures that you know at a glance, not only how many generations the individual is from the immigrant ancestor, but just how many generations from the name Davis.

Still another feature is this: the appearance number of each shows the appearance number of the Davis woman from whom that person descended. This enables one to turn directly to the origin of his own family name, not only showing where it first united with the Davis family, but in many instances tracing his own family name back to his immigrant ancestor. If your name is Babcock or Stillman, or any other of the well-known long lines of American ancestry, turn to your nearest Davis ancestor and you will there find your entire line of Babcock or Stillman ancestry back to the immigrant. To make this plain we will give an example. Take the name, "13-127, George H. Babcock." The number 13 refers to his nearest Davis ancestor, Mary Davis. She married Deacon Elisha Stillman of the third generation in America,

son of George Stillman, 2, George, 1, the immigrant. George H. Babcock's mother was Mary Stillman, who married Asher Miner Babcock, 6, (Ezra, 5, Oliver, 4, Oliver, 3, John, 2, James, 1). Here we have shown, not only his Davis line of ancestry but his Babcock and Stillman lines back to the immigrant. The Babcock line of ancestry is given wherever a Davis girl marries a Babcock. Wherever a Randolph, not already a Davis descendant, marries into the line his full line of Randolph ancestry is given. The same may be said of the names Burdick and Coon and many others.

There are many other new features in this work that add much to its usefulness, but we can mention but one other at this time. There are many people of the same name. It is a common practice to write the name but once in the index, and follow it with all the different page numbers where the name occurs. Our index is so arranged that you can find the name wanted without turning to all the different pages upon which the name occurs. The name is given once for each individual to whom it applies, and his generation number is given with the name, and you would not look for people of the present generations among those of 2nd, 3rd, 4th, or the 5th generations. This feature alone has cost many hours of hard work, but it can not be fully appreciated until you have tried to find names in other works of this kind.

All Davis descendants with other family names are alphabetically arranged and placed by themselves. All names not descendants are indexed separately, making three divisions in the index, each complete in itself.

There were more than fifty Davis descendants who became Seventh Day Baptist ministers, besides a number of others who were ministers of other denominations. We now have a number of portrait plates of ministers and others, and are promised many others that will be given in the book. If a work of this kind is carefully written, filled with reliable data and handsomely bound, it is a treasure with which but few would care to part after becoming its possessor.

Human nature possesses wonderful powers and has some good in readiness for us when we least hope for it.—Goethe.

YOUNG PEOPLE'S WORK

REV. HENRY N. JORDAN, Battle Creek, Mich.
Contributing Editor

GOD'S PROMISES

REV. R. R. THORNGATE

Christian Endeavor Topic for Sabbath Day,
May 24, 1919

DAILY READINGS

Sunday—Promise of salvation (John 10: 28). To accept Christ is to receive eternal life and salvation, for when we accept him we have "passed out of death into life." And "no power of the world or of Satan can pluck believers out of Christ's hand; only their own unfaithfulness to grace received can do this."

Monday—Of support (Ps. 55: 22). The promise is that God will sustain us when the burdens of life are heavy, if we will but give him the opportunity to do so. This is one of the promises of God that we need to lean more upon. God may not see fit to relieve us always of the burden but he will surely give us grace and strength to bear it.

Tuesday—Of companionship (John 14: 18). There are many lonely ones in the busy world about us. We may be surrounded by the crowd and still be starving for companionship. Religion will satisfy this longing for companionship as nothing else. Christ has promised not to leave us desolate, or as the marginal reading is, "orphans." We may always find companionship in him.

Wednesday—Of power (Acts 1: 8). It is through the Holy Spirit that we receive power to do the work committed to us by Christ. Without it our efforts will be weak and fruitless.

Thursday—Of rest (Matt. 11: 28-30). The rest which Christ promises us is not the rest of inactivity, but release from the burden of sin, with spiritual contentment. And spiritual contentment reacts upon the physical well-being. A contented mind and heart has much to do with a refreshed body.

Friday—Of peace (Isa. 32: 15-18). Peace, universal peace for which the world just now is longing, is possible only through righteousness. Righteousness, of individuals and nations, will bring "quietness and confidence forever." We may hope for universal peace in no other way.

Sabbath Day—Topic, God's precious promises (1 Kings 8: 54-61; 2 Peter 1: 1-4). Union meeting with Juniors and Intermediates. A memory meeting).

Notwithstanding the many beneficent promises that God made to them through the patriarchs and prophets, the religious history of the children of Israel reveals one apostasy after another throughout their entire history. Repeatedly they suffered the consequences of their lack of faith and obedience. But God never entirely forsook

them. The great Solomon in his benediction at the dedication of the temple declared to the people that "there hath not failed one word of all his good promise, which he promised by Moses his servant." It was not God who broke faith, but the people. So it is with us. If we have broken faith with God and forfeited our right to his promises it is our own fault. God never yet broke faith with any of us. He has always stood ready to redeem all his promises. It is when Satan comes in between us and God that we forfeit the right to his precious promises. There are always conditions attached to God's promises. We must fulfill the conditions, or the loss will be ours. To fulfill the conditions of God's promises always results in good to us. God does not promise and then withhold the good, when we have done our part.

God's promises have been the strength and hope of the saints in all the ages. What promises have become precious to you?

What promise does God make to the afflicted? To backsliders? To the penitent and to sinners? To the righteous? What blessings does he promise?

SUGGESTIONS METHODS IDEAS

FOR

C. E. WORK

A booklet of 16 pages published by Riverside (Cal.) C. E. Society especially for the use of Seventh Day Baptist C. E. societies—but good for ANY society. Every page has "live" matter in it that YOU can use in YOUR society. Price 10 cents per copy, postpaid—but worth a dollar. Order from

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WAR HAS GIVEN US NEW SENSE OF GOD

THE universe is an orthodox institution. Whatever boils up out of its central deeps is constitutional reality and eternal truth. The war is a vast volcano that has poured forth floods of lava that have gushed up out of the molten heart of the planet. Its terrible heat and pressure and agony have tremendously emphasized the primal facts and principles of the world. In times of peace and prosperity men often lose their sense of those fundamental verities and lapse into easy indifference if not skepticism toward them. The things of this world submerge and crowd out the things of the other world. The material smothers the spiritual, and the flesh absorbs the soul. War burns and sweeps away this light-hearted skepticism and brings us into vital contact with the naked heart of reality and eternal verity. It makes us feel the need of spiritual things and believe in them as we never did before. Fundamental faiths assert themselves with vengeance. Religion especially comes to its own in times of trial.

The war has given us a new sense of God. In peaceful times men come to think they can get along without God. The material world presses upon all our senses and absorbs our energies and seems to be the only reality. At least it is enough to engage our thoughts and activities and to satisfy our needs. It becomes our pursuit and then our passion. Men think they can dismiss God and get along as well as ever. But when war bursts upon us in volcanic fury, all this is changed. One would think that the effect of such human irrationality and wholesale destruction and atrocious wickedness would be to destroy the last remnant and vestige of faith in God. It may have such effect on a few minds, but its general effect is just the reverse.

DRIVEN TO HIGHER POWER

Great disasters drive men to God as a storm drives them to shelter. They are then made to feel their utter dependence on a higher power, and this need leads them by short steps up to God. Men of religious indifference and skepticism begin to speak of God with a new sense of his reality. They must have a sovereign and righteous God to give central stability and rationality and righteousness to the world, and the human mind can not believe in any other kind

of world. Never does the common speech of men so express faith in God as in times of war. Not only so, but even philosophical thinkers who were neutral or positively agnostic as to God begin to shape their views of the world in theistic terms. H. G. Wells, known hitherto as an outright agnostic, finds his "God the Invisible King," and writes about him in a way that at least sounds orthodox enough.

And the soldiers in the trenches, did they not see God face to face? Their letters were full of faith and prayer. Young men that at home were only conventionally religious if they were even that, have flamed with religious faith and zeal and offered public prayer and conducted religious services. Mr. Wells himself says that "our sons have shown us God." So the world comes out of the war, not with a shattered or weakened faith in God, but with its faith deepened and intensified.

WAR HAS SHARPENED SENSE OF SIN

The war greatly sharpened our sense of sin. Few ethical and religious convictions suffer more serious decline in prosperous times than the sense of sin. Men lose a sense of its seriousness and come to think lightly of it. Fools mock at it. At the worst it comes to be regarded as a mistake that is easily corrected, or a misfortune for which no one is to blame. Some view the sinner as victim rather than as an offender. The sinner has not done God a wrong for which he owes him penitence, but God has done the sinner a wrong for which he owes him an apology. Deterministic views of sin grow prevalent, and then sin becomes as inevitable and fatalistic as the wind and the weather.

War changed this also. Men felt that the crimes and atrocities of the enemy in this war have been wilful and wicked deeds for which the enemy was personally and fully responsible. They wanted no excuse to be pleaded for these things. Men have an intense and fierce sense of the guilt of sin and are utterly impatient with and hostile to any disposition to excuse it. The "imprecatory psalms" have again come to life and have been restored to the canon of Scripture. They express a practical need which men will find some way of satisfying.

War especially emphasized the fact that sin deserves punishment for its own sake

as its just inherent desert. The question why sin is punished goes deep into our life and theology. One theory is that sin is punished only as a remedial measure to deter and reform the sinner and to warn others. On this theory God does not need to punish sin if sinners will only repent, for he has in him no element of justice that demands satisfaction for its own sake. No change needs to be wrought in God but only in the sinner as the ground of forgiveness and salvation. On this view the cross is only a means of influencing men, and we are landed in a moral influence theory of the atonement. The orthodox view is that sin must be punished for its own inherent guilt and that God's justice must be satisfied as the ground of divine forgiveness and salvation.

The war has thrown a tremendous weight on the orthodox side of this question. Men are demanding the punishment of the Kaiser and of all the guilty originators of this war, not as a means of reforming them or of deterring them and others from doing the same thing again, but because they deserve such punishment and God's justice demands it. A great cry is going up from the whole world that these men be dealt with according to their deserts. The war even puts its seal on the orthodox doctrine of hell.

BELIEF IN HELL IS FIXED

Men who have not theoretically believed in hell yet have readily made one to meet the needs of this hour. The popular expression, "To hell with the Kaiser," which has found utterance even in some Christian pulpits but which we believe we ought never to use, is yet a crude expression of belief that there is a hell or at least that there ought to be one. Verily, the universe is orthodox and flames out against sin in justice and judgment.

War has given new emphasis to some fundamental truths about man. When in all history has there been such a tremendous demonstration of the common rights of men? What was at the bottom of this war? Not territorial gains nor colonies nor a larger place in the sun, but democracy, the rights of all as against the privileges and power of an autocratic few. The fundamental worth and right and freedom of every man, which is one of the primary truths

of the Bible and of the kingdom of God, has been established at the price of all this blood and treasure and has blown every obstruction from its path as by the fiery breath and molten lava of a volcano. The right of liberty is now as solidly lodged in the foundations of our civilization as the right of every man to breathe the air and look at the sun. "If the Son shall make you free, ye shall be free indeed," and the Son of God, going forth to war, has struck the last fetters of military autocracy from men.

ORTHODOXY HAS BEEN STRENGTHENED

And the war has emphasized another great truth about man—his brotherhood, universal harmony and mutual prosperity and peace. This idea is coming to birth in the League of Nations, the greatest outcome of this war. The visions and dreams of the prophets and poets are to be realized as we are about to "ring out the thousand wars of old" and "ring in the thousand years of peace." We may meet with temporary disappointments and setbacks, but the morning is dawning and the full glory of the day is coming. The equal rights of men and the brotherhood of men in the kingdom of God are two great doctrines of our orthodoxy, and the war has put its seal on them and moved them forward toward their fuller realization.

The war has not been all loss, but has its gains which we are to keep and capitalize. And orthodoxy has not come out of it wounded and weakened, but with new sanctions and strength and zeal, and it should now show what it can do in the new day. —James H. Snowden, in *The Continent*, by permission.

From the lowest depth there is a path to the loftiest height.—*Carlyle*.

THE BATTLE CREEK SANITARIUM WANTS AT ONCE

Fifty young women between eighteen and thirty-five years of age to take a six-months' course in Hydrotherapy with practical experience in the Hydrotherapy Department of the Sanitarium.

Requirements: Good character; physically able to work; at least a grammar school education.

Permanent positions guaranteed to those who prove a success.

Those interested in this course of training are requested to make application to the Battle Creek Sanitarium, c/o the Nurses' Training School Office, Battle Creek, Mich.

PROVISIONAL PROGRAM FOR WESTERN ASSOCIATION

To be held at Little Genesee, N. Y., June 26-29, 1919

THURSDAY EVENING

- 8.00 Call to Order
Devotional Service
Report of Executive Committee
Messages from the Delegates from Sister Associations:
Eastern—Rev. Clayton A. Burdick
Central—Rev. William Clayton
Southeastern—Rev. M. G. Stillman
Northwestern—Rev. L. A. Wing
Introductory Sermon—Rev. Walter L. Greene

FRIDAY MORNING

- 10.30 Business
Appointment of Committees
Annual Reports:
Treasurer—Milo Palmer
Corresponding Secretary—Rev. Walter L. Greene
Delegate to Southeastern Association, 1918, Rev. Walter L. Greene
Delegate to Southwestern Association, 1918, Rev. Eli F. Loofboro
Delegate to Eastern Association, 1919, Appointee of Central Association
Delegate to Central Association, 1919, Rev. Walter L. Greene
Missionary Committee, Rev. Walter L. Greene, chairman
Ordination Committee—Rev. Boothe C. Davis, chairman
Obituary Committee—Pastor John F. Randolph, chairman
- 11.15 Sermon, Rev. George P. Kenyon

FRIDAY AFTERNOON

- 2.00 Praise Service
2.15 Symposium: What Others are Doing
a Church Union, Rev. A. E. Main
b Federation of Churches, Rev. B. C. Davis
c Forward Movements in Other Denominations, Rev. Edwin Shaw
3.00 Woman's Board Program, arranged by Mrs. Walter L. Greene

SABBATH EVENING

- 8.00 Praise Service
Sermon, by Rev. L. A. Wing, delegate from the Northwestern Association
Prayer and Conference Meeting, led by Rev. Ira L. Cottrell, Alfred, N. Y.

SABBATH MORNING

- 10.30 Morning Worship
Sermon, Rev. Clayton A. Burdick, Delegate from Eastern Association
Offering for Missionary, Tract and Education Societies

SABBATH AFTERNOON

- 2.30 Praise Service
2.45 The Work of the Commission of Conference, led by Rev. William L. Burdick

- 3.00 Young People's Work, led by Mabel E. Jordan, Associate Secretary for Young People's Board

- 3.00 Children's Meeting

EVENING AFTER THE SABBATH

- 8.00 Praise Service
8.15 Missionary and Tract Interests, led by Rev. Edwin Shaw

SUNDAY MORNING

- 9.30 Business
10.00 Education Society's Program
11.00 Praise Service
Sermon, Rev. M. G. Stillman, Delegate from the Southeastern Association.

SUNDAY AFTERNOON

- 2.00 Praise Service
2.15 Sabbath School Board Hour, arranged by Rev. Walter L. Greene
3.15 Post-War Problems:
a In Temperance, Dr. H. L. Hulett
b In Education, Professor Paul E. Titworth

SUNDAY EVENING

- 8.00 Praise Service
Sermon, Delegate from Central Association
Prayer and Conference Meeting

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Moderator, Rev. William M. Simpson.
Secretaries, Elrene Crandall and Rev. William C. Whitford.
Musical Leader, Dr. Walter Burdick.

THE RAINBOW FLAG OF CHINA

The Chinese revolution of 1911 swung open a door which had been barred for ages, and helped to prepare a way for the entrance of the religion of Christ. Within that door there was, spiritually, an empty space. No one of the religions of the country was strong enough to hold the field. Confucianism is for the intellect, not for the heart; the Chinese form of Buddhism is debased and has lost all its beauty; and Mohammedanism can no longer depend on the sword to convince the infidel. The millions in China want, were made for, and must have a God. What will the Church do? Let us be spared the outpourings of people who, to excuse intellectual and other laziness, assure us that all creeds are really the same; that really it does not matter what a man believes; that we are all going the same way, though we don't know it; and that it is a thousand pities to upset the religion of others. It is not a pity—in China.

NOT GOOD FOR HUMANITY

In the temple in old Shanghai a visitor, when he has partly recovered from the effects of the atmosphere of smoke and stale

incense, and has become accustomed to the semi-darkness, may see by the aid of a shaft of sunlight a dark object swinging from the roof. It is a boat with her prow carved to represent a demon. It is the typhoon boat, and the pleasing portrait is that of the typhoon devil. How destructive that devil can be you may learn from stories told you at Hong Kong, or by reading memorial tablets in the cathedrals in Shanghai or Hong Kong; you will learn how the dreaded white squall will clear a harbor of ships, and you will realize the debt of gratitude owed to those who send from Formosa news that the demon is loose on the waters. But the point is that in the temple incense is burnt and prayers made to the typhoon devil himself to induce him to spare certain ships. If that incense were burnt and those prayers offered to any bigger power to restrain him, it would not matter so much; there might still be an echo of Hardy's trumpet call, "Hurrah! God's above the devil yet!" But to make terms with the evil thing, to propitiate it, and try to buy its favor—that is not good for human beings.

NATIVE SUPERSTITION

Nor have we to do with a people happy and contented in their faith. Take a railway journey from Shanghai to Soo Chow, through level fertile country. After a while you will notice in most of the fields little islands in the seas of crops; these are graves. Further you will notice in many fields coffins standing out in the mist and rain, waiting for burial. China has belonged in the past to the dead more than to the living. These coffins are a proof of the power of the priest. No funeral takes place until he states the fortunate hour, and spot. He usually delays naming the hour until he has received enough gifts to satisfy him, and he can name any spot, in any one's field or ground. As these graves have to be preserved forever, and a right of way given to all members of the family to visit them, it is obvious that wise farmers bribe the priests to say that in no case a happy resurrection take place from their lands. These exactions are endured, but only just endured. The hold of devil worship is loosening gradually, though it dies hard. The cutting off of pigtailed was a proof that it was loosening, for it is well known that the only way to escape hell is to get an angel

to swing you out of the pit by the pigtail. Still, they were cut off, though in many cases they were preserved by their owners, and intrusted to people who were pledged to fasten them on again after death.

A SPARK OF DIVINE LOVE

An Englishman and his wife, living in a Chinese city, were returning from a ride one evening. In the distance they heard roars of laughter coming from a crowd. They turned in that direction, but finding they were on their way to the execution ground, the lady turned back. A youth had just been beheaded for some crime, and his mother was in despair. It was well known that no angel could help a man out of hell when his head was off his body. But of late years a little pet heresy had arisen; very liberal-minded people held that if the head were sewed on immediately the repair would hold. The old woman had brought all her savings for her old age, and for the funeral necessary for her future welfare, and bribed the executioner to sew on her boy's head. The crowd laughed, not from cruelty, but because they knew that in the bottom of her orthodox old heart she did not really believe this would serve, and the idea of trying to cheat the devils, and paying for it, and yet not believing she could do it, appeared to them very funny. Are all religions one and the same? Would there have been no advantage if any one had been able to tell that wounded heart that the love which could sacrifice for another all comfort here, and hope of heaven too, was a spark of the Love which had saved her boy and herself, and us all.

CHINESE THOROUGHNESS

In the early days after the revolution there were signs that a great miracle would be wrought, that a change would take place in the matter of the status of women. One incident may illustrate this. For generations there had been a highly respectable and lucrative trade practiced up the great Yangtse River. Most well-thought-of pirates made yearly expeditions in junks, raided villages and kidnapped as many young girls as they could stow away in their vessels. These they took to cities and sold for the worst of purposes. No one minded very much. No doubt it was distressing for the parents, but, after all, they only lost their girls, and does not the proverb

say, "Better one deformed son than ten beautiful daughters"? Yuan-Shi-Kai, the second President of the Republic, was not a Christian, but he had Christians among the women of his family, and this subject was brought before him. What he thought about it from the moral point of view is not known, but he did not think it good for the country. At that very time two junks were returning from a successful expedition—they had had good hunting. They were met by soldiers of the Republic, acting under definite orders. The captains of the vessels and all on board who had a financial interest in the venture were politely requested to step ashore and be beheaded at once. The girls were sent home. This truly Chinese touch of thoroughness, the beheading of all with a financial interest, makes one long a little for Eastern methods at home.

THE DAWN OF A FAIRER DAY

Dr. James Cantile, whose book on Sun Yat Sen, the great, unselfish Christian hero of the Revolution, should be read by every one interested in China, says that the red in the rainbow flag represents the Mongol races; the yellow the Manchurian; the blue the Tartars; the white Tibet, and the black the Mohammedans; it also represents the followers of the various forms of Confucianism, Buddhism, Taoism and Mohammedanism. He points out that Christians are not represented in the flag. No! It represents their day, which has not fully come. China will survive her storms. A fair day will dawn. The shepherds may delight. Against the background of clouds which will pass away may be seen the faithful witness in heaven, and American and English women, both, may give invaluable aid in hastening on these brighter days.—*Philippa Strickland, in Christian Work.*

Case of the late Colonel Roosevelt is not unlike those of the great men who have preceded him since the beginning of history. In a number of respects he towered head and shoulders above most other men and his was a great moral force that was always exerted for progress and development in his own country as well as in the world at large. Yet a good many of his contemporaries refused to admit anything of the kind until after he was dead.—*The Pathfinder.*

"LEAVE TO PRINT"

Senators and representatives often secure "leave to print" their speeches in the *Congressional Record* even when these speeches were never actually delivered. When a speech is once in the *Record* it becomes a public document and as such it can be sent through the mails free. The statesmen make use of this privilege with a vengeance during campaigns especially. In many cases also they will deliver the beginning of a speech and will then secure the privilege of having their "remarks extended in the *Record*." Then they shove in all sorts of political and propaganda documents and get them printed and mailed at the public expense. They also have the privilege of editing their speeches, and frequently they take out things which they actually said and insert things which they never said. Not only that but they punctuate their speeches with such comments, in parenthesis, as "applause," "laughter and handclapping," etc. In one speech which was printed in the *Record* lately "applause" was inserted no less than 11 times—and the joke of it was that this speech was never delivered at all. The "applause" was all inserted by the "modest" author. Many attempts have been made to correct these abuses but as all Senators and members are guilty of them more or less it is impossible to work up enough sentiment to secure action.—*The Pathfinder.*

WHAT IS, IS BEST

Learn thou to say,
 "What is, is best."
 Whate'er the test
 That rends the soul,
 Whate'er the grief
 That comes unbidden on the wings of day
 And floods thy sorrowing heart with tears,
 Whate'er thy spirit fears,
 Tho round thee, fierce, voracious, grasping, roll
 The billows of adversity, let thy belief
 That thou wert born
 But for the Father's glory and thine own eternal bliss
 Sustain thee, lift thee up to kiss
 The cross that casts upon thy life a blight,
 So that, when wak'ning from this drear, dark-veiling night
 To one ne'er ending, holy, happy morn,
 Thou'll gaze upon his face,
 In all the fulness of thy new-found grace
 Thou'lt know
 The secret of the universe below—
 "What is, is best."
 —Edward R. Moore, the *Fordham Monthly.*

OUR WEEKLY SERMON

THE CHANGED DAY OF SABBATH OBSERVANCE. HOW ACCOMPLISHED? WHEN? BY WHOM?*

REV. A. L. DAVIS

Text: *Remember the sabbath day, to keep it holy.* Exodus 20: 8.

"The seventh day is the sabbath." So says the Bible. Yet at the very outset, the student is brought face to face with the fact that the majority of Christian people keep the first day, not the seventh, Sunday and not the Sabbath. The first striking fact that presents itself is the glaring contradiction between the declaration of the Bible and the practice of the Christian Church. For the majority, the Sabbath has been changed, and changed in the face of facts, for the most part, freely admitted. It was the seventh day that God blessed and sanctified as the Sabbath. It was instituted at creation. Jesus Christ was a Sabbath-keeper. The curtain falls on the earthly life of Christ without any statement from his lips of any intended change. Yet in spite of the fact that Jesus made no change in the Sabbath and that he publicly declared, "I came not to destroy the law," the change has been made. As students of the Bible and of history, we have a right to inquire: "How did the change take place? When was the Sabbath changed? Through what agency?"

The curtain falls on the gospel record with the disciples resting on "the sabbath day, according to the commandment" (Luke 23: 56). When Emil G. Hirsch, of the University of Chicago, says "that Jesus and his disciples kept the seventh day is indisputable," scholarship is agreed with him.

The Apostolic Age is that period lying between the crucifixion (A. D. 29) and the destruction of the temple (A. D. 70). While some of the New Testament writings lie outside this date, generally speaking, New Testament history ends with A. D. 70. This is the period of intense activities, when the apostles are making missionary

*Taken from the "Pulpit" of December, 1916.

journeys and organizing churches. These 40 years are roughly conterminous with the labors of Paul and Peter. But the writings of this period contain no record of a transferred Sabbath. During this entire period we find but two recorded references to the first day of the week (Acts 20: 7; 1 Cor. 16: 2), and on but one first day was a religious service held. If it is an indisputable fact that Jesus and his disciples kept the Sabbath, the evidence seems just as conclusive that the apostles and early church kept the Sabbath. Study the Acts and the Epistles and verify this fact for yourself.

If Jesus meant to change the Sabbath with "the morning of the resurrection" he certainly would have said so, and the apostles and early church would have obeyed. Not only is the Scripture silent as to this, but history is silent as to Sunday observance for more than a century after Christ's time. This silence of the Scripture and early history is most damaging to the theory of a transferred Sabbath.

Let us see how others regard this question:

Rev. S. C. Gayford tries to make a strong case for Sunday observance. Says he: "The first occasion on which we meet with this (Sunday observance) is in 1 Corinthians 16: 2, 'upon the first day of the week let each one of you lay by him in store' his contribution to the collection. Then in Acts 20: 7 we notice the disciples of Troas gathered together on the first day of the week to break bread. *By themselves these two instances could not be pressed.* But in Revelation 1: 10 there is mention of 'the Lord's day.' . . . These all hang together with the fact recorded by all the evangelists that on the first day of the week Christ rose from the dead" (Hastings, D. B., art. "Church").

Professor G. T. Stokes says: "If three or four texts were blotted out of the New Testament, it would be quite possible to argue from silence merely that the apostles and their immediate followers did not observe the Lord's Day in any way whatever." His three or four texts are 1 Corinthians 16: 2, Acts 20: 7, and Revelation 1: 10. Commenting upon Acts 20: 7, he says: "On the first day of the week St. Paul assembled the church for worship. . . . It was the first day of the week according to Jewish com-

putation though it was what we should call Saturday evening. St. Paul left Troas some time Sunday morning. He joined the ship at Assos, and after three days' coasting landed at Miletus. . . . It is very possible that the sermon recorded in this twentieth chapter was delivered on the Sabbath, which was as yet kept sacred by Christians as well as by Jews" (Expositor's Bible). This is as late as A. D. 59 or 60.

"It is true there is no positive command for infant baptism . . . nor is there any for keeping holy the first day of the week" (Methodist Episcopal Theological Compendium).

Says Professor T. K. Marti: "That the earliest Christians in Palestine observed the Sabbath is not expressly said, but it is certainly assumed. The silence of Acts is not to be taken as a proof of the non-observance, but contrariwise, as a proof that it was observed as a matter of course" (Encyc. Bib., Cheyne & Smith).

"To me it seems unaccountable that Jesus, during the three years' intercourse with his disciples, giving them instruction as to his kingdom, constantly coming in contact with the Sabbath question, often discussing it in some of its aspects, freeing it from its false glosses, and teaching its true nature and purpose, never alluded to the transfer of the day. Also during the forty days of his resurrection life, no such thing is intimated. . . . Of course I do know that Sunday did come into early Christian history as a religious day. . . . But what a pity that it comes branded with the mark of paganism, and christened with the name of the sun-god, when adopted and sanctified by the papal apostolate and bequeathed as a sacred legacy to Protestantism. There was and is a commandment to 'keep the sabbath day,' but that Sabbath was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found? Not in the New Testament—absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of

the week" (Edward T. Hiscox, in the *Examiner*, Nov. 16, 1893).

Scores of others could be quoted, whose combined testimony support the contention of Seventh Day Baptists that Sunday has come into the Church as a *growth* through the combined influence of paganism, papal dictation and imperial decrees. The Encyclopædia Americana says: "The day of Christ's resurrection, the first day of the week, grew up coeval with the extension of Christianity itself as one distinctively Christian festival. . . . Nevertheless the idea of the Lord's Day is wholly distinct from that of the Sabbath. . . . The tendency to sabbatize on the Lord's Day was due perhaps to certain imperial decrees."

The Lutheran Church, accepting the Augsburg Confession, frankly states it thus: "What shall we think of the Lord's Day and church ordinances and ceremonies? To this our learned men respond, that it is lawful for bishops and pastors to make ordinances, that things be done orderly in the church; not that we should purchase by the remission of sins, or that we can satisfy for sins, or that consciences are bound to judge them necessary, or to think that they sin who without offending others break them. Even such is the observance of the Lord's-day, of Easter, of Pentecost, and the like holy days and rites. For they that judge that by the authority of the Church, the observing of Sunday instead of the Sabbath-day, was ordained as a thing necessary, do greatly err. The Scripture permits and grants that the keeping of the Sabbath-day is now free, for it teaches that the ceremonies of Moses' law, since the revelation of the gospel, are not necessary. And yet because it was needful to ordain a certain day, that *the people might know when they ought to come together, it appears that the church did appoint Sunday, which day, as it appears, pleased them rather than the Sabbath-day*" (italics mine).

We at least admire the courage and frankness of the Lutheran Church. Certainly they more nearly state the truth than the Westminster Confession, accepted by Presbyterians, Congregationalists and Baptists. It reads: "As it is the law of nature, that, in general, a due proportion of time be set apart for the worship of God, so in

his Word, by a positive, moral, perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him, which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which in the Scripture is called the Lord's-day, and is to be continued to the end of the world as the Christian Sabbath."

THE CHANGE ACCOUNTED FOR

But some one asks: How could the change have been made, if Christ did not change the Sabbath? How was it possible to work such a revolution? How account for this revolutionary fact? My answer is: Sunday observance came into the church along with many other radical departures from the faith of the early Christians through the corrupting pagan influences of the early centuries. Do you know how; or by what authority, the mass, celibacy, indulgences, sprinkling, etc., etc., came into the church? If you do, you have the answer. The observance of mass, or the practice of celibacy, is just as consistent for a Protestant Christian as the keeping of Sunday. The miracle is, not that the change was made, but that it was not universally accepted, and that there has always been a protesting minority.

Let us trace this history carefully. In the early days of the church those who gave themselves up to the spread of Christianity, as apostles and evangelists, renounced property and marriage and wandered about, for the most part, homeless and in poverty. They believed that the end of the world was near at hand. The apostolic men were inclined toward monasticism. Yet Paul was not a monk, nor was Christ an ascetic.

Early in the second century a great motley crowd began to knock at the door of the church for admission. They included: (1) Gnostics who claimed a true philosophical interpretation of the Christian religion. Their system combined Oriental theology and Greek philosophy with the doctrines of Christianity. (2) Marcionites, allied to the Gnostics, who adopted the Oriental notion of the two conflicting principles, and imagined that between them there existed a third power, neither wholly

good nor evil, the Creator of the world and of man, and the God of the Jewish dispensation.

The inevitable thing happened. By the middle of the second century the external position of the church began to change. Large numbers entered the church who needed education and forbearance. The church no longer believed in the immediate end of the world. Pure religious enthusiasm began to wane. The problem confronting the church was this: Either to begin a world-mission by entering the Roman social system, or to remain a small, insignificant sect of religious enthusiasts. The Bishops withdrew their flocks into the desert as a warning against secularization, and began again to preach the speedy return of the Lord.

The church herself did otherwise. She equipped herself with good things. She molded her theology by the philosophy of the day. She appropriated to herself the constitution of the state and pressed into her service art, trade and jurisprudence.

The break came. The secularization of the church drove the zealously religious from the church. By the middle of the third century the church was, to a high degree, secularized, but she had lowered her standards of life, too.

By A. D. 300 the church had established her claim to the Christian society. By this time, too, she had established the dogma that her community, her bishops, her sacred books, her worship, her festal days, etc., were the genuine foundation of Christ, outside of which there was no salvation.

It was during this period of secularization, of religious degeneracy, that Sunday was instituted by church authority. It grew up and into the church along with a multitude of other things, both un-Biblical and un-Christian, and later enforced by imperial decrees.

SUNDAY, A FESTAL DAY ONLY

Long before there were Sunday laws there was Sunday observance. But Sunday was not observed at first as a religious day, no thought of it supplanting the Sabbath. It was a festal day. The "Apostolic Constitutions," a collection of writings as to usages in the church from the second to the fourth century, show plainly that Sunday was set up along with the Sabbath

without any sabbatic idea. For instance: "Keep the Sabbath and the Lord's festival, because the former is a memorial of creation and the latter of the resurrection." Not until A. D. 305 do we find any suggestion of abstaining from work on Sunday, when the Bishop of Orleans, in a dissertation on the Lord's Day, said that Christians should abstain from work on that day since the "apostles wished this day to be no less honored than the Jewish Sabbath."

SUNDAY LEGISLATION

In A. D. 321 came Constantine's famous edict: "Let all judges, and all city people, and all tradesmen, rest upon the venerable day of the sun. But let those dwelling in the country freely and with full liberty attend to the culture of the fields; since it frequently happens that no other day is so fit for the sowing of grain, or the planting of vines; hence the favorable time should not be allowed to pass, lest provision of heaven be lost."

The first definite step to establish Sunday observance to the exclusion of the Sabbath, was by the Council of Laodicea, 364, when the Christians were commanded to work on the Sabbath, and, "if possible, do no work" on Sunday. In 386 Theodosius published a decree suspending theatrical shows and races on Sunday.

In 585, the council at Macon declared that Sunday is "the perpetual rest," of which "the seventh day in the law and the prophets is the type"; that disregarding Sunday would incur the wrath of God, and "the unappealing anger of the clergy."

Then followed the bull of Pope Gregory in 590, the decree of King Oswald, in 664, and others, all to strengthen Sunday observance. In 791, by the Council of Friuli, Italy, for the first time Sunday is declared to be "the Sabbath of the Lord," and commanded that its observance "should begin at the hour of the Sabbath evening office, not for the honor of the Sabbath, but for that of the Lord's day."

A FAITHFUL REMNANT

The miracle was and is that the bulls of popes and the decrees of kings were not wholly successful—there remained a faithful few. In the fourth century the Sabbath was observed in many places. St. Athanasius says: "We meet on the Sabbath, not

being infested with Judaism, but to worship Jesus the Lord of the Sabbath."

Socrates, whose history brings us down to 439, says: "Almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and Rome have ceased to do this."

St. Chrysostom said: "The two great weekly festivals were the Sabbath and the Lord's Day."

In 664, Oswald, king of Northumberland, ordered Sunday observance, and the Sabbath-keepers rather than submit to it withdrew to the Isle of Iona and to Ireland.

In 1069, the Christians of Scotland were still keeping the Sabbath of the Fourth Commandment, "literally upon the seventh day of the week."

For more than fifteen centuries of the Christian era Sunday was observed far more as a day of festivity and sport than as a religious one. "The English Parliament sat on Sundays and English courts were held on that day, down to the reign of Elizabeth" (New York Tribune).

THE CALL FOR REFORM

It is certainly time for the Protestant Church who plead for the "Bible and the Bible only" to repudiate the doctrine of church authority and tradition being placed *above* the Bible. When the Reformation broke in the sixteenth century, the Archbishop of Rheggio stated the position of the church thus: "The Sabbath, the most glorious day of the law, has been merged into the Lord's day. . . . This day and similar institutions have not ceased in consequence of the preaching of Christ (for he came not to destroy the law, but to fulfill it), but yet they have been changed, and that solely by the authority of the church." And Protestants bow to papal authority.

The historian Neander says: "The festival Sunday, like all other festivals, was always only a human ordinance."

Says McClintock and Strong: "As the Sabbath is of divine institution so it is to be kept holy unto the Lord. Numerous have been the days appointed by men for religious service; but these are not binding, because of human institution—not so the Sabbath" (Ency. of Biblical, Theological and Religious Literature).

Hear again the word of God: "Remember the sabbath day to keep it holy." "Her priests have violated my law, and have profaned my holy things; they have put no difference between the holy and the profane. . . . They have hid their eyes from my sabbath, and I am profaned among them" (Ezekiel 22: 26).

"Thus have ye made the commandment of God of none effect by your tradition. But in vain do they worship me, teaching for doctrines the commandments of men" (Matthew 15: 6, 9).

"Fear God and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12: 13-14).

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will make thee to ride upon the high places of the earth . . . for the mouth of the Lord hath spoken it" (Isaiah 58: 13-14).

VIOLENCE

It is a thousand pities that the labor movement in this country should find itself at this critical time beset with the horrid specter of violence. Evidence of this fact is not to be found in the hectic tales of plots and conspiracies recently submitted to a Senate Committee by a Post Office underling. What is really significant is a certain growing temper of mind which is manifest to any one who has addressed forum audiences, or talked with chance gatherings of working-men, in recent months. The labor world is undoubtedly coquetting today with the thought of violent action for the accomplishment of reform, as it has never done before, at least within the experience of the present generation. Collective bargaining in industry, party organization in politics, education and agitation, these were the all-sufficient methods of social change commended to and received by the masses of the people in the days before the Great War. A denunciation of violence could always be counted upon to receive long and

enthusiastic applause in unionist and socialist gatherings alike. Today, however, there is a change which, if not altogether open, is none the less unmistakable. Direct action is in the air! To take what you want, without delay, by any method, and at any cost, seems to be fast becoming the doctrine of the day!

Reasons for this dangerous transformation of popular sentiment are of course not far to seek. First of all, there is the War—that sinister and terrible example of the use of violence to the end of victory. Then there are the revolutions in Europe, sweeping on from one country to another in a veritable welter of bloodshed and destruction. Nearer at home is that policy of legal and illegal repression, which now, as always in the past, is a direct invitation to reprisal. Social psychology has laws which are as invariable as those which are written in the courses of the stars. The minds of men, as well as their bodies, are subject to contagion. We are living in a time when force has received a sanction unknown before even in the fiercest days of barbarism, and it is not surprising, perhaps, that this sanction is being accepted in places unexpected and least desired.

All this explains the phenomenon, as seeds explain a harvest. But let it be noted, with all possible emphasis, that it does not in any sense justify the phenomenon. A scientific explanation is one thing, an ethical justification quite another and different thing! What is to be proclaimed at this time, from the housetops if necessary, by every wise friend of labor, is the truth that there is no lesson of history more certain than that of the utter futility of force, no dictum of idealism more incontrovertible than that of the essential wrongness of force, for all ends of progress and deliverance. Violence is its own worst enemy. "He that taketh the sword shall perish by the sword." Especially in this country is resort to violent or direct action without excuse. It is at least imaginable that under such conditions as prevailed in Naples under the Austrian satrap, or in Russia under the Romanoffs, the use of force might be presented as unescapable, if tyranny were ever to be overthrown. It was no less a leader than Mazzini who counselled violence for the emancipation of Italy; and Wendell Phillips, the associate

of the non-resistant Garrison, once declared that if he were a Russian, he would be a Nihilist and use bombs against the enemies of liberty. Such desperate remedies even under such desperate conditions, I for one would repudiate. But even though they be accepted, it certainly can not be argued that such conditions, calling for such remedies, exist, or ever have existed, here in America. Whatever be our philosophy as to the ethics of force, we must all agree that in this country, no provocation, however cruel, can excuse resort to violence—no ends, however beneficent, justify such resort. Our governmental system may be imperfect or defective in a hundred different ways, but one thing at least is certain—it keeps the pathway to reform wide open to the peaceful processes of education and politics. There is no change so drastic, no resolution so thoroughgoing, that it can not be accomplished in this country the moment that the people make up their minds to put it through.

If we desire demonstration of this fact, we have only to look at the recent amendments which have been added to our United States Constitution. I can remember a time when I demonstrated in a college debate, to the satisfaction of audience and judges, that popular election of Senators could never be accomplished by constitutional amendment. The Senators, I said, could always block the way by their veto! And yet it was only a few years later that these august "conscript fathers" solemnly gave their sanction to this revolutionary transfer of responsibility and authority. A dozen years ago, nothing seemed more unlikely than the abolition of the stupendous interests of the organized liquor traffic by due process of national legislation. Today the country has been made "bone dry" with a rapidity and thoroughness which still seems incredible. No social change of our time is more revolutionary than the extension of the franchise to women—so at least our fathers thought in the early days of the reform! But today it needs but the winning of a single vote in the next Senate to clinch the victory!

A still better illustration of the political possibilities in this American democracy of ours, is found in the case of the State of North Dakota. Here is an integral and independent division of our national com-

monwealth which has been captured by a political party organized for the specific business of changing the government along the most drastic lines of social reform. When the Non-Partisan League was started, the farmers had everything against them. The legislature, the governor, the courts, were owned body and soul, by the capitalistic business interests. The newspapers, similarly owned, were closed to the movement. Rights of speech and assembly were denied with a wantonness almost unexampled in American history. Under the influence of the war-mania of the last two years, the League was outlawed as pro-German, its leaders arrested and confined on charges of sedition, its literature destroyed and denied the mails. But it was as impossible to stop the movement as to stop the rising of the tide. With a deliberation and determination beyond all praise, the League set itself to the simple task of educating and organizing public opinion in North Dakota for the accomplishment of fundamental social change. Defeat, slander, oppression, were not allowed for one moment to divert the movement from its appointed task. There were electoral offices to be gained, courts to be captured and transformed, a constitution to be amended and rewritten. Year after year went by, with a step gained here, another there. And now, behold, the victory is won! North Dakota belongs at this moment to the Non-Partisan League, and the long promised revolution is under way.

This, now, is what I mean when I say that in this country there is nothing that can not be accomplished once the people really make up their minds to accomplish it. What has been done in North Dakota can be done in Pennsylvania, in Illinois, in New York; and, by the same token, in the nation at large. If there is anything, small or great, that can not be achieved today, it is because the people do not understand it, and therefore need education; or because they do not know how to get it, and therefore need organization. If labor wants to own this country, to put through a sweeping program of industrial change, to dispossess the capitalists and overthrow the capitalist system, labor can do it just as soon as it educates and organizes fifty-one per cent of the population to this end. If Congress

(Continued on page 607)

DEATHS

LARKIN.—Ruth A. Larkin, daughter of Deacon Benjamin and Elizabeth Clarke Potter, was born in the town of Exeter, R. I., August 22, 1830, and passed away at her home near Bradford, R. I., the morning of April 2, 1919, being in her eighty-ninth year.

Mrs. Larkin was married to Ashabel G. Larkin January 24, 1851. He passed on twenty-three years ago. She united with the Second Westerly Seventh Day Baptist Church about fifty years ago and continued an active interest in the same till the time of her death. She is survived by a son, Ashel B. Larkin; Mrs. Elisha Peckham and Anna Larkin, all of whom live near the old home. She also leaves two sisters.

Another mother has gone to her reward and another place is vacant in the little church at Bradford.

Farewell services were held at the church the forenoon of April 5, conducted by her former pastor, Rev. E. Adelbert Witter. The body was laid to rest in River Bend Cemetery.

E. A. W.

KENYON.—Delilah C., daughter of Zephaniah and Mary Smith Bishop, was born in Gloucester, R. I., August 23, 1825, and died near Ashaway, R. I., April 3, 1919.

She was of a family of eleven children. On May 1, 1845, she was married to Aaron Kenyon. For some years they made their home in Providence, R. I. Then they moved to a farm in the town of Hopkinton, near Ashaway, R. I., which became their home. To them were born five daughters, two of whom, Mrs. Fred J. Crandall, of Westerly, R. I., and Mrs. Herbert H. Crandall, of Ashaway, R. I., survive her. Upon the death of her husband in 1861, just at the beginning of the Civil War, she assumed entire charge of her large family and of the farm. Busy, hard years followed till the children had grown to years of womanhood. Then later on, she had the care of two grandsons till they grew to manhood. During the last six years she has been tenderly cared for in the homes of the two daughters now living.

In early life she united with the Broadway Baptist Church, of Providence, R. I. In 1853 having accepted the Sabbath, she united with the First Seventh Day Baptist Church, of Hopkinton, at Ashaway, R. I. For sixty-six years she has been a faithful and consistent member of this church. She was a good mother, an ideal home maker, and an earnest Christian.

There survive her, besides the two daughters mentioned above, one brother, David Bishop, of Gloucester, R. I., seven grandchildren, and nine great grandchildren. The funeral services were conducted from the old homestead where she died, by her pastor, D. Burdett Coon. The burial was in the First Hopkinton Cemetery.

D. B. C.

Sabbath School. Lesson IX—May 31, 1919

FAITH: WHAT IT IS AND WHAT IT DOES. Heb. 11: 1-40; 12: 1, 2

Golden Text.—"Believe in God, believe also in me." John 14: 1.

DAILY READINGS

May 25—Heb. 11: 1-10. What faith is and what it does

May 26—Heb. 11: 11-22. Examples of faith

May 27—Heb. 11: 23-40. Examples of faith

May 28—Matt. 8: 5-13. The centurion's faith

May 29—Mark 9: 14-26. Christ developing faith

May 30—Rom. 3: 20-31. Salvation by faith

May 31—Acts 15: 1-11. Purified by faith

(For Lesson Notes, see *Helping Hand*)

(Continued from page 606)

stands in the way, labor representatives can be placed in the Capitol. If the President vetoes the proposal, a Labor executive can be nominated, elected and inaugurated. If the courts block the issue, they can be captured as they were captured in North Dakota. If the Constitution forbids, the Constitution can be changed. Such procedure, of course, requires patience, self-control, courage—but when did these cease to be virtues? This method of advance postpones deliverance—but how can deliverance be used before it is desired or understood? It is slow, oftentimes agonizingly slow—but it is sure! In any case, with the road thus open, violence becomes at once anathema. Any appeal to force in America constitutes its own condemnation, and the equal condemnation of the social program on behalf of which it is commended.

If violence is to be used, let it be by those officers of law and order who seek by repression to secure their power. Such methods of legal violence are the perfect means of educating and organizing opposition. Things are going well when it is the conservative and not the radical who resorts to force.—*John Hayse Holmes, in Unity.*

Much of the life of Jesus was secret and mystic to his disciples; they could not fully understand his self-expression. And what human mind can sound the depths of the riches of Christ's soul or fathom the eternal thought? Who can know these things which God hath prepared for them that love him?—*Christian Work.*

Virtue, not happiness, is the true end of life.—*Plato.*

SPECIAL NOTICES

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

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

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

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 106 West Corning Ave., Syracuse. Miss Edith Cross, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

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. Geo. B. Shaw, Pastor, 65 Elliott Ave., Yonkers, N. Y.

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 morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

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

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

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

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

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

"I paint what I see," an art student once said to his master, complacently.

"Well, the shock will come when you really see what you've painted," said the artist.—*Boston Transcript*.

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

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I BELIEVE that the Church and the pulpit that "after the war" build on the same old Gospel that Spurgeon and Talmage and Simpson and Moody preached will be the one that the soldier boys will want to go to, and that will best meet the new conditions brought upon us by the World War. . . . There has been a lot of talk about a new Gospel coming from the trenches and the battle-fields. Well, I have been through the thing, and have been associated with thousands who have been through the thing, and we have found no new Gospel in the trenches or dugouts or battle-fields of France. Oh, no. We have seen blood there and demons. We have wrestled with the powers of darkness there, and have seen suffering men cry in their agonies to God. We have met all kinds of things in the trenches and dugouts and battle-field, but we have failed to find any Gospel there better than the Gospel of our childhood, the Gospel of our youth, the Gospel of our manhood and ministry, which is the good old Gospel of the New Testament. And let it be remembered that the boys, as they march out of the trenches and battle-fields on their way home, will carry with them the same New Testament that they bore upon the battle-front, because they have failed to find anything any better.—Chaplain George W. Ridout.

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