

# The Sabbath Recorder

You invested

in

VICTORY **V** BONDS

now invest  
them in the

DENOMINATIONAL BUILDING

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

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.

—CONTENTS—

Editorial.—Resting Among the West Virginia Hills.—The Paramount Question Regarding the Proposed Building.—"Why No Children's Page?"—Robert St. Clair on the Sabbath.—The Results of the Recorder Drive.—Prohibition Notes.—Rev. Andrew J. Williams.—Justice for Teachers.—Pastor Loyal F. Hurley to Go to Battle Creek . . . . . 609-613	Woman's Work.—Making the Most of Sabbath Afternoon.—Workers' Exchange.—Minutes of Woman's Board Meeting.—Women's Work at New Market, N. J. . . . . 623-625
Tract Society.—Meeting Board of Directors . . . . . 613	The Inter-church Conference . . . . . 626
Missions and the Sabbath.—Missionary and Tract Society Notes.—Monthly Statement.—The Sabbath—Is It for All Mankind or Merely for the Jew? . . . . . 615-622	Young People's Work.—Reverence and Worship.—Minutes of the Young People's Board Meeting . . . . . 628-630
Program for Eastern Association . . . 622	The Christian Sabbath . . . . . 630
	Inspiration of Ideals in War Literature . . . . . 633
	Our Weekly Sermon.—Memorials—A Lay Sermon . . . . . 635-637
	Marriages . . . . . 638
	Deaths . . . . . 638
	Sabbath School Lesson for June 7, 1919 . . . . . 639

# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next-Session will be held at Battle Creek, Mich., August 19-24, 1919  
*President*—Rev. William L. Burdick, Alfred, N. Y.  
*Recording Secretary*—Prof. J. Nelson Norwood, Alfred, N. Y.  
*Corresponding Secretary*—Rev. Edwin Shaw, Plainfield, N. J.  
*Treasurer*—Rev. William C. Whitford, Alfred, N. Y.  
*Executive Committee*—Rev. William L. Burdick, Chairman, Alfred, N. Y.; Prof. J. Nelson Norwood, Rec. Sec., Alfred, N. Y.; Rev. Edwin Shaw, Cor. Sec., Plainfield, N. J.; Rev. Alva L. Davis, North Loup, Neb., (for 3 years); Mr. Wardner Davis, Salem, W. Va., (for 3 years); Dr. George E. Crosley, Milton, Wis., (for 2 years); Mr. Asa F. Randolph, Plainfield, N. J., (for 2 years); Rev. Henry N. Jordan, Battle Creek, Mich., (for 1 year); Mr. Ira B. Crandall, Westerly, R. I., (for 1 year). Also all living ex-presidents of the Conference and the presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.  
**COMMISSION OF THE EXECUTIVE COMMITTEE**  
For one year—Rev. Wm. L. Burdick, F. J. Hubbard, Allen B. West.  
For two years—Corliss F. Randolph, Rev. H. N. Jordan, M. Wardner Davis.  
For three years—Rev. Alva L. Davis, J. Nelson Norwood, Ira B. Crandall.

## AMERICAN SABBATH TRACT SOCIETY

**BOARD OF DIRECTORS**  
*President*—Corliss F. Randolph, Newark, N. J.  
*Recording Secretary*—A. L. Titsworth, Plainfield, N. J.  
*Assistant Recording Secretary*—Asa F. Randolph, Plainfield, N. J.  
*Corresponding Secretary*—Rev. Edwin Shaw, Plainfield, N. J.  
*Treasurer*—F. J. Hubbard, Plainfield, N. J.  
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

*President Emeritus*—William L. Clarke, Ashaway, R. I.  
*President*—Rev. C. A. Burdick, Westerly, R. I.  
*Recording Secretary*—A. S. Babcock, Rockville, R. I.  
*Corresponding Secretary*—Rev. Edwin Shaw, Plainfield, N. J.  
*Treasurer*—S. H. Davis, Westerly, R. I.  
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

## SEVENTH DAY BAPTIST EDUCATION SOCIETY

*President*—Rev. W. C. Whitford, Alfred, N. Y.  
*Corresponding Secretary*—Prof. J. Nelson Norwood, Alfred, N. Y.  
*Recording Secretary*—Prof. Frank L. Greene, Alfred, N. Y.  
*Treasurer*—Prof. Paul E. Titsworth, Alfred, N. Y.  
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

*President*—Mrs. A. B. West, Milton Junction, Wis.  
*Recording Secretary*—Miss Cora Clarke, Milton, Wis.  
*Corresponding Secretary*—Mrs. J. H. Babcock, Milton, Wis.  
*Treasurer*—Mrs. A. E. Whitford, Milton, Wis.  
*Editor of Woman's Work, SABBATH RECORDER*—Mrs. George E. Crosley, Milton, Wis.

**ASSOCIATIONAL SECRETARIES**  
*Eastern*—Mrs. Edwin Shaw, Plainfield, N. J.  
*Southeastern*—Mrs. M. G. Stillman, Lost Creek, W. Va.  
*Central*—Mrs. Adelaide C. Brown, West Edmeston, N. Y.  
*Western*—Mrs. Earl P. Saunders, Alfred, N. Y.  
*Southwestern*—Mrs. R. J. Mills, Hammond, La.  
*Northwestern*—Miss Phoebe S. Coon, Walworth, Wis.  
*Pacific Coast*—Mrs. N. O. Moore, Riverside, Cal.

## THE SEVENTH DAY BAPTIST MEMORIAL FUND

*President*—H. M. Maxson, Plainfield, N. J.  
*Vice-President*—William M. Stillman, Plainfield, N. J.  
*Secretary*—W. C. Hubbard, Plainfield, N. J.  
*Treasurer*—Joseph A. Hubbard, Plainfield, N. J.  
Gifts for all Denominational Interests solicited.  
Prompt payment of all obligations requested.

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

*President*—Corliss F. Randolph, Newark, N. J.  
*Recording Secretary*—Asa F. Randolph, Plainfield, N. J.  
*Treasurer*—Frank J. Hubbard, Plainfield, N. J.  
*Advisory Committee*—William L. Burdick, Chairman.

## SABBATH SCHOOL BOARD

*President*—Prof. Alfred E. Whitford, Milton, Wis.  
*Recording Secretary*—Dr. A. Lovelle Burdick, Janesville, Wis.  
*Treasurer*—W. H. Greenman, Milton Junction, Wis.  
Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

## BOARD OF FINANCE

*President*—Grant W. Davis, Milton, Wis.  
*Secretary*—Allen B. West, Milton Junction, Wis.  
*Custodian*—Dr. Albert S. Maxson, Milton Junction, Wis.

## YOUNG PEOPLE'S EXECUTIVE BOARD

*President*—Rev. Henry N. Jordan, Battle Creek, Mich.  
*Recording Secretary*—Miss Ethlyn Davis, Battle Creek, Mich.  
*Corresponding Secretary*—Mrs. Ruby C. Babcock, Battle Creek, Mich.  
*Treasurer*—David M. Bottoms, Battle Creek, Mich.  
*Trustee of United Society*—Rev. William L. Burdick, Alfred, N. Y.  
*Editor of Young People's Department of SABBATH RECORDER*—Rev. R. R. Thorngate, Salemville, Pa.  
*Junior Superintendent*—Mrs. W. D. Burdick, Dunellen, N. J.  
*Intermediate Superintendent*—Mrs. Cora R. Ogden, Salem, W. Va.  
*Field Secretaries*—Edna Burdick, Dunellen, N. J.; Zilla Thayer, Durhamville, N. Y.; Mabel Jordan, Nile, N. Y.; Miss Marjorie Burdick, Milton, Wis.; Miss Marcia Rood, North Loup, Neb.; Miss Frankie Lowther, Salem, W. Va.; Neva Scouten, Fouke, Ark.; Mary Brown, Riverside, Cal.

## SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

*Chairman*—Frank J. Hubbard, Plainfield, N. J.  
*Secretary*—Miss Miriam E. West, Milton Junction, Wis.  
Paul E. Titsworth, Alfred, N. Y.; D. Nelson Inglis, Milton, Wis.; Orla A. Davis, Salem, W. Va.; George C. Tenney, Battle Creek, Mich.

## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.  
For the joint benefit of Salem and Milton Colleges and Alfred University.  
The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

# The Sabbath Recorder

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

VOL. 86, No. 20

PLAINFIELD, N. J., MAY 19, 1919

WHOLE NO. 3,872

**Resting Among the West Virginia Hills** After the long vigil in sick room was ended and the funeral services were over, the good brethren of the Tract Board decided that the editor should go away and rest awhile before again taking up full duties in the RECORDER work. Accordingly after spending a week in breaking up the home and making new plans, he accompanied his daughter and her husband to their West Virginia home at Lost Creek. Here in the quiet of a peaceful country home surrounded by the beautiful hills fast turning from winter's somber drab to the beautiful green of springtime, there is rest for mind and body.

There is something about the springtime with its renewal of life that is especially comforting and helpful when one has felt the chill of death's cold hand in the removal of a loved one.

The words of Dean Main: "What could we do if it were not for our faith in immortality?" spoken as he grasped my hand on that sad day in Alfred, often come to mind during these blossom days in the country. Every budding tree, every blossoming orchard, every green hillside assures us that the promises on the pages of God's open book of nature are being fulfilled. A new life comes to earth after the killing frosts of winter.

Precious are the promises in God's other Book of a renewal of life beyond the grave, and we are thankful for every thing about us today that recalls those words of promise. The shadows of Sabbath eve are gathering and as "I lift up mine eyes unto the hills, from whence cometh my help," I am reminded that "the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." He it is that says, "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed." Firmer and surer than these hills, then, is the kindness of my God and his love is everlasting. The heavens declare his glory. The firma-

ment shows his handiwork. Day unto day uttereth speech, and as the shades of evening gather my heart would take up this song:

"Day is dying in the west;  
Heaven is touching earth with rest;  
Wait and worship while the night  
Sets her evening lamps alight  
Thro' all the sky.

"Lord of life beneath the dome  
Of the universe, thy home,  
Gather us who seek thy face  
To the fold of thy embrace,  
For thou art nigh.

"While the deep'ning shadows fall,  
Heart of love, enfolding all,  
Thro' the glory and the grace  
Of the stars that veil thy face,  
Our hearts ascend.

"When forever from our sight  
Pass the stars, the day, the night,  
Lord of angels, on our eyes  
Let eternal morning rise,  
And shadows end.

"Holy, holy, holy Lord God of hosts!  
Heaven and earth are full of thee;  
Heaven and earth are praising thee,  
O God Most High!"

**The Paramount Question Regarding the Proposed Building** It is natural enough for people to enquire regard-

ing the probable location of the proposed denominational building, and it may be that some will decline to give toward the fund until the location is decided upon. Each one will probably have a personal preference in the matter and his interest in the movement will depend somewhat upon the question as to where the building shall be.

To me it seems that the paramount question should concern the general welfare of the denomination rather than that of the personal pleasure or choice of individuals. Where will the cause we love be best served by the proposed denominational building? This is the question that should be uppermost in the mind of every loyal Seventh Day Baptist. It matters little to me whether I shall ever have the personal pleasure of seeing the building myself after it is done; but

I am very anxious that it shall be located where it will best help the general denominational interests for which it must stand.

As yet I have never come in touch with any one who declines to give because he wishes to be sure before contributing that the building will be placed where he can have the pleasure of seeing it. The spirit of those who give with the general cause in view, and who "hope to give more even though it go across the sea" is to be commended.

For myself I am satisfied that our people can be trusted to make a wise choice as to location when the time comes. When the fund becomes sufficiently large to warrant a step toward actual building work, the question of location will undoubtedly be satisfactorily settled. Our people will be broad-visioned enough to take the far view and place the building where it will best serve our cause and where its very presence will uphold Sabbath truth before the world.

**"Why no Children's Page?"** One RECORDER friend asks the question, "Why is the children's page left out of the RECORDER?"

For more than eleven years Mrs. Gardner had charge of the children's page. She took this part of the work, voluntarily, when we began our work here and faithfully carried it until her last sickness. Her judgment as to appropriate stories for such a paper was better than that of the editor, and she took pride in looking out for the children.

During the weeks of her illness we have felt compelled to omit the children's page; but hope soon to be able to go on with it as best we can.

It may be that several RECORDER friends who love the children will volunteer to send some carefully chosen short stories for children's page. We do not find it easy to secure just the right kind of stories for this purpose.

**Robert St. Clair** On another page we publish **On the Sabbath** an article on the Sabbath, by Robert Saint Clair. It is some time since RECORDER readers have seen any of his writings on the Sabbath question. In the RECORDER of July 18, August 15, and November 28, 1904, Dr. A. H. Lewis, Rev. George Seeley and Dr. Lester C. Randolph made favorable reviews of Brother Saint

Clair's pamphlet in which he reviewed the *Christian Herald* upon the Sabbath question.

The article in this issue is Brother Saint Clair's latest tract upon this question. He is a lone Sabbath-keeper with no church attachment—a consistent believer in the Sabbath of Christ. We have read his article with much interest and trust it will be helpful to our readers.

**The Results of the Recorder Drive** Just before leaving home the editor learned that one hundred and twenty-four new subscriptions had been secured in the drive up to that time. We hope others have been added by this time. This is something of a gain. We are glad for every new name, but even if the list has reached two hundred, that would leave some *eight hundred* families of our people still without the denominational paper. The drive should not stop at this. Seven or eight hundred *loyal* Seventh Day Baptist families without the RECORDER in the home can not be thought of without misgivings for our future.

**Prohibition Notes** We are watching with interest the preparations being made to furnish substitutes for saloons when the time comes for the enforcement of prohibition. The Salvation Army in New York City is said to be planning to take over the saloons and convert them into workingmen's clubs, where doughnuts and soft drinks will take the place of intoxicants.

There is no ground for the fear expressed by liquor men that the country will suffer because so many are thrown out of employment. On the contrary it begins to look as though prohibition would open the way for many more men to secure work than ever before. For instance: one section of the Pabst brewery which gave work to one hundred and fifty workmen in beer making has been leased for a long period by a motorcycle company that will employ more than three hundred skilled workmen. Instead of depriving men of work this will double the number and give strong inducement for them to become skilled workmen.

We are glad to note that steps are being taken to enforce the war-time prohibition law which took effect May 1. On April

24 the Attorney General gave the brewers warning that the Department of Justice will take action against any who insist upon the manufacturing of beer after the first of May or who offer it for sale after July 1. The announcement is also made that the law can not recognize the two and three-fourths per cent alcohol plan proposed by the brewers, but that beer with any alcohol at all will be strictly prohibited.

The amount of alcohol has nothing to do with the case. The *waste of food stuffs* is the one thing to be stopped in the war-time prohibition.

Many persons will be surprised at the facts regarding prohibition and mortality as revealed by the death-rate figures of the New York Life Insurance Company regarding its policy holders in Germany during the war. These statistics have just been completed, and they show that in Germany the death rate for four years, including death on the battle-fields, was twelve per cent less than for the eleven years just preceding the war.

The company's chief actuary accounts for this on the ground that restricted diet, limitation in the use of intoxicants, and the large amount of out door exercise have lengthened the average lifetime of Germans in middle life. Even under the awful conditions of war the death rate of the average man is reduced by restricted diet, total abstinence, and exercise.

If liquor handicaps a nation at war why should it not handicap a nation at peace. If it hinders the individual in his struggle for existence, why should it not hinder the masses of men in a nation from realizing the conditions that bring national prosperity? The big-brained, strong-minded men of the world have seen the force of these questions as they have tried to guide the nations through the greatest crisis in history, and the result is seen in the mighty tidal-wave of prohibition.

Admiral Jellicoe bore a strong testimony for prohibition when he showed that efficiency in straight shooting required total abstinence on the part of the soldier. He said that the men lost thirty per cent in efficiency as marksmen after rum rations were allowed them.

One of the strongest points in favor of nation-wide prohibition has been shown in several cities of western New York State since those towns went dry. Jamestown showed a great reduction in arrests since that city voted out the saloon. Elmira shows seventy arrests for intoxication in the first three months of prohibition as against three hundred and eighty-one for the preceding three months. Corning shows sixteen arrests in one month against seventy-seven in the last month of the wet period. Salamanca, Canandaigua and Batavia all show similar results from prohibition, and yet there are those who keep up the old cry, "Prohibition does not prohibit!"

Reliable figures show that the drug habit increases much more rapidly under the wet régime than under the dry. There are 1,500,000 "drug fiends" in the United States, and the national committee of investigation finds that cities like Cleveland, New York, Philadelphia and Chicago give the greatest increase in drug addicts.

**Rev. Andrew J. Williams** Several weeks ago, before leaving home, I requested Rev. Andrew J. Williams, of Morales, Texas, to furnish data for a brief life sketch in order that our people might learn something of him as a lone Sabbath-keeper who had known little of Seventh Day Baptists until within a few years. Brother Williams promptly responded, but my absence from home has delayed the write-up until now. I understand that he is an evangelist anxious to serve his Master, and I wish he might attend the General Conference at Battle Creek



where our people could learn more about him. Brother T. J. Van Horn has met him in his work in the Southwest, and Brother Williams refers to him for recommendations.

Brother Williams was born near the old town of Helena, Texas, of Irish-Welch

parents, in November, 1860. His parents were of the Baptist faith, having been converted when he was about ten years of age. Early in life Brother Williams longed to become a Christian and preach the gospel. Although not yet a Christian, he often preached to the children in their play and was called the "little preacher." His opportunities for an education were very limited, but he was fond of books and improved his time with them as best he could in his home on the farm. When twenty-three years old he gave his heart to God and he and his wife both united with the Baptist church.

He soon began singing and praying in public and was licensed to preach the gospel. His first sermon was preached in September, 1883, and during the following winter he taught school, and preached as opportunity afforded. In 1884 he entered the seminary for better preparation for his work. Here he spent three years in a hard struggle to support a wife and three children, serving as supply for two churches. In 1886 he was ordained to the gospel ministry.

After about ten years he partly gave up preaching and entered business life, but was never satisfied with the change, though he tried to preach the gospel in his business.

In 1892 his attention was called to the Sabbath of Christ and a friend gave him Dr. Lewis' book. This he did not study for ten years, until he became stirred again upon the question in an Advent tent meeting, and soon accepted the truth and began serving as evangelist with that people. In 1907 he withdrew from the Adventists and now for two years he and his wife have been members of the Seventh Day Baptist Church in Gentry, Ark. His home is still in Morales, Texas.

Brother Williams feels that he has been called of God and longs to spend his entire time in preaching the gospel. As it is he works at farming and does what preaching he can. He and his wife embraced the Sabbath in the face of strong opposition from friends and relatives.

**Justice for Teachers** In an article entitled "Justice for the Foster-Parents of Children," the *Literary Digest* makes a strong plea for more liberal support of the school teachers of America. A people that re-

spond so nobly to every patriotic call for the nation should never hesitate to provide ample support for those who are spending their years in efforts to make worthy citizens of the children. The school teachers are in very deed the "Foster-fathers and mothers" of American children. Into their hands we commit the keeping of the bodies, minds, and the very souls of our boys and girls during their formative years. The teachers stand among the most whole-hearted, consecrated, and loyal servants of the nation. The nation is deeply indebted to its school teachers for its excellent standing among other nations and for its wonderful achievements, and yet it treats them with less consideration than is given to many another class of workers. Upon this point the *Literary Digest* says:

The men and women who are making the Americans of tomorrow are being treated with less consideration than the janitors who sweep out the buildings in which they are employed; they are earning on the average, less than the wages given to the scrubwomen employed in the public buildings of the United States Government. Normal-school graduates receive less salary than street-sweepers; high-school principals and superintendents less than section foremen; country school teachers less for instructing the farmer's children than he pays his hired man to feed his hogs.

In a certain town of Illinois, for instance, the average wages of fifteen miners for one month was \$217, while the average monthly salary of fifteen teachers in the same town was \$55. In another town a miner, who, by the way, was an enemy alien, drew more than \$2,700 last year, while the salary of the high-school principal in the same town was \$765. We welcome with all our hearts the long-belated recognition that is being given to the man who works with his hands. We believe that this same workman will be the first to join with us in asking better pay for those who teach his children.

In these trying and chaotic times when the world is beset by unrest, by anarchy, by revolution, by the devil's brood of appalling evils that follow in the train of war, we must make sure that the foundations of our republic are set on a rock that it may stand against the flood.

The peace and security of the world of the future will be in the safe keeping of the generation now in our schools. These boys and girls must "weave up the raveled sleeve" of civilization. Their hands must minister to the wounds of the nations. Their minds must meet and solve the difficult and crucial problems that will be their inheritance. Their hearts must be so imbued with the horrors of war and with the noverty and anguish that inevitably follow in its wake that they in their time will enter upon

it only as a last resort in national self-defense or in support of some great principle of humanity.

Never has there been a more urgent need for high-minded, great-hearted, splendidly trained, 100 per cent American instructors to drive home the vital lessons that these times hold. Never has the future of the nation been so clearly committed into the hands of the teachers. And yet thousands of men and women of ability who would prefer to teach are reluctantly leaving their chosen calling, forced by the hard necessities of their very existence.

We are not pleading merely for the welfare of some single profession; we are not pleading for a special class; we are pleading for America: for her larger, her brighter, her richer future, for the fulfilment of her glorious promise. We are pleading for a coming race of men and women who shall be qualified to make complete the work of our forefathers who founded this nation and dedicated it to liberty, and who will bring to full fruition the new victories that we have won in freedom's cause. We are pleading for a wider teaching of the principles, the purposes, and the ideals of this nation that all men shall know her meaning and shall have equal access to her opportunities; that the light of Americanism will so shine that it will flood every home, every heart, in our great land.

**Pastor Loyal F. Hurley** A letter received **To Go to Battle Creek** from Elder George C. Tenney states that Pastor Loyal F. Hurley, of Garwin, Iowa, has accepted the call of the Battle Creek Sanitarium to take up the work of Rev. H. N. Jordan, which he will relinquish the first of June to answer the call of the Milton Church. Brother Hurley expects to arrive at Battle Creek about the middle of June.

J. L. S.

#### TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, May 11, 1919, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Joseph A. Hubbard, William C. Hubbard, Asa F. Randolph, Frank J. Hubbard, William M. Stillman, Henry M. Maxson, Esle F. Randolph, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Alex W. Vars, George B. Shaw, James L. Skaggs, Willard D. Burdick, Arthur L. Titsworth and Lucius P. Burch, Business Manager.

Visitors: Hon. Jesse F. Randolph, of

Salem, W. Va., Henry D. Babcock, of Leonardsville, N. Y., and Miss Dorothy P. Hubbard, of Plainfield, N. J.

Prayer was offered by Rev. James L. Skaggs.

Minutes of last meeting were read.

The Recording Secretary reported having sent a letter of sympathy and appreciation to Editor Gardiner as requested at the last meeting of the Board.

The Committee on Distribution of Literature reported 1,077 tracts sent out, and a net gain of 101 subscribers to the SABBATH RECORDER, due to the current "RECORDER Drive."

The Committee on Italian Mission reported the work going on about as usual.

Rev. W. D. Burdick reported on the manuscript of Rev. G. E. Fifield referred to him for consideration and recommended the publication of the same in the SABBATH RECORDER.

Recommendation adopted.

In the absence of Secretary Shaw, Miss Dorothy P. Hubbard, his secretary, presented the following:

#### REPORT OF CORRESPONDING SECRETARY

Rev. Edwin Shaw, the Corresponding Secretary, is absent on account of making a trip to the three colleges. He first visited Salemville, Pa., with Miss Anna M. West, May 2 until Tuesday or Wednesday following; from there he planned to be in Salem, W. Va., for a week, over this week-end; then to Milton for over the third Sabbath, and to Alfred over the fourth Sabbath, May 24, being away from the office for a month.

Rev. Clayton A. Burdick, of Westerly, R. I., was asked to go with him, but he could not accept the invitation of the Tract and Missionary societies because of church work and other previous appointments, hence no request was made to the Pawcatuck Seventh Day Baptist Church to let its pastor visit the denominational schools with the Secretary.

The Sabbath Rally Day programs have been sent out as follows: 225 copies sent to 45 pastors; 80 copies to various Sabbath-school superintendents, and 4,280 copies to the schools. You have before you the programs as sent out.

Correspondence has been received during the month from the following people: Dr. A. L. Burdick, Janesville, Wis., Rev. S. S. Powell, Hammond, La., Mr. W. L. Van Horn, Nortonville, Kan., and Rev. George Seeley, Moncton, New Brunswick, Canada, which I will read.

I have asked Rev. George B. Shaw to give a report of his trip to the Northwest.

Respectfully submitted,

DOROTHY POTTER HUBBARD,  
Office Secretary.

The following report was received:

REPORT OF FIELD WORKER GEORGE B. SHAW

From the last report, March 9 to date, May 11

Time at work—Three weeks.

Fields visited—Milton, Milton Junction, Albion and Walworth, Wis.

Sermons and addresses—7.

Largest attendance—480.

Smallest attendance—20.

Average attendance—130.

Other meetings attended—Sabbath School Board, Woman's Board, Milton College Chapel, Milton S. D. B. Y. P. S. C. E., and the Quarterly Meeting of the Southern Wisconsin Seventh Day Baptist Churches.

Calls made—90.

Letters written—22.

Expense chargeable to the Board, \$51.62; which has been paid.

Money received to be divided between the Tract and Missionary societies, \$52.00.

Your representative will be glad to make a more detailed report orally to the Board.

Fraternally,

GEORGE B. SHAW,

Yonkers, N. Y., May 11, 1919.

Following the receipt of the report Brother Shaw spoke very interestingly of his visits as reported, and encouragingly as well of the interest of our people of the Northwest in the work of this Society.

On behalf of the Joint Committee, H. M. Maxson recommended that the salary of Secretary Edwin Shaw be fixed at \$1,500.00 and house rent from January 1, 1919, in harmony with the action recently taken by the Missionary Society. Recommendation adopted.

Correspondence was received from B. W. Kinney, secretary of the Trustees of the Battle Creek Seventh Day Baptist Church, relating to the location of the Denominational Building in that city, the same to be partly used as a church by that society.

On motion the communication was referred to the Committee on Denominational Building for consideration.

This led to an informal discussion of the Denominational Building proposition, and very interesting, suggestive and encouraging remarks were made by Hon. Jesse F. Randolph and others, as to the ways and means of determining the location and securing the necessary funds.

Voted that the Committee on Denominational Building consider the question of canvassing the denomination regarding these questions and report at the next meeting.

Voted that the action of President Randolph in authorizing Editor Gardiner to take a month's vacation at this time be approved.

By vote Editor Gardiner was requested to attend the several associations, at the expense of the Board.

The action of the Treasurer in sending a wreath on behalf of the Board to Mrs. Gardiner's services was approved.

It seems fitting that at this time we should place upon our records an expression of our sorrow in the loss of Mrs. Gardiner who passed away on April 25th, 1919, and also of our appreciation of the valued assistance she gave Dr. Gardiner in his editorial work on the SABBATH RECORDER. We grieve with him over a denominational and personal loss. Mrs. Gardiner was one of those quiet souls, whose abilities and helpfulness are often not fully sensed until we lose them. We delight to see and hear and enjoy the babbling brook, noisily rushing over its pebbly bed, but the quiet, steady, persistent mill race just beyond is the power that turns the wheel at the mill. The greatest forces in the world, gravitation, electricity, heat and light are absolutely silent in accomplishing their great work, and Mrs. Gardiner was like unto those great forces, and we hereby express and make record of our gratitude for the work she accomplished. We mourn with Dr. Gardiner over his and our personal loss, and commend him to Him who it has been his kindly office to commend to others so often during the many years of his faithful ministry, and in these later years by his tender pen.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
Recording Secretary.

Because we moved the clocks one hour ahead from April to October, 1918, we saved a million and a quarter tons of coal, according to the United States Fuel Administration report, which points out also the relief that daylight saving will bring to the coal situation this year. Coal production in this country has been unusually low during the last five months; a very severe winter next year would tax our supply to the shortage point.—*The Independent*.

## MISSIONS AND THE SABBATH

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

### MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

The observance of Sabbath Rally Day ought to be a joy and a delight to all of us, young and old, men and women, boys and girls. It ought to be a help to us, that we may the better understand the value of the Sabbath, and the real worth of the cause in which we have enlisted. It ought to strengthen our loyalty to Christ who is Lord of the Sabbath. It ought to give us increased enthusiasm in our efforts to proclaim the Bible teachings as the basis for real Sabbath-keeping. It ought to give us added power as a people in all our work, that every church may be a living demonstration that the Sabbath means something in the world and is worth while as a vital factor in Christian living. Will it do it? Has it done it? That all depends upon how we have treated it.

The secretary in company with Miss Anna West visited the Salemville (Pa.) Seventh Day Baptist Church and people the first Sabbath in May. Miss West started from Yonkers, N. Y., and the secretary from his home in Plainfield, N. J., early Friday morning. They met in Philadelphia. The ride from Philadelphia to Altoona, Pa., on the Pennsylvania Railroad is through a prosperous and beautiful section of the country. The fruit trees showed some of the ill effects of the hard freeze, but the springtime season with all its beauty of birds and blossoms and green fields and the freshness of renewed life were on every hand. Our train made but two stops, one at Harrisburg and the other at Tyrone. At Altoona we changed cars, and from the main line went to the south on what is called the "Henrietta Local," a train that was taking workmen home from the labor of the day all along the line, a ride to Curry of twenty-four miles in about an hour and a half.

Here we were met by an auto, a fine new

large touring car, and were taken over a splendid state road twelve to fifteen miles to Salemville, through Woodbury, Loysburg and New Enterprise, prosperous little towns along the eastern side of what is called Morrison's Cove, an opening of beautiful farm land in the Allegheny mountains. Ten years ago the people in these towns were very desirous of an extension of the steam railway or of a trolley line; but the state road and the automobiles have quite satisfied that need and desire.

In an informal way the secretary on Friday night preached and gave a chalk-talk and led in the testimony meeting. Following Christ, counting the cost, and leading the square life, were the thoughts most dwelt upon. On Sabbath morning at half past ten there was a session of the Sabbath school. It was a beautiful spring day. People came in autos and carriages and on foot. Babies and little children predominated in numbers; these are the hope of the church for the future. An offering for the Missionary and Tract societies was taken as an expression of the appreciation of the people for the visit of Miss West and the secretary, amounting to \$22.60. Most interesting reports were read from the two organized classes of the Sabbath school for the first quarter of the year. This included a statement for each individual by name of the number of times present, the amount of the offering, and the number of chapters read in the Bible, together with a total summary for the whole class. An additional item was given that Albert Blough had been present every Sabbath for over five years and five months. The whole school had a spirit of earnestness and enthusiasm and interest that was commendable.

The sermon of the morning was given by the secretary in which he tried to encourage and inspire the people with the worth and importance of the cause we represent. He made a plea for young men to become Seventh Day Baptist ministers, pointing out that such a calling was no easy task, but was a challenge to the best and strongest of men, requiring the highest kind of bravery and heroism. He briefly called attention to several maps and charts concerning our work as a people, which he had fastened to the wall, or placed upon a table, to remain till after the meeting on Sunday evening.

There was no meeting in the afternoon. The people of the home where the pastor and his family, together with Miss West and the secretary, were entertained for dinner, took a walk up the edge of the mountain just back of the farm and enjoyed the out-of-doors of the springtime with the birds and flowers, the rocks and rills, the budding leaves, the old rail fences, the outlook from the sidehill upon the "cove" with its plowed fields, the patches of green meadow and wheat field, the farm houses and barns, and above the blue of the sky with here and there a lazy cloud. Possibly we walked the full measure of eight furlongs or more, but we felt that it was a Sabbath afternoon for two hours well spent.

An evening service at Salemville is always more largely attended than the Sabbath morning service. This is because many people who are not definitely connected with the church come in the evening. It was arranged that Miss West should speak on the evening after the Sabbath upon the work in China as conducted by Seventh Day Baptists, and on Sunday evening she should speak of life and customs and changes in China in a more general way. This she did. She had maps and charts showing the location of Shanghai and Lieu-oo, diagrams of the mission property in the old city at Shanghai, the school buildings, homes and chapel near the West Gate, and the hospital and other buildings at Lieu-oo. She had photographs. With these she gave the people a clearer knowledge of our work in China.

But everybody seemed especially interested in her exhibit of a few pieces of clothing and a small assortment of Chinese toys. All these were spread out on tables for inspection. Each evening five of the young people, including a baby and one other small child, were dressed in Chinese garments, and introduced to the congregation as friends of Miss West just from Shanghai. Several times Miss West read or recited something in Chinese, usually familiar selections from the Bible, all to the great interest of her hearers.

On Sunday afternoon from two till five o'clock there was a reception for Miss West and the secretary at the parsonage and the church, which are side by side and in one yard, the front gate being the entrance for both buildings. But a large part of the re-

ception was in the yard, benches and chairs being taken from the church. The basement of the parsonage was the headquarters for ice cream and cake, which was served by the young ladies to the people in the yard. Miss West spent the time with her exhibit making explanations and answering questions. The secretary wandered about among the people, and especially the children, in the church, the parsonage, the yard, and in ten to a dozen automobiles that were parked just outside the yard fence and along the highway.

Farmers left their fields for a part of the afternoon, and then returned again to the church for the evening service. Several people were heard to say that now when they read in the SABBATH RECORDER about our missionary work in China it will mean much more to them, not only because of the additional information which they have received from Miss West, but because of the personal acquaintance with one of the people who has been in actual touch with the work.

Monday morning ushered in another beautiful day. Not the same automobile, but another one just like it, called for us a little after seven o'clock. We bade good-bye to Salemville and its people, and in half an hour had been taken the dozen or more miles to the station, Miss West to go north to Altoona and on to Alfred, the secretary to go south to Cumberland and on into West Virginia.

I have been pained to see how the regulations about smoking are being disregarded by the returning soldier boys. When Mrs. Shaw and I were attending a missionary meeting at New Haven, Conn., last January we got our meals at a Child's restaurant. One evening four soldiers at a nearby table lit cigarettes and began smoking as usual. I asked the waitress if smoking was allowed. "No," she replied, "not till after ten o'clock." She thought I was asking for the privilege of smoking; and the soldiers kept on undisturbed. The other evening in coming from New London to New York the coaches were crowded, with people standing in the aisles when I boarded the train. I had preached in morning, taught a class in the Sabbath school, and given a chalk talk to the Young People's society in

the afternoon, and I was too weary to stand. So I went to the parlor car and had an easy chair. But the ride was almost spoiled by cigarette smoke by soldiers, and officers they were too. I finally complained to the porter; but the same men fully ten minutes before we reached the Grand Central Station lit cigarettes and smoked by the front door in the vestibule, which filled the whole car with the tobacco fumes.

Now this is not written to condemn the use of tobacco; let that matter go for the present. What I lament is the fact that soldiers—and others are fast following their example—show a disregard for rules and regulations. In waiting rooms, in restaurants, in street cars, and in public places in general, where signs are posted, "No Smoking," "Smoking not Allowed," etc., smoking is becoming common. Of all people the soldiers should obey orders. To disregard the ordinary regulations made for the comfort and welfare of the public is unpatriotic and unbecoming in a soldier. I wish they wouldn't do it. It hurts me more than the tobacco smoke hurts me.

In a recent unnumbered of the *Christian Work* the editor, Frederick Lynch, in an article on "English and American Traits" mentions the matter of smoking. He has recently spent several weeks in England. This is what he says:

The war has greatly increased the habit of smoking among women. In any London restaurant fully half the women are smoking cigarettes. But this same habit is growing almost as rapidly in New York. The most immediate cause of it has been the assumption of men's work and men's apparel during the war. Thousands of girls went into munition factories and other work. They bobbed their hair—every third girl on the streets of London has her hair Dutch cut. As they did men's work, so they acquired men's habits. Thousands of girls have on khaki and caps—they smoke cigarettes as freely as do the soldiers. The strain of war, of course, was a prime cause. Smoking, they said, was a great sedative and helped to pass anxious and empty hours. It has become a universal habit in the trenches and it has become a very common habit with the girls of England as well as with the young men. But as I said, the habit is growing very rapidly in America and in the great cities it is no uncommon thing to see women smoking cigarettes in all parts of the restaurant. The Englishman, after he has outgrown the cigarette stage, takes almost without exception to the pipe. The American and Frenchman like the finer odor of a Havana cigar. The sight of a pipe to say nothing of the smell, makes a Frenchman sick. One rarely ever sees a French

gentleman smoking a pipe. If he can not afford cigars he will stick to his cigarettes. The American is more like the Frenchman in this regard. But one great calamity of the war is seen in the tremendous increase of the smoking habit everywhere. One can not escape it. All the restaurants are thick with it. All the trains reek with smoke. Officers and soldiers paid no attention to the signs forbidding smoking, so no one does now. The taxi drivers smoke as they drive you about. Smoking is permitted in all the theatres—with one or two exceptions. The American cities are not far behind. Where will it all end?

## MONTHLY STATEMENT

April 1, 1919, to May 1, 1919

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
	Dr.
Balance on hand April 1, 1919	\$ 799 86
Mrs. J. D. Washburn, L. S. K.	1 50
Marlboro Church	1 40
North Loup Church, Evang. work at	
North Loup	167 00
First Genesee Church	50 00
Farina Church	46 30
Farina Church, Marie Jansz	2 50
Second Alfred Church	16 10
Mrs. Carrie E. Greene, Dodge Center	2 00
Syracuse Church	1 15
Elder George P. Kenyon, Home mis-	
sions	4 00
Elder George P. Kenyon, Foreign mis-	
sions	4 00
Memorial Board, E. L. Babcock Bequest	20 00
Young People's Board, Dr. Palmberg's	
salary	25 00
Milton Junction Church	59 13
Lost Creek Church and Sabbath School	27 80
Mrs. Emma Cockerill	10 00
L. S. K., Wisconsin	2 00
Friendly Class, Friendship, Marie Jansz	10 00
Cartwright Church	10 00
Plainfield Church	42 76
Independence Church	40 02
Mrs. F. P. Schoonmaker, L. S. K.	5 00
S. D. B. Society, Pawcatuck Church	10 00
Cumberland S. D. B. Church	16 00
A. W. Vars, Plainfield, N. J.	10 00
Miss Anna Crofoot, acct. J. W. Crofoot	12 50
Memorial Board, one-half D. C. Burdick	
Bequest	81 65
Farina Sabbath School	4 88
First Hopkinton Church	2 10
First Hopkinton Church, Debt Fund	9 59
Miss Lucy Hall, Milton	1 00
Mrs. G. M. Ellis, Life Membership	25 00
G. M. Cottrell, L. S. K., Gen. Fund \$50,	
Marie Jansz \$10	60 00
North Loup Church	290 00
Rockville Church	7 49
April interest on checking account	96
	\$1,867 44
	Cr.
Rev. T. J. Van Horn, Mar. salary, Feb.	
and Mar. trav. exp.	70 09
Rev. Luther A. Wing, Mar. salary	37 50
Mrs. Elizabeth Van Horn	1 25
C. W. Thorngate, salary Jan. to Mar.	25 00
Rev. T. L. M. Spencer, salary for April	50 00
Rev. W. D. Tickner, salary Jan. to Mar.	25 00
Rev. S. S. Powell, salary Jan. to Mar.	50 00
Rev. G. Velthuysen, Holland appropriation	150 00
J. M. Pope, Jan. to Mar. sal., W. T. F.	
Randolph	25 00
Rev. J. J. Kovats, Mar. salary	20 00
Jesse G. Burdick, Mar. salary, Savarese	29 16
Marie Jansz, part salary April to June	20 20
Rev. Geo. W. Hills, salary for Mar.	58 34
Rev. J. H. Hurley, Mar. salary, Feb.	
and Mar. trav. exp.	117 12
Mrs. Angeline Abbey, sal. Jan. to Mar.	25 00
Rev. Leon D. Burdick, sal. Jan. to Mar.	25 00

Miss Anna M. West, sal. and trav. exp. for Mar.	39 13
Stephen J. Davis, Jan. to Mar. sal., F. I. Babcock	75 00
Edwin Shaw, sal., trav. exp., rent	107 66
Mrs. Jennie Carpenter, sal. Jan. to Mar.	25 00
Rev. R. R. Thorngate, sal. Jan. to Mar.	25 00
Miss Anna M. West, steamship deposit	25 00
Rev. A. L. Davis, evang. work	24 62
C. L. Hill, evang. work	44 36
Rev. T. J. Van Horn, Mar. trav. exp.	15 38
Dorothy P. Hubbard, Mar. 28 to Apr. 10 salary	22 05
Miss Anna M. West, Apr. sal. and trav. exp.	63 33
Miss Anna M. West, acct. H. E. Davis	30 00
Treasurer's expenses	20 00

	\$1,256 44
Balance on hand May 1, 1919	611 00
	<hr/> \$1,867 44

Bills payable in May, about	\$ 800 00
Notes outstanding May 1, 1919	\$3,000 00
	<hr/> \$3,800 00

S. H. DAVIS,  
Treasurer.

E. & O. E.

### THE SABBATH—IS IT FOR ALL MANKIND OR MERELY FOR THE JEW?

ROBERT SAINT CLAIR

Hundreds of thousands of earth's inhabitants have asked this question relative to the seventh-day Sabbath and countless decisions have been made.

It is with a sincere desire to help to correct decision and action that this short treatise is issued.

The institution with which we have to deal is a most ancient one, having its beginning upon the last day of creation week. The sacred writer, in Genesis 2: 2, 3, informs us that God "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 had created and made."

This day was sanctified ("To separate, set apart, or appoint, to a holy, sacred, or religious use."—Webster), in the time of man's innocency, ere he had done aught against his Creator. It was designed, as was the other primeval institution, marriage, to be a blessing to the human race and was not therefore "a middle wall of partition" or "the enmity even the law of commandments contained in ordinances" (Eph. 2: 14, 15), nor yet was it an institution designed to foreshadow redemption as man had not as yet committed the first sin. The gracious God of Eden did not do a thing contrary to and against man ere man had offended God. The very thought of this, which is suggestive of gross impiety, is a natural consequence to the so-called

interpretation of Colossians 2: 13-17, by which the Sabbaths of the Jewish typical feasts foreshadowing Christ are represented to be identical with the Sabbath of Genesis 2: 2, 3. The reader may readily observe the marked distinction between these typical Sabbaths which properly came to an end at Christ's crucifixion, and the weekly Sabbath of the Lord which continues throughout the New Covenant times. Christ was the anti-type of the typical Atonement Sabbath, the anti-type of the typical Passover Sabbaths, etc., etc., and a reading of Leviticus 23: 6, 7, 8, 21, 24, 25, 27, 28, 32, 34, 35, 36, 37 in contradistinction to Leviticus 23: 38, will make plain to all the real meaning of Colossians 2: 13-17.

#### IS MARRIAGE FULFILLED IN CHRIST?

These same interpreters claim that the Sabbath was fulfilled in Christ through whom a spiritual Sabbatic experience comes to all believers. As well might they claim that the other child of Eden (marriage) met its fulfilment in Christ as the Husband of the Christian Bride or Church (Eph. 5: 22-33), and then proceed to denounce marriage this side of the Cross as a yoke of bondage and a burden grievous to be borne. Thus liberty would become license!

Even if the opponents of the Sabbath were convinced that these passages had more difficulty than they think they present, two or three so-called doubtful expressions, in relation to local circumstances and usages about which we have little information, are not to be balanced against the weighty and cumulative evidence which has been induced for the Sabbath, and its consequent claims on the respect of all countries and ages.

It might be interesting to note, in passing, that, according to McClintock and Strong's Cyclopaedia of Biblical Theological and Ecclesiastical Literature, Vol. 9, p. 197, "the Jewish writers called the seventh day of the week, 'The Sabbath of Creation,'" a distinction they did not afford the festival Sabbaths of Leviticus 23.

#### SCHOLARSHIP PROCLAIMS SABBATH'S EARLY OBSERVANCE

The weight of scholarship, most assuredly, is to the effect that God's people observed the weekly Sabbath throughout the early ages of this world's history. Opponents to this teaching are to be found

mostly among the "Disciples of Christ." In this, however, they are out of harmony with their distinguished founder, the late Alexander Campbell, who, in his debate with Owens (p. 302) said:

"The seventh day was observed from Abraham, yea, from creation."

In Mr. Campbell's book, "Christian System," p. 130, we read:

"The religious and moral institutions of patriarchal worship were Sabbath prayer, praises, etc. These were parts of the system which continued for 2,500 years."

Or, in other words, from Adam to Moses. Mr. Campbell probably agreed with many others that Genesis 8: 10, 12, and Genesis 29: 27 indicate the existence of the week and doubtless a seventh-day Sabbath. It was Christ who at the time of creation, made the Sabbath (John 1: 1, 2, 3, 10; Eph. 3: 9; Col. 1: 16; Heb. 1: 2, 10), and who said also, "The Sabbath was made for man" (Mark 2: 27), i. e., all mankind. Those therefore who would begin the Sabbath's history with the giving of the law to the Hebrew nation (1491 B. C.) are manifestly at variance with the Savior's pronouncement and the Genesis record of the seventh day's early sanctification. They likewise overlook the history of many of earth's nations.

#### THE SABBATHS OF ANCIENT BABYLONIA

Many authors of valuable works, including Dr. R. N. Cust in his "Essay on the Common Features which appear in all Forms of Religious Belief," call attention to the existence of the traditions of Creation, the Sabbath, and the Flood in the nations existing long anterior to Israel.

The Assyrians, Babylonians, the people of old Accad, centuries before Moses had seen the light of day, observed a seventh-day Sabbath. To this numerous eminent scholars bear testimony. We quote but a few of many authors and investigators:

"The week of seven days may be traced to the dawn of human history, and it is probable that wherever the week existed it was marked by the observance of Sabbath or rest-days. A weekly Sabbath was known to the Semetic Assyrians and Babylonians, and it is claimed that the name *Sabattu* is found in the inscriptions, where it is defined as a day of rest for the heart! It seems also to have been known to the

Accado-Sumerians, the aboriginal inhabitants of Chaldea, and their equivalent term for Sabbath is explained to mean 'a day of completion of labor.'" (Sayce, Hibbert Lectures for 1887 and "Social Life Among the Assyrians, 1893"). W. W. Atterbury in Johnson's Universal Cyclopaedia, art. "Sabbath."

Professor Sayce (Oxford) again in writing of "The Chaldean Origin of the Sabbath" remarks:

"Four years ago (1871) Mr. George Smith drew attention to the fact that the 7th, 14th, 21st, 28th days of the month were termed days of *sulum* or 'rest,' on which certain works were forbidden to be done: and that the expression 'day of rest' was but the Assyrian translation of the older Accadian equivalent, which signified '*dies nefastus*.'"

Professor Sayce then quotes from Volume 4 of the "Cuneiform Inscriptions of Western Asia" relative to the royal daily duties:

"The seventh day: a holy day. A Sabbath for the ruler of great nations. . . The king in his chariot may not drive," etc.

This period is placed by the renowned astronomer, R. A. Proctor, at 2170 B. C., or even earlier. About 679 years before Moses received the law!

China and other countries not above mentioned show traces of the week and the Sabbath many thousands of years ago.

After reference to the science of Accad, Assyria and Babylonia, with especial regard to the astronomy and observatories for which the latter is especially famous, the Encyclopedia Britannica, art. "Babylonia," states:

"This (the numbering and naming of the stars) came after the division of the heavens into degrees, since the twelve months (of thirty days each), were named after the Zodiacal signs, and would seem to belong to about 2200 B. C. Somewhat strangely, the Accadian calendar appears to have passed to the Assyrians (and through them to the Jews) through the medium of the Arameans. The week of seven days was in use from an early period, indeed, the names which we still give to the days can be traced to Ancient Babylonia; and the seventh day was one of *sulum*, or 'rest.'"

In the 11th Edition of the Encyclopedia Britannica, under art., Sabbath, sub-head,

"Babylonian and Assyrian Sabbath," additional information may be secured.

DID MOSES "BORROW" THE SABBATH?

Are we to infer, with the higher critics and atheists, that Moses borrowed the Sabbath from the nations above mentioned?

How much more reasonable to accept the plain Biblical teaching that God made a Sabbath for all men everywhere and in every age, during the first week of time, and that traditions of this, along with traditions of the Creation and the Flood reached the people of Accad, Assyria and Babylonia, in due time, thus accounting for their keeping of a Sabbath day.

If we accept not the Bible's teaching we are almost forced to accept the theory that Moses "made up" a religion and imposed it upon the Israelites. To such lengths would we be driven by the Disciples, Millennial Dawnists and Mormons, with their theory of "The Sabbath for the Jews only!" And this Sabbath, according to these Disciples, International Bible Students and Latter Day Saints, was made at Creation 2,500 years before it was needed and kept a strict secret from all mankind until the time of Moses! Kept a secret 2,500 years and then openly commanded for the comparatively brief period of 1,500 years, i. e., from Moses to Christ!

#### GODLY GENTILES

The apostle Peter (Acts 10: 34, 35) told Cornelius and his household that God was no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him. Cornelius, although "a devout man, and one that feared God with all his house" and whose very "prayers and aims came up for a memorial before God," appears nevertheless to have been a Gentile who had never become even a Jewish proselyte because the apostle thought it "an unlawful thing" (Acts 10: 28) to enter his house, ere God had appeared to him and instructed him to do so. However that may be, the Almighty always had his worshipers upon earth, many of whom, as Enoch, Abel and others, were highly pleasing to him. Even Balaam (Numb. 23 and 24) and Jethro (Ex. 18: 1, 17-27) although not of the Seed of Abraham, knew God and were responsible to him. Certain principles of right and wrong were known to those who were not

Israelites, Cain being convinced that he had sinned and Joseph resisting positive temptation. The responsibility for all the world to obey God has always been present, otherwise guilt would not have been charged to them (Rom. 3: 19).

DID THE HEBREWS OBSERVE THE SABBATH OF CREATION?

Our interest, at this time, in the Hebrews, as such, in their relation to the Sabbath consists principally in the identification by Jehovah of the seventh day observed by them with the seventh day of the Creation week. This is accomplished by reference to the miracle of the manna (Ex. 16: 22-31). The manna did not fall upon the Sabbath the Lord told the Hebrews to observe in memorial of his rest at the end of the Creative week (Ex. 20: 8-11). Thus for forty years Jehovah clearly indicated the Sabbath of Creation. Incidental civil penalties provided during the Hebrew theocracy for Sabbath violation interest us no more than similar penalties intended to safeguard the sanctity of marriage (Joseph and Potiphar's wife). The sins of impurity would have received the attention of God were never a Jew or Jewish nation known. It is only natural, though, that God's primeval institutions, matrimony and the Sabbath, intended, as they were, for the blessing of mankind should have been made known to a nation with whom God had such intimate relations. It would have been altogether unaccountable if these two institutions had not been accepted and protected by the Hebrews. There is no indication, however, that this in any way militated against the validity of the institutions in question or made necessary any re-statement, in any dispensation, as to their nature and duration. They were made for the use of mankind in all dispensations! Neither of these institutions (call them either moral or positive in nature) has ever been annulled by divine mandate, yet frequently, we regret to say, both of them have been disregarded by individuals.

#### THE SABBATH IN THE CHRISTIAN DISPENSATION

Jesus during his earth life sanctioned the keeping of the same seventh-day Sabbath previously indicated by the Lord to Israel (Ex. 16). This Sabbath fell upon the seventh day of the week (Matt. 28: 1; Mark

16: 1, 2; Luke 23: 56; 24: 1) and immediately precedes the first day of the week (Sunday). The Savior also interpreted for us the true meaning of the Sabbath and made known to all that "it is lawful to do well upon the Sabbath day" (Matt. 12: 12).

By reading Matthew 24: 20, in connection with Matthew 26: 1, 2, and the intervening verses, one may readily perceive that the Savior fully expected the Sabbath to continue in the Christian dispensation. Only two days remained before the last Passover. The Tuesday or Wednesday immediately preceding his crucifixion had arrived. The last Saturday (Sabbath) before the Cross had passed into history several days before. The next Saturday would occur after the veil of the temple had been rent in twain and hence not a Sabbath according to the views of those who teach that the Sabbath was nailed to the cross. But did Jesus say: "There is no Sabbath in the Christian dispensation"? Indeed, as before intimated, the very opposite is alleged, Jesus showing (Matt. 24: 20) tender solicitude for the Sabbath beyond the Cross, calling it by its hallowed name. In this the apostles continually agree, never once applying a secular name to the day which God had blest (Acts 13: 14, 42, 44; 16: 13; 17: 2; 18: 4-11). It is indeed interesting to note that even the most bitter enemies of the apostles (the Scribes and Pharisees) never once accused them of Sabbath-breaking or of teaching others to disregard that holy day. How do the opponents of seventh-day Sabbath-keeping account for this? The apostles, at least, were informed that not only in this dispensation but even in the earth renewed, the Sabbath would continue (Isa. 66: 22, 23).

We find no traces of "first day" sacredness in the New Testament, no record of Jesus ever taking its name upon his lips. One meeting, only, upon that day is held after Christ's resurrection day and that was upon our Saturday, the evening of the first day (Acts 20: 7, 8). To this agree Professor J. W. McGarvey, Dr. John Kitto, Professor H. B. Hackett, Conybeare and Howson, and a host of other renowned commentators (all observers of Sunday). We are pleased that Acts 20: 7 does not read "seventh day"; being followed, as it is, by testimony to the effect that it was a day de-

voted to ordinary labor. Sunday observers are heartily welcome to it, so far as we are concerned.

One other reference (1 Cor. 16: 2) is relative to a collection to be laid "in store" by the believer (or "at home" as Syriac Peshito, Luther's, Eartin's, Ostenwald's, De Sacy's, and other versions, including the Italian and the Spanish, render it.)

This was, we read in "The Synagogue and the Church" (condensed from the Latin of Vitranga, pp. 76, 166) in accordance with the Jewish custom. "The same custom prevailed in the early Christian Church. In the synagogue the alms, though set apart on the Sabbath, were not paid until the first day of the week."

#### FROM SUNSET UNTIL SUNSET

Throughout the Holy Scriptures, we find nothing but the seventh-day Sabbath, and that, too, observed from sunset Friday until sunset Saturday (Gen. 1: 4, 8, 13, 19, 23, 31; Lev. 23: 32; Deut. 16: 6; Neh. 13: 19; Mark 1: 21, 28, 32; Luke 4: 40). Upon this point scores of authorities could be cited. We have space but for the following (on Genesis 1) from "The Baptist Teacher," January 7, 1897:

"Evening and morning: The mention of the evening first is quite Oriental. The day was reckoned not from sunrise to sunrise, or from midnight to midnight, but from sunset to sunset, and the custom is still widely prevalent in the East. The Sabbath begins, as in the *olden time*, on Friday evening. The Mohammedans count their night as belonging to the day that follows, and not to that which precedes. Friday evening, in their language, is what we call Thursday evening. Religious festivals, in the East, begin in the evening."

The Scriptural days, first to seventh inclusive, all begin and end at sunset and can all be equally well observed upon any portion of the earth's surface.

#### NO SALVATION BY "WORKS"

We can not too strongly emphasize that no matter how strictly a person may observe the seventh day, salvation will not come as a result. Nor can salvation be attained by merely abstaining from murder or impurity. No one should do or not do things in an attempt to secure salvation, yet all who are truly and intelligently saved will



show the fruits of love, chastity and Sabbath-keeping in their lives.

Occasionally talk is heard of it being a "burden," or a "yoke of bondage" to rest upon the day that God rested, blessed and sanctified. Yet these same persons claim to feel no bondage in doing the self-same thing upon another weekly day, a day, too, upon which our Savior did not rest, a day which he did not set apart as a Sabbath. They also claim that they would have the same bondage in observing the seventh day of the week and the same liberty in keeping Sunday, had they lived in the very early days of the Christian era when few, if any, observed Sunday and when therefore they would have been out of harmony with the commercial, social and religious world.

If all days are alike holy unto the Lord, in the sense which they claim, it is very difficult to understand their extraordinary method of reasoning by which one day is made burdensome and another a delight.

However, those into whose hearts the Lord has come in the full power of his Spirit's blessing, feel no such bondage and are able to testify with the apostle John that "God's commandments are not grievous."

#### SALVATION BY GRACE

Jesus gave himself that he might redeem us from all iniquity and purify unto himself a people zealous of good works (Titus 2: 14). He dwells in the heart of the believer by his Spirit and his Spirit will lead us today, even as Christ was led, to obey God. He removes our carnal minds and writes his law upon our hearts. In brief, the Spirit of God brings into being the new creature; the new creature possesses "the faith which works by love"; and "this is the love of God that we keep his commandments" (1 John 5: 4).

As an ambassador of the Sabbath-creating and the Sabbath-keeping Christ, the writer urges upon all a thorough consideration of God's claim in the matter under discussion and earnestly prays for a decision which will make manifest in each individual case the determination of the reader to be loyal, at all costs, to Jesus and his Sabbath.

Let him be satisfied with correcting himself and not seem to condemn in another what he would not in himself.—*Montaigne.*

### PROGRAM FOR EASTERN ASSOCIATION To be held at Rockville, R. I., June 12-15, 1919

#### THURSDAY EVENING

- 8.00 Praise Service—Harold R. Crandall
- 8.15 Call to Order—A. S. Babcock, president.
- 8.30 Sermon—Rev. G. H. F. Randolph
- 9.00 Appointment of Committees

#### FRIDAY MORNING

- 10.00 Devotions—Rev. George B. Shaw
- 10.10 Business:  
Reports of Our Delegates,  
Committees, Communications, etc.
- 11.00 Education Society's Hour

#### FRIDAY AFTERNOON

- 2.00 Devotions—Rev. E. A. Witter
- 2.10 Woman's Hour—Mrs. Edwin Shaw, secretary.
- 3.00 Sermon—Delegate from Southeastern Association

#### SABBATH EVENING

- 8.00 Praise service—Rev. W. D. Burdick
- Sermon—Rev. Erlo E. Sutton
- Conference Meeting

#### SABBATH MORNING

- 10.30 Sermon—Rev. J. L. Skaggs
- Offering for Missionary, Tract and Education societies

#### SABBATH AFTERNOON

- 3.00 Bible School—Harold R. Crandall, Supt.
- 4.00 Young People's Hour—Associational Secretary

#### EVENING AFTER THE SABBATH

- 8.00 Praise Service
- 8.15 Sermon—Delegate from Northwestern Association

#### SUNDAY MORNING

- 10.00 Devotions—John H. Austin
- 10.10 Missionary and Tract Hour—Rev. Edwin Shaw, secretary
- 11.45 Business

#### SUNDAY AFTERNOON

- 2.00 Devotions—Rev. C. A. Burdick
- 2.15 Sermon—Delegate from Central and Western Associations
- 3.00 Business

#### SUNDAY EVENING

- 8.00 Praise Service—Edwin Whitford
- 8.30 Sermon—Rev. D. Burdett Coon
- Adjournment

The League of Nations is the greatest step toward peace in a thousand years. The idea of substituting reason for force in the settlement of international disputes is in itself an epoch-making advance.—*William Jennings Bryan.*

Germany spent 40 years making preparation for this war, and she will have to spend another 40 years making reparation for it.—*The Pathfinder.*

## WOMAN'S WORK

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

Here's a song of praise for a beautiful world,  
For the banner of blue that's above it unfurled,  
For the streams that sparkle and sing to the sea,  
For the bloom in the glade and the leaf on the tree;

Here's a song of praise for a beautiful world.

Here's a song of praise for the One who guides,  
For he holds the ships and he holds the tides,  
And underneath and around and above,  
The world is lapped in the light of his love;  
Here's a song of praise for a beautiful world.

*The Presbyterian.*

### MAKING THE MOST OF SABBATH AFTERNOON

(Read at Sabbath Rally Day program, Riverside, Cal., 1918)

How frequently we hear mothers asking, "What can I do with the children on Sabbath afternoon?" Many earnest mothers want to make Sabbath a pleasant and religiously profitable day for their children, and would do so if only some one would show them how.

Mrs. Brown says, "Johnnie is so restless and Mary won't pay attention. I really have tried to teach them Bible verses and their Sabbath-school lessons, but I just can't do anything with them."

Mrs. Goodwin says, "I have bought books for the children that tell them what to do on Sabbath afternoon. They will not use them."

Is there nothing that can be done for the children in the home that will make them familiar with Bible characters, scenes and events, and give them a rich fund of memorized verse as a foundation for the deeper religious life that is to come later only with experience? Mrs. Stoner has well said, "The path of knowledge should be a joy to all children." If this is true of the attainment of secular knowledge, how much more true is it of things pertaining to God and our relationship to him!

Let us visit a home where the parents have met with some success in attempting to solve this problem.

Dinner is over at two-thirty, and five eager little faces are looking questioningly

at mother, waiting for something to do. Does she put them on five straight-backed chairs in the parlor and stand stiffly before them, Bible in hand, frowning on the least evidence of overflowing of spirits, as she drills them on the commandments and Psalms? Oh, no! She says, "Grant, run and bring your blocks—the wooden construction blocks and the stone building blocks." The dining room table is cleared while the children crowd eagerly around it.

"What shall we make?" says mother. "The temple," answers twelve-year-old Fred.

Quickly the little children form Solomon's porch, while the older ones build the temple proper out of the stone blocks.

When it is completed and each child has passed judgment on it, mother says, "When do we first hear of Jesus in the temple? Where was he, and what was he doing?"

Elizabeth points to Solomon's porch, saying, "Here he was found in the porch talking to the doctors when he was twelve years old."

"What happened here?" asks mother, pointing to the court of the Gentiles.

"I know, I know," cries Fred enthusiastically, jumping up and down and almost tilting the table. "Jesus drove out the cattle, overturned the tables, and expelled the money changers."

"Can any one tell me what he said?" "I think I know," says thoughtful little Grant. "My house shall be called a house of prayer for all nations, but ye have made it a den of thieves."

"In what part of the temple did Jesus spend his time during the Passover week?"

"In the court of the Gentiles, teaching the groups of people who gathered about him," answers Elizabeth.

"Now," continues mother, "who can tell me what happened in the temple during the dark hours of the crucifixion?"

There is a moment's pause, then Fred says, "I don't know, but I can find out." Running for his Bible, he turns to the last of Matthew, then says, "I have found it, 'The veil of the temple was rent in twain.'" Elizabeth shows the little ones where the veil was—separating the holy of holies from the court of the priests.

Leaving the temple on the table for father to see, they turn to the blackboard. Mother draws a shepherd's crook, and the

first one who can give a verse suggested by it says, "There were shepherds abiding in the field, keeping watch over their flocks by night."

Next a star is drawn, and that suggests the story of the Wise Men.

Baby Mary is elated when mother draws a picture of the rushes and a basket, for she knows it is baby Moses.

Before the blackboard game was over, father came down stairs, and, thanking the happy family for letting him have a good nap, said he had a new game to suggest. So all went into the parlor and entered enthusiastically into father's plan. Then with songs and a Bible verse contest the happy afternoon went quickly by.

Another Sabbath afternoon mother brings out the box of Perry pictures showing scenes in the life of Christ. She lays them all face down, and then raises one at a time just long enough for the children to guess—"The Sistine Madonna," "Three Fishermen," "Christ Teaching from a Boat." When they have grown tired of these, they take turns in giving word pictures. I see a sick man by the roadside, and a man with a donkey who is going to help him. They all shout, "The Good Samaritan." Or they have living pictures in which the children represent Bible characters.

"But," says some one, "does this not take a great deal of the mother's time? Does it not involve sacrifice?" What has the Lord given the mother time for? To answer the letters that have accumulated through the week, to make a social call, or take a nap so that she may be better able to do the drudgery of the coming day? No; she might better take a half day off through the week, or neglect some household duty. It will mean so much to the boys and girls to have these hours to look back upon when they are far from the home nest.

One mother, in speaking of her four boys, says: "My time with them is short. The church and society will have them when my nestlings are gone from the home forever." Is it too much of a sacrifice to ask of mothers that they give themselves to their children?

Two women reared their children in the same town, the same church, the same school. Today one mother welcomes back to the old home a distinguished pastor, an able lawyer, and a capable business man, all

paying to her the highest tribute. They say, "Mother made us what we are by her unselfish devotion and love." The other, in sorrow, reads of the unprincipled business transactions of her two boys. She had little time to give them when they were children. Now they bring to her only sorrow.

Which mother, think you, made the greater sacrifice?—*May H. Barclay, in the Western Christian Advocate.*

### WORKERS' EXCHANGE

MILTON JUNCTION.—Our ladies have been busy during the past year, even if our RECORDER sisters have not heard from us. Where can you find Christian women who have *not* been unusually busy of late? The ambition and ability to work have been such heaven-sent blessings to many women of our land, who otherwise would have been more deeply depressed by anxiety and loneliness. In common with others, we suffered from the influenza, during the fall and winter; yet even this cloud had its silver lining, for in self-forgetful, generous service to those in need, friendship and confidence have grown stronger, and that "Inasmuch" saying of Jesus, has a new meaning. The pastor's family especially has reason for a renewed consecration to the work of the church, because of the unbounded kindness of many friends.

Our Ladies' Aid Society meets twice each month. Sewing is usually provided by the Work Committee; sometimes this is Red Cross work, and occasionally light lunches are served. By the way, if any other society has a good plan to bring out more than a "fair attendance" to the Aid Society meetings *without* serving refreshments, we should be glad to hear it. We often hear that "the way to a man's heart is through his stomach," but the writer believes that the brethren have no monopoly on this rule.

We sometimes serve church suppers, feeling that those who serve, honestly earn the funds they turn into the treasury. The enjoyment of old and young together at these socials is not to be overlooked.

A few weeks ago we began to talk about Mission Study—not so much a study of the past as of the living present—with a view to increasing our interest in, and sym-

pathy for, the women and children in foreign lands. Feeling certain that we could not obtain good results from combining our sewing and study, we decided to organize a Mission Study Circle, to meet twice each month—the meetings to alternate with the Aid Society.

We are fortunate to have in our circle, Mrs. A. B. West, president of the Woman's Board, who has most acceptably directed our study thus far. At our last meeting Dr. Rosa Palmborg, Miss Su and Miss Eling were present and added much to the interest of the lesson on "New China."

The membership of our Aid Society is about forty; that of the Mission Study Circle, twenty—many of the ladies from out of town feeling they could not promise attendance for regular class work.

The greatest need of our women seems to be a keener sense of individual responsibility, in all lines of church work. There seems very little friction and the "team work" is excellent.

HARRIET B. VAN HORN,  
Press Committee.

Milton Junction, Wis.,  
May 1, 1919.

### MINUTES OF WOMAN'S BOARD MEETING

The Woman's Board met with Mrs. A. E. Whitford, May 5, 1919. Members present: Mrs. A. B. West, Mrs. J. B. Morton, Mrs. O. U. Whitford, Mrs. W. C. Daland, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Mrs. J. H. Babcock. Visitors: Dr. Rosa Palmborg and Miss Eling.

The President read the thirteenth chapter of Hebrews and Dr. Palmborg offered prayer.

The Treasurer, Mrs. A. E. Whitford, gave her monthly report. Balance on hand \$868.31; receipts for the month, \$344.18.

Mrs. Babcock read a card from Miss Phoebe Coon, also a letter from Mrs. W. L. Greene, secretary of the Western Association, concerning the program for Woman's Hour at the coming Western Association in June. Communications from the Inter-church World Movement of North America were read aloud and discussed.

Dr. Palmborg explained the system of money exchange in China, and told of conditions in the Lieu-oo Hospital, and of the

manner of treating patients. Some interesting incidents of the work were given.

Minutes were read and approved.

Adjourned to meet with Mrs. A. B. West, June 2.

MRS. A. B. WEST,  
President.  
METTA P. BABCOCK,  
Secretary pro tem.

### WOMEN'S WORK AT NEW MARKET, N. J.

We have been very much interested in reading of the activities of various Aid societies as reported through the columns of the SABBATH RECORDER. It is a help and an inspiration to know what is being accomplished by others.

We, too, have spent a busy year, though the amount of work done can not be counted in dollars and cents. In harmony with the spirit of the times we have been engaged in patriotic work, spending four whole days and four afternoons on Red Cross work alone, making 400 bandages, 14 children's dresses, 8 flannel dresses for refugees, besides aprons and hospital supplies. Many of the members have also helped in the New Market or Dunellen auxiliary of the Red Cross.

Besides this one comforter has been tied, one quilt quilted and blocks pieced for another. Christmas gifts of clothing and groceries were given to friends of the society. Flowers and letters of sympathy have been sent to others. Eleven regular and two special business meetings were held during the year.

It gave us pleasure to provide electric lights and new curtains for the parsonage. Then in July an informal picnic was held on the church lawn to welcome our pastor's family.

Instead of depending mainly upon suppers or sociables as a means of raising money our members gave a thank offering in December, and voluntary contributions at four different times during the year, thus greatly improving the condition of our treasury.

PRESS COMMITTEE.

It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the groundwork of human freedom.—*Horace Greely.*

## THE INTER-CHURCH CONFERENCE

REV. GEORGE C. TENNEY

It was a notable gathering of Christian leadership that assembled at the Hotel Cleveland in that city on the last day of April and the first of May. About five hundred representative men and women from mission boards, home and foreign, educational boards and institutions, church organizations of various kinds responded to the invitation to come together for the purpose of considering the great and vital question of closer co-operation, and practical sympathy between the different Christian bodies.

The movement had its origin in a call issued by the Southern Presbyterian Board to the other Foreign Mission societies for a gathering of representatives of the boards to consider the advisability and feasibility of planning for co-operative work in carrying out the great missionary campaign in which the church at large is now engaged in carrying forward under the call of God. The response to this call was an enthusiastic endorsement of the proposal. Such a meeting was held in December last. At that meeting a wider scope was given to the enterprise and it was made to include home mission work, and was gradually extended until it embraced the interests of Christian education and the various forms of Christian activities which constitute the aggressive forces of Christian work.

The movement received the hearty endorsement of the Foreign Missions Conference which meets at Garden City each January. At that gathering was also assembled the Home Missions council as well as the council of the Women's Boards, and both these organizations entered heartily into the movement. The matter was referred to the different Christian bodies of a general character, and to many church authorities, and by all the movement was greeted with approval. A meeting of pastors was called in Pittsburgh in April by whom it was discussed and unanimously approved, and then the Cleveland meeting followed.

Dr. S. Earl Taylor, secretary of the M. E. Foreign Mission Board, as general secretary of the movement presided over the conference. The registered delegates numbered 489, representing nearly thirty denominations. The Seventh Day Bap-

tists were represented by four members including Dean A. E. Main, Rev. W. L. Burdick, a brother whose name I did not learn, and the writer.

From beginning to close the meetings were enthusiastic, opportunity for questions and open discussion were quite sufficient, and a most harmonious and unanimous spirit prevailed through all. The objectives of the movement were repeatedly and clearly stated. It would be impracticable to enter upon even a mention of the various features of the program and we must content ourselves with a single excerpt from the report of the Committee on Findings, whose office it was to sum up the conclusions and formulate the purposes of the movement. This report was presented very near the close of the session, and the following paragraphs express very concisely the genius and aims of the undertaking:

"We welcome this movement as providentially presenting to the Evangelical churches of America an unprecedented opportunity for co-operative effort to serve the whole world unitedly, effectively, and in the Spirit of Christ.

"We commend the proposed method of basing the program of action upon facts to be ascertained by means of careful and comprehensive surveys. We understand these surveys will embrace not only those fields usually classified as 'missionary,' but will include all evangelistic efforts; the religious nurture of children; the enlistment and special preparation of youth for life service; the educational system of the church at home and abroad; philanthropic agencies and institutions; the means of the support of the ministry in retirement as well as in active service; and the contribution of the church to the solution of the definite social and industrial problems of the new day or readjustment and reconstruction.

"We believe that upon such a foundation of established fact the churches and organizations with which we are severally connected can unitedly appeal to the Protestant constituency of America in support of a program large enough, and wise enough, and practical enough to command the prayers, the money and the dedication of life sufficient to man and equip and spiritually energize the movement whose aim is nothing less than to make the divine Christ

ruler of the hearts and lives of all men.

"We are persuaded that close and trustful co-operation in such a movement will weaken no true and worthy loyalty to denominational duty but will require, on the other hand, the fullest contribution which each body can make in the line of its own distinctive responsibility.

"To meet the natural and proper inquiries of our churches as to the character and purpose of the movement we deem it wise to state: that the Inter-church movement is a co-operative effort of missionary, educational and other benevolent agencies of the Evangelical churches of the United States and Canada to serve unitedly their common present tasks; and simultaneously and together secure the necessary resources of men and money and power required for these tasks; that it is a spiritual undertaking of survey, education and inspiration, that it is an instrumentality of co-operation and co-ordination of administrative agencies designed to serve and not to supplant them. It is this positive character of the movement that we desire to exalt. At the same time to prevent misapprehension, we affirm our definite understanding that this is not an ecclesiastical movement nor an effort at organic union. It will not disturb nor interfere with the autonomy of any church or board. Neither will it undertake to administer or expend funds for any purpose beyond its own proper administrative expenses. It has a definite and temporary mission. It will not duplicate nor conflict with other denominational agencies. It does not assume responsibility or authority in questions of church or missionary policy, realizing that these belong to the co-operating agencies and organizations. And we disclaim all statements, by whomsoever made, contrary to this declaration of principles.

"We believe that the churches need not fear to trust to the fullest extent such a co-operative effort created by their own agencies and responsible to their control."

As Seventh Day Baptists we are seriously impressed with a sense of duty to bear on the forefront of our ranks the banner of Sabbath truth which is not always cordially received by others and we should be very slow to enter any associations which would curtail our liberties in that direction. In-

deed we must try to avoid them entirely. But at the same time, we are all well aware that there are very great and important issues which confront us in common with all Christian bodies. Divisions and contention amongst Christians are the great stumbling-blocks in the path of Christian progress. The critical issues of the present hour call for a united front and the most earnest and combined efforts on the part of the church at large to meet the terrible onset of the forces of evil and ruin that threaten every object and institution that Christian hearts hold dear. Even while the deliberations were going on in the upper chamber the streets below were filled with the most violent outbreak of riot and mob violence. Two hundred people were taken away to hospitals while the most bitter rage existed between the contending forces of patriotism and anarchy.

The church stands aghast in helpless inefficiency because of her disunited forces. The evidences of our relationship as Christ's followers are wanting until such time as we can show to the world that we have love one for another. The guarantees that are given both in the discussions and question answers as to the preservation of denominational individuality deserve to be taken at full value until they shall be shown to be valueless. By manifesting a spirit of cordial co-operation in all those matters upon which we are in accord with the great Christian body we shall gain the confidence of our fellow-churches and be able thus to uphold in a Christian way and spirit what we believe to be vital truth.

Personally I was much impressed with the spirit of that great meeting and with the enthusiasm with which all participants hailed this movement as the beginning of a new epoch in Christian effort. For one hundred years, it was pointed out by one of the speakers, God has been providentially preparing his church for such co-ordination by leading them out in various great movements all tending in the direction of harmonious feelings and relations. Never before were the forces of evil so active and arrogant as now, never before was such complete co-operation and fellowship called for on the part of Christ's body, for we are face to face with a great struggle for supremacy.

## YOUNG PEOPLE'S WORK

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

### REVERENCE AND WORSHIP

REV. R. R. THORNGATE

Christian Endeavor Topic for Sabbath Day,  
May 31, 1919

#### DAILY READINGS

Sunday—Reverence for parents (Mark 7: 1-13)

Monday—Honor the aged (2 Kings 2: 23-25)

Tuesday—Reverence for God's House (Eccl. 5: 1-7)

Wednesday—The spirit of worship (Ps. 95: 1-11)

Thursday—Church attendance (Heb. 10: 19-25)

Friday—Love for God's house (Luke 2: 41-52)

Sabbath Day—Topic, Our relation to God. VI.  
Reverence and public worship. (Ps. 33: 1-11; John 4: 19-26) (Consecration meeting).

#### REVERENCE

If reverence is, as we are told, an essential quality in worship, we must first define reverence before we can intelligently understand why this is so. Reverence may be defined as "a respectful, submissive disposition of mind arising from affection and esteem, from a sense of superiority in the person revered." "When directed towards God, it is an essential factor in Divine worship. This sentiment usually finds expression in acts of courtesy, respect, or adoration, so that the object held in reverential regard receives fitting homage" (H. D. C. G.). "For though a man may reverence God in his heart, yet unless he behave reverentially and give proofs of his reverence by demeanor, conduct and obedience, he will not easily persuade his fellow-mortals that his bosom is the residence of this divine and heavenly disposition; for, in fact, a reverence for God is not one of those lights which burn under a bushel, but one of those whose sprightly luster illuminates wherever it is admitted. Reverence is, strictly speaking, perhaps the internal disposition of the mind; and honor the external expression of that disposition" (Calmet).

#### WORSHIP

Worship, then, is the outward expression of inward reverence, respect, adoration. Let it be understood that we are defining worship in its real and fundamental meaning. *Forms* of worship may outwardly suffice for

worship, but there can be no genuine worship without real reverence and adoration for God within the heart. True worship must be "in spirit and truth." May not this lack of real reverence account in a large measure for the lack of attendance at church services in America?

Not many months ago in an editorial, entitled "Worship," in the *Christian Work*, the writer of it, Dr. Lynch, said, in part: "There are many things working today to draw men from the worship of God in the sanctuary. Some of them are necessary things and some are even good things." Among those things which he mentions as drawing men away from the worship of God is the "tremendous pressure of things, big, impressive, engrossing, commanding things, material things"; the distraction of amusement in its multiplicity of forms; the reading of newspapers, magazines, books, and so on. Then last of all under the reasons he gives he says: "Then there is one of the most promising aspects of our religious life which has had some tendency to turn us from the act of worship in the sanctuary, namely, the emphasis on *doing* as the real essence of religion. While the great stress we are laying on social service today, and while the incessant preaching of love of humanity as real Christianity is one of the most helpful signs of our times, there is no doubt that it has had a tendency to draw men away from the quiet worship of the Unseen and has a tendency to overshadow the mystic element which seems to need some quiet and contemplation if it is to thrive. On every hand we find devoted men who used to go to church, but who either do not go now at all, or go perfunctorily. . . . They think of man all the time, whereas we doubt if they ever think of God."

#### WORSHIP THE SOURCE OF BIGNESS

Then Dr. Lynch concludes: "It would be a great pity if *anything*, even the very finest things, were to draw us away from the Sunday hour of quiet waiting upon God. It would be a great loss, and the loss can already be observed in many of the men we meet. For worship, the quiet, rapt, solemn, prayerful thinking upon God is the source of some of the finest qualities in our character.

"It is the source of *bigness*. We grow

into the image of that upon which our hearts and minds are oftenest set. They who contemplate big things absorb some of the greatness. They who meditate upon high and holy things find themselves exalted. The things of the world and time are after all little and passing. God only is big in his nature and eternal. They who take time to go into the sanctuary and seek communion with him absorb some of his greatness. Did our worshiping fathers have some of that bigness of nature, loftiness of thought, grandeur of character that many men seem to lack today? Did they seem to possess a certain power which we do not associate with the men we meet? If so, we think it came largely from the weekly hour of worship of him who is high and holy, great and lifted up.

#### WORSHIP A SOURCE OF REPOSE

"Worship is a chief source of *repose*. We hear much today of the restlessness of the age. Men are doing many things, and doing them fast, but they seem mostly to be running to and fro. They are nervous, unconstrained, seeking excitement, and even while doing good, lacking in reserve, calm, that gentleness which goes with greatness. An artist who paints many of the New York women remarked in some journal a while ago that the faces of the daughters, the week-end, motoring, dancing, daughters lacked that repose in their faces that made their mothers look 'distinguished.' But he who waits regularly upon God, gets some of God's unruffled calm into his own being. He who kneels often at the feet of God feels his calming touch upon his feverish brow. About God broods the eternal calm. His presence is as the great mountains, or the quiet stars. To dwell with him is to feel his repose creep into our souls and become ours. We need it greatly today. We shall lose it if we close our church doors—or take the altar out."

### MINUTES OF YOUNG PEOPLE'S BOARD MEETING

The Young People's Board met in the Sanitarium College Building May 6, 1919. The meeting was called to order by President H. N. Jordan.

Members present: President H. N. Jordan, Dr. W. B. Lewis, Dr. B. F. Johanson, Mr. C. H. Siedhoff, Mr. E. H. Clarke, Mr.

D. M. Bottoms, Mrs. Ruby Babcock, Miss Edna Van Horn and Ethlyn M. Davis.

Prayer was offered by Dr. W. B. Lewis. The Secretary read the minutes of the last meeting.

The Corresponding Secretary read the following report:

"Letters have been received from Ethel Rogers, asking for the names and addresses of the corresponding secretaries of the societies, that she may write them in the interest of the Tenth Legion work; from Flora Zinn, asking if the Board has any suggestions about the extension work; from Zilla Thayer telling the amount of stationery needed, and from Verna Foster, telling of encouraging replies to her Quiet Hour letter.

"Stationery has been sent to Verna Foster, Flora Zinn and Zilla Thayer, also the addresses requested, to Ethel Rogers. A list of churches having over eighteen resident members, with the address of some person in each who might be interested in Christian Endeavor work, has been sent to Flora Zinn. A letter was written to N. O. Moore as suggested at the last meeting, approving the calendar pad."

This report was adopted.

The Treasurer's report was read and accepted.

The report of the Committee on Making a Financial Drive was accepted as a report of progress.

Voted that a committee be appointed to correspond with the Missionary Board, Miss Carrie Nelson, and Mrs. Smith, of Fouke, for data looking toward some plans for our future work in Fouke. Mr. Clarke and Mr. Siedhoff were appointed.

Voted that the chair appoint a program committee of three to prepare a program for the Young People's Hour during the General Conference. The following persons were appointed: Mr. Siedhoff, Dr. Lewis and Mrs. Babcock.

On motion the President, Treasurer and Dr. Johanson were appointed a committee to prepare the budget for the coming year.

Voted that Mr. Edward Holston be asked to represent the Young People's Board at the coming associations, the Sabbath School Board consenting, and that the Young People's Board pay one-third of the traveling expenses.

Voted that Mr. Bottoms be allowed the

necessary amount to secure receipt postal cards.

Voted that a committee be appointed to consider the advisability of forming Alumni associations in our societies and give in detail the plans for work of such associations and report at next Board meeting. Mrs. Babcock, Mrs. Hargis and Miss Edna Van Horn were appointed.

On motion it was voted that Mr. Loyal Hurley be elected as a member of the Young People's Board to serve the remainder of the year.

Voted that the Corresponding Secretary be requested to prepare a form for the report blanks for the annual reports of the societies.

The minutes were read, corrected and approved.

Voted to adjourn to meet at the call of the President.

ETHLYN M. DAVIS,  
Corresponding Secretary.

## THE CHRISTIAN SABBATH

### Part II

REV. G. E. FIFIELD

#### THE RELATION OF JESUS TO THE LAW AND SABBATH

It was prophesied of Jesus that "he will magnify the law, and make it honorable." This he did by showing that it required not merely an outward observance, but extended to the thoughts of the heart and aspirations of the soul, and meant practical love to God and man. In his first recorded address he said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." "It is easier for heaven and earth to pass, than one tittle of the law to fail."

Paul said, "Do we then make void the law through faith? God forbid: yea, we establish the law."

Jesus found the Sabbath robbed of its blessedness and almost made a curse by the many petty Rabbinical regulations of the Pharisees. Jesus always kept the Sabbath, but he ignored the Rabbinical traditions concerning it, that he might restore it to its honored place in the law, making it a blessing, and a means of liberty rather than of bondage and oppression. By this means he incurred the enmity of the Pharisees

who, from this time, went about to kill him. Why should he thus have sacrificed himself for an institution if it was his intention that it should immediately pass away, and be superseded by another? The record shows that the disciples and the early Christians, Gentiles as well as Jews, continued to observe the seventh-day Sabbath. There is in the book of Acts a record of eighty-six religious meetings held on that day after the resurrection and ascension of our Lord, meetings held not only with Jews, but also with Gentiles—meetings held not only in Jewish synagogues, but also out beside the rivers, where prayer was wont to be made. It is said of Paul at Thessalonica, that, "As his manner was," he "went in unto them and three days reasoned with them out of the Scriptures."

And so the inspired record closes without a hint that Christ or the apostles ever in any way changed the Sabbath from the seventh day of the week to the first day; and yet Paul, at Ephesus, called the brethren to witness that he was pure from the blood of all men, saying, "I have not shunned to declare unto you all the counsel of God."

## 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

Mary G. Brown, Secretary,  
161 E. Date Street, Riverside, California

The edition is limited—order at once.  
3-31-tf

The only conclusion is that Paul knew of no counsel of God concerning a change of the Sabbath.

The historian Coleman says, "Down even to the fifth century the observance of the Jewish Sabbath continued in the Christian Church." It can be shown that, among those who in the fastnesses of the Alps had preserved the pure gospel of Christ, and the "faith once delivered unto the saints" uncontaminated by paganism, the Sabbath was observed even for centuries later than this.

#### SUNDAY AND THE EARLY CHURCH

We have all heard preachers who observe the first day of the week, assert with great positiveness that Christ changed the Sabbath from the seventh to the first day of the week; and that the apostles and the Christian Church from that time on were united in observing the first day of the week as the "Lord's Day," or "Christian Sabbath."

It is easy to make such assertions, but we have seen that there is no such record of a change of the Sabbath in the Word. A quotation or two from history, right here, may surprise those who have rested trustingly in the above assertion of the preachers.

From Chamber's Encyclopedia, article "Sabbath," we select the following: "At what date the Sunday, or first day of the week, began to be generally used by Christians as a stated time for religious meetings, we have no definite information, either in the New Testament, or in the writings of the Fathers of the Church . . . By none of the Fathers before the fourth century is it identified with the Sabbath, nor is the duty of observing it grounded by them either on the Fourth Commandment, or on the precept or example of Jesus or his apostles."

If Christ or his apostles had changed the Sabbath, or even if the early Christian Church had believed that such a change had taken place, surely the people in the centuries immediately following, would have known of this even better than twentieth century preachers who make such unqualified assertions. And they should have told us of it, since if such a change had taken place, it was a new and recent thing which needed recording for our benefit. Yet for four centuries they were utterly silent about the matter.

Kitto, in his "Cyclopedia of Biblical Literature," article "Lord's Day," after reviewing the so-called evidences for the ~~sabbatical~~ observance of Sunday, both in the New Testament and in the "Fathers of the Church," and distinctly stating the utter inefficiency of this evidence, says: "To return, however, to the nature of this observance in the Christian Church, we will merely remark that though at a later time we find considerable reference to a sort of consecration of the day, yet it does not at any period of the early Church seem to have assumed such an observance as some modern religious communities have contended for, nor do these writers in any instance pretend to allege any divine command, or even apostolic practice in support of it." (Italics his.)

Sir William Domville says: "Centuries of the Christian era passed away before Sunday was observed by the Christian Church as a Sabbath."

Perhaps a hundred times, the writer has heard ministers boldly assert in public that "every meeting of Christ with his disciples during the forty days after his resurrection was on the first day of the week."

What are the facts concerning these meetings?

The first meeting was on the first day of the week, but it was not a religious meeting of the disciples to celebrate the resurrection, for they did not then believe that Christ was risen. They were huddled together, and had the doors shut for fear of the Jews. Doubtless they were in that upper room "where abode Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James, the son of Alphaeus, and Simon Zelotes, and Judas the brother of James."

Jesus appeared in their midst, and "they were terrified and affrighted, and supposed that they had seen a spirit." He said to them, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. . . . And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of a honeycomb. And he took it, and did eat before them."

Then he upbraided them for their unbelief and hardness of heart and showed them

from the Scriptures that Christ ought thus to have suffered, and to have been raised from the dead.

And in the tenth chapter of Acts, we are told plainly the reason for this meeting, and it was not to set the day apart for religious service; but it was that *there might be witnesses that he had really risen according to the Scriptures.* "Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead."

This first meeting, therefore, although it was on Sunday, had nothing to do with setting that day apart as the resurrection day, "Lord's Day" or "Christian Sabbath." In fact, a careful study of all the Scriptures concerning the crucifixion and resurrection will convince any unprejudiced person that the preponderance of evidence is in favor of the proposition that Jesus *did not rise on the first day of the week*, but that he was crucified on Wednesday, lay in the grave three days and three nights, and was raised on Saturday evening just before the close of the Sabbath; and, when the people came to the grave very early Sunday morning, they found him already risen and gone away.

The *Second Meeting*, was when "after eight days again his disciples were within, and Thomas with them."

The writer has heard many ministers quote the above and then add: "So we see that the next meeting was on the next first day of the week."

We confess that we do not see it. Sunday is not the first day *from Sunday, or from itself.* Monday is the first day from Sunday; Tuesday, the second day; Wednesday, the third day; Thursday, the fourth day; Friday, the fifth day; Saturday, the sixth day; and Sunday, the seventh day from Sunday. The eighth day, therefore, from a meeting held on Sunday, would be on the second Monday after; and if "after eight days" means after full eight days had passed, the next meeting would fall on Tuesday.

The *Third Meeting* was on a fishing excursion by the Sea of Galilee. Jesus met the disciples there, and showed them where to cast the net to get a good haul of fish. There is not a word in the record that could possibly tell us anything about the day of

the week on which this occurred; and yet ministers, without any hesitation, tell us that all these meetings occurred on the first day of the week. If this one was on the first day of the week, as they say, then we have good Christian and apostolic example *for fishing on that day.*

The *Fourth and last recorded meeting*, was on the day of the ascension, forty days after the resurrection; which, by a plain mathematical count, would make it fall on Wednesday, or Thursday. Thus the truth disposes of the, to some, pleasing fiction that these meetings were all on the first day of the week.

There is not one word in the record of any one of these meetings to show that it was ever in the mind of either Christ or his disciples, at that time or at any succeeding time, to set apart the first day of the week as a day of religious observance. When these records were written years after the resurrection, Sunday was still simply "the first day of the week"; and it was, "when the sabbath was past," or just after "they had rested on the sabbath day according to the commandment."

A careful and unprejudiced study of the facts concerning the meeting of Paul with the brethren at Troas, as recorded in the twentieth of Acts, is positive proof that they did not then regard the first day of the week as a sacred day. The meeting was held on what by Jewish reckoning was called the evening of the first day of the week, but which, according to our reckoning, was not on Sunday at all, but on our Saturday evening. Paul, and others with him, had been there holding meetings for one week. After the Sabbath was over; the others who were with Paul, "Went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot."

Paul, knowing he should never see their faces again, stayed to hold one more final farewell meeting with them, on what is our Saturday evening, and then, on Sunday morning, he went on his journey, walking nineteen and a half miles across the peninsula to Assos, there to meet the other brethren in the ship which had sailed sixty miles around.

That all this that I have stated is true, Conybeare and Howson, in their "Life and Epistles of The Apostle Paul" plainly teach,

## INSPIRATION OF IDEALS IN WAR LITERATURE\*

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

(Continued)

A poem with the real touch of war in it must come from one who has actually engaged in the struggle. The following is eloquent of submission and dependence upon a higher power in whom the poet has implicit trust:

### A PRAYER IN KHAKI

O Lord, my God, accept my prayer of thanks  
That thou hast placed me humbly in the ranks  
Where I can do my part, all, unafraid—  
A simple soldier in thy great crusade.

I pray thee, Lord, let others take command;  
Enough for me, a rifle in my hand,  
Thy blood-red banner ever leading me  
Where I can fight for liberty and thee.

Give others, God, the glory; mine the right  
To stand beside my comrades in the fight,  
To die, if need be, in some foreign land—  
Absolved and solaced by a soldier's hand.

O Lord, my God, pray harken to my prayer  
And keep me ever humble, keep me where  
The fight is thickest, where, 'midst steel and  
flame,

Thy sons give battle, calling on thy name.  
—Robert Garland.

Gilbert Nobbs in leading an attack in "No Man's Land" was blinded, taken prisoner and held for three months. In his most pathetic of personal accounts he tells a friend how his book, "On the Right of the British Lines," was written. He says:

"My wife typed half of it and I typed half myself, and as typing to me is like doing the one finger exercise on the piano, it was rather a laborious job, and used often to carry me into the early hours of the morning, as, of course, I could not start until after I arrived home from the office. I remember on one occasion staying up until 1.30 in the morning to type the chapter called 'Death Valley.' It took me quite three hours to type three pages. I sat alone in the dark because everyone else had gone to bed, and under such circumstances I preferred being in the dark, otherwise I might forget to turn out the light when I am finished, and also incidentally because it is a waste of money to burn electricity simply on my account (so you see there are

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

and they picture Paul in his lonely walk that Sunday, saying: "Strength and peace were surely sought and obtained by the apostle from the Redeemer as he pursued his lonely road *that Sunday afternoon in spring* among the woods and streams of Ida."

With regard to the only other mention of the first day of the week in the New Testament, that recorded in 1 Corinthians 16: 2, Kitto, in his Cyclopaedia of Religious Literature, article, "Lord's Day," says: "The regulation addressed to the Church at Corinth with respect to charitable contributions 'on the first day of the week,' is not connected with any mention of public worship or assemblies on that day." "The regulation has been supposed to have reference to the tenets of the Jewish converts who considered it unlawful to touch money on the Sabbath. In consideration for them, therefore, the apostle directs the collection to be made on the following day, on which secular business was lawful; or, as Cocceius observes, 'They considered it, (Sunday) not as a feast, but as a working day.'"

And so the inspired record closes with even the observers of the first day of the week themselves, admitting that no change of the Sabbath from the seventh to the first day of the week has yet taken place, for the Sabbath is still considered even by the converts to Christianity, as a "Sacred Day," too sacred for any secular business; and Sunday is still considered "not as a feast, but as a working day."

(Part III in a following number)

The heart of man can not conceive the things which God hath prepared for them that love him. But this we know: Our Father is there, and we are to be with him. We are to see the face of him of whom we have thought, for whom we have sought to live. Seeing his face, and made like him, we shall know the peace of God that passeth all understanding, which shall keep our hearts through all eternity. And so, we shall enter fully into his peace.—Cleland B. McAfee.

If the Bolsheviki and Germans get to real fighting the world will be neutral to the extent of hoping both sides lose.—Wall Street Journal.

advantages and economies in being blind). The next morning I asked a friend to read over to me the three pages which I had typed and was told the pages were blank. (The ribbon had evidently been misplaced.)"

Coningsby Dawson graduated from Oxford and came to the United States in 1905. Here in a quiet home in Taunton, Mass., he gave himself up to the art of writing. The guns that roared along the Marne in 1914 shattered all his plans for the future, for he perceived clearly where his duty as an Englishman lay. The letters in his book entitled "Carry On" were mud-stained penciled epistles written in dug-outs by candle light, during moments snatched from a busy life of service, and they are notable witnesses to the high ideals and gifted style of Lieutenant Dawson. "Carry On" is one of the most inspiring books that have come out of the war and above all else it shows the courage and spiritual uplift which the war had infused in the writer. Brief excerpts from his letters follow:

"Whatever happens, I know you will be glad to remember that at a great crisis I tried to play the man, however small my qualifications. We have always lived so near to one another's affections that this going out alone is more lonely to me than to most men. Now I reach out my hands across six thousand miles and only touch yours with my imagination to say good-by. What queer sights these eyes, which have been almost your eyes, will witness! If my hands do anything respectable, remember that it is your hands that are doing it. It is your influence as a family that has made me ready for the part I have to play, and where I go you follow me. . . ."

"The great uplifting thought is that we have proved ourselves men. In our death we set a standard which in ordinary life we could never have followed. Here we know that the world will remember us and that our loved ones, in spite of tears, will be proud of us. What God will say to us we can not guess—but he can't be too hard on men who did their duty. I think we all feel that trivial former failures are washed out by this final sacrifice."

A spirit of unselfishness permeates all his letters:

"For myself I was never happier than I am at present; there's a novel zip added to

life by the daily risks and the knowledge that at last you're doing something into which no trace of selfishness enters. One can only die once; the chief concern that matters is *how* and *when* you die."

In his most recent book, "The Glory of the Trenches," he gives us an interpretation of the inspiration which drives on the fighting forces. The book might better be called the religion of heroism, as it depicts the true soldier amid the horrors of war continually engaged in spiritual acts of sacrifice and devotion. In discussing the spiritual values Dawson says:

"God as we see him! And do we see him? I think so, but not always consciously. He moves among us in the forms of our brother men. We see him most evidently when danger is most threatening and courage is at its highest. We don't often recognize him out loud. . . . 'Doing their bit' in Bible language means, laying down their lives for their friends. After all, they're not so far from Nazareth."

His ideals of life and service underwent a change as he says:

"Before the war ideals had grown out-of-date and priggish—we had substituted for it the more robust word ambitions. Today ideals have come back to their place in our vocabulary. We have forgotten that we've ever had ambitions, but at this moment men are drowning for ideals in the mud of Flanders."

When he first went to the trenches he states that had any one asked him whether there was any religion there he would have replied that there was not. Close comradeship with men of all classes had taught him a new form of religion, in which prayer was something more than mere lip service. He says:

"I see there is religion there; a religion which will dominate the world when war is ended—the religion of heroism. It is a religion in which men don't pray much. With me, before I went to the front, prayer was a habit. Out there I lost the habit: what one was doing seemed sufficient. I got the feeling that I might be meeting God at any moment, so I didn't need to be worrying him all the time, hanging on to a spiritual telephone and feeling slighted if he didn't need constant reminding. When he had a world to manage, it seemed best

(Continued on page 640)

## OUR WEEKLY SERMON

### MEMORIALS—A LAY SERMON

HOSEA W. ROOD

Text: *Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them to thy sons and thy sons' sons.* Deuteronomy 4: 9.

We are just now coming into the memorial season, when people of every community will be going out to the nearby city of the dead, there tenderly and lovingly to make as beautiful as they can the place where rest the mortal remains of dear ones gone on before; for Memorial Day is close at hand. Some day during the coming week a few of the old veterans who still remain will carry out an armful of little flags and set one at the head of every comrade's grave. It may be that none of them is able to go out and place those little markers, for the very youngest of the boys of '61, is now beyond his allotted three-score and ten, and so some loyal sons of veterans will set the little flags for their fathers.

#### THE SCHOOLS

Some day during the week the children in every school with a patriotic teacher will present a memorial program, and be glad to have every old soldier who can do so attend their patriotic exercises. At no other time in the year do they care so much for the old veteran in his Grand Army uniform and wearing his little bronze button as along about Memorial Day.

On the Sunday, or the Sabbath, next before May 30 every patriotic pastor will preach a sermon in which to call attention to the blessings that have come to our nation because of the self-sacrificing service of the young men and boys who offered their lives for the life of our country. Some of those same boys, now old and feeble, will attend such services, marching in together, even though there are only two or three of them. The church will be decorated with flowers and flags, and the choir will render the tenderest of memorial music.

#### CHILDREN AND FLOWERS

On the day before Memorial Day the

schools will close early so that the boys and girls—

"May search through meadows, fields and woods  
For flowers red and white and blue,  
To strew above the low green mounds  
Where sleep our soldiers brave and true."

On Memorial morning some ladies will arrange in baskets the flowers that have been gathered, while the boys and girls will meet at the schoolhouse all dressed for the parade, every one carrying a little flag and a bunch of posies. Perhaps a few old comrades, with some kind of martial music, will march out to the school grounds to meet the children. There the long procession will be formed, sons of veterans taking the lead as escorts to their fathers, the long line of young people, under the direction of their teachers, following. One or more automobiles will take in the comrades too lame or feeble to march. It will be a pretty sight as they all move toward the cemetery with fluttering flags and baskets of flowers.

#### IN THE SILENT CITY

In the city of the dead hundreds of people will be awaiting their coming. The place has not looked so neat and clean before for a year. Already there are flowers on many of the graves, and the folks gathered there have in their hands bunches of wild flowers. When the procession, under the leadership of an old soldier or a son of a veteran arrives, every grave where a little flag is found is visited, and certain of the boys and girls come forward with their flowers to place upon the mound. It may be that the name of the soldier resting there will be mentioned, with his company and regiment, and perhaps something may be said about his service. Then another grave is visited, and another, until all have received their floral tributes.

This done, all the people may come together in a chosen spot where there will be a prayer and a song. Perhaps the memorial address by some invited speaker will be given there. It will be a quiet time, for even the children will be deeply impressed by the spirit of the occasion. In a certain sense it will be their service, for flowers and children go together on Memorial Day. Every one will think tenderly of the young men and boys who more than a half a hundred years ago offered their lives for our

flag and the country over which it waves. All who attend this beautiful and impressive service will be the better for it.

It is very likely that in the afternoon some hall or church will be crowded with people both old and young to listen to a memorial program—a memorial address, with recitations, songs and flag drills by the children, all in memory of our heroic dead. Perhaps they will gather at the riverside and children will drop flowers from the bridge upon the waters flowing to the sea, in memory of our sailor-soldier dead. The flag will be at half-mast until noon as if in mourning, but it will then be hoisted to the top of the staff. From morning to night it will be a memory day, not only for our soldier boys, but for all the dear ones gone on before.

In thousands of communities all over our country the program for next week will be something like what I have outlined. It will be varied as seems best in every neighborhood. And the same memorial services have been held in the last week in May for fifty years. Who can comprehend the educative influence of all this in a half a century? Those boys and girls are indeed unfortunate who are allowed to come into manhood and womanhood without having thus developed and cultivated in their hearts a deep sense of gratitude toward those who once offered their lives for the life of our nation and its free institutions. And we may say here, also, toward the brave boys in khaki who have in the great world war died for world freedom and civic righteousness.

#### MEMORIALS IN THE BIBLE

We read in many places in the Bible about the setting up of memorials in order that men might not forget God and his goodness. The Passover was made a memorial of his leading the children of Israel out of Egyptian bondage into a free national existence. When they crossed the Jordan into the land he had promised them God bade them set up twelve stones as a memorial of the fulfilment of that promise. When by and by their children should ask "What mean ye by these stones?" the fathers of Israel were to tell them the story of God's wonderful goodness to his people during their sojourn of forty years in the desert and finally bringing them into so goodly a land. When Joshua became old

and was near the bound of life, and called the chief men of the tribes together to bid them farewell, he reminded them of the victories that through God's help they had won, how they had finally come into possession of the promised land. Then he exhorted them to worship God, just as he and his house purposed to do, and to keep themselves from idol worship. When the people had declared that they too would serve God alone, Joshua set up a memorial stone to remind them in the future of their solemn pledge. We may find many other memorials mentioned in the Good Book.

#### AND SO WE SET UP MEMORIALS

As we walk the streets of the silent city we find all along upon the stones there set up the words "In Memory of \_\_\_\_\_," "In Memory of \_\_\_\_\_." We have in our albums pictures of those whose memory we cherish. Some Sabbath afternoon we turn the pages, look upon the dear faces and are thus led back in thought to the loving associations of days long past—the good old grandmother, the brave young soldier boy in his army blue, the sweet-faced baby that stayed with us only long enough to have its picture taken. Perhaps we have a picture of the home of our childhood, the old meeting house, or the little country school. It is good for us to preserve memorials of persons, of places and events that are good to be remembered.

#### A CHURCH MEMORIAL

Some one has sent to me a bulletin issued by our church at North Loup. In it is mentioned the fact that a room below the belfry has been set apart for the reception of memorials—pictures and relics and other reminders of the days when a little colony of Seventh Day Baptists settled there and soon builded an altar unto the Lord. One member of the church seems particularly interested in that little memorial hall, and he is doing all he can to collect for it tokens of those strenuous days when the best house was a dugout or made of prairie sod, of the faith and hope and energy of those early settlers, their courage and devotion, their cheerful endurance of hardships incident to pioneer life, as they laid there the foundations of a Christian community, where their children and grandchildren might grow up under religious influences and with educational advantages. He de-

sires memorials not only of the North Loup Church, but, so far as he can get them, of our denomination as a whole—in particular of books and pamphlets written by Seventh Day Baptists everywhere. The pulpit in the church there is a memorial of him who was the first of our people to look upon that beautiful valley and determined to make it his future home. It was made by one of his grandsons from the cedar logs of one of the first houses built there, with bits of wood from the little Wisconsin schoolhouse where some of those colonists had worshipped away back in the '50's, and a contribution from the belfry of Milton College. May the Lord bless him who undertakes in any worthy way to preserve the memory of the sacred associations of the past.

#### DENOMINATIONAL MEMORIALS

I have before me the two memorial volumes of "Seventh Day Baptists in Europe and America." I have just spent a pleasant half-hour turning over the pages and looking upon the faces of some of the good old fathers of our denomination. One of them is that of "Uncle Daniel," whom my little brother and I used to follow around asking questions and questions when we had to trot to keep up with him. I had pretty much forgotten how he looked, and am glad now to see his picture. It brings to my mind many scenes of my childhood. And then here is a picture of a blessed good man who used to come now and then to our pioneer home and preach in our schoolhouse. Genial in spirit he was, gentle in manner, and with a happy sense of humor. His picture here shows him as he was in his old age, yet his face is beautiful in the radiance of his genial spirit. He was a most lovable man of God. I have found, too, the picture of him under whose gentle, persuasive preaching I was led to confess Christ before the world. He was a saintly man, yet so companionable that young people were easily drawn to him and through him to Christian service. And now I must mention one more whose picture I find here. He was my pastor—my across-the-road neighbor. His sermons were strong, and he put so much of personality into them that they made a lasting impression upon his hearers. He, too, had a sense of humor that manifested itself so unexpectedly sometimes in his apt illustrations that he

caused even the deacons to laugh in meeting. I am glad to have these books as memorials.

While our proposed denominational building will serve a most practical business purpose, it should mean a great deal more than that. It should be made a memorial of the noble men who have given their lives to the maintenance and growth of our denomination and the truth for which it stands. Though some of our young people have not, perhaps, known very much about these good men of the past, they have known well and loved some of them who have lately been called up higher; and we all know and love today some of our long-time faithful workers who are now passing down the sunset slope, soon to disappear in the gathering shadows. These same men understand better than the most of us the urgent need of our denomination for such a building, and are in every way they can using their influence in favor of it. Even if we get to work upon its accomplishment this very year more than one of these good men will have gone home in the faith that those who still live will in due time erect this memorial building.

#### A MEMORIAL HALL

What can we do better this memorial season, after having bestowed our floral tributes, than resolve to contribute lovingly and as liberally as we are able to this proposed memorial to the worthy Christian men and women who have so faithfully served our denomination? Why not now determine that it shall be done, and that there shall be in it a Memorial Hall, upon whose walls shall be hung pictures of churches and pastors; schools and teachers; missions and missionaries; places and scenes—all of which are well worth remembering by us and those who will be coming after us; also a memorial library of books and papers written by our people, sermons and denominational records? Let it be a special subject to take our best attention at Conference.

May we not observe this memorial season in such manner as to give it a double significance—honoring alike the memory of the boys who fought for right principles in the Civil War and in the great struggle just closed, also doing honor to the memory of our faithful and loyal old soldiers of the Cross. "Lest we forget."



## MARRIAGES

**SPICER-WHITFORD.**—At the home of the bride's parents, Dr. and Mrs. Myron J. Whitford, in Dunellen, N. J., May 7, 1919, by Pastor Willard D. Burdick, Harold W. Spicer, of Plainfield, N. J., and Maude L. Whitford, of Dunellen.

## DEATHS

**TAPPAN.**—Fred Saunders Tappan, son of Joel and Caroline Saunders Tappan, was born in Woodbridge, N. J. (near Plainfield), June 17, 1853, in the same house in which his father was born. He was killed at New Auburn, Wis., April 29, 1919, while blasting stumps.

His mother was of Rhode Island stock, having been brought up by her grandfather, the Reverend Henry Burdick, a pastor of the Newport Church, the first Seventh Day Baptist church in America. When Mr. Tappan was two years old his parents decided to "go West" in company with others, including his father's brother and sister and their families. With his parents and older brother, Alfred, Mr. Tappan was taken as far west as Milton, Wis., in the early summer of 1855. Here the family lived for about one year. In the spring of 1856 these families with others resumed their journey westward with ox-teams and one horse, and on June 1st drove their stakes near what is now Dodge Center, Minn. Here the Tappan families—three of them—and a widowed sister and family of four children and Benjamin F. Bond decided to stay, while the family of John Ayars and others went on farther and settled around a place later named Trenton, in Freeborn County, Minn., where they founded the Trenton, (Minn.) church.

These early Dodge Center, Minn., pioneers founded the Dodge Center, Minn., Church in 1859, Caroline S. Tappan, mother of the deceased, being one of the charter members. Four years later, 1863, they began the erection of a church building.

Fred S. Tappan was baptized and joined this church in the summer of 1868, when he was fifteen years of age, which membership he held until February 13, 1915. At this time he and his wife, Mary, and two sons, Glenn and Haldane, joined the New Auburn, Wis., Church by letter from the Dodge Center, Minn., Church, Glenn's wife, Frances and Haldane's wife, Mabel, joining at the same time by verbal testimony.

On February 20, 1877, he married Miss Mary Evaline Brown, at Dodge Center. To this union were born two daughters, Mrs. Martin Ling (Coral), Mrs. George Arnold (Florence), and

two sons, Glenn and Haldane, all of New Auburn.

Besides a loving and devoted wife and all his children, he is survived by ten grandchildren, two brothers, Alfred and Frank, four sisters, Mrs. W. E. Churchward (Ellen), of Dodge Center, (adopted), Mrs. Ellis Ayres (Anna), of Superior, Wis., Mrs. H. N. Brown (Josephine), of Battle Creek, Mich., and Mrs. A. N. Langworthy, of Dodge Center, his father, Joel Tappan, of Dodge Center, now ninety-three years of age, and a host of other relatives and friends, all of whom mourn their loss.

It is worthy of note that this is but the third death among all the descendants of the these Minnesota pioneers, Mr. and Mrs. Joel Tappan, either by blood, adoption, or marriage, and who numbered eighty-two at the time of this accident. The deceased was preceded by his mother, who died some twenty-three years ago, and an adopted nephew. Thus blessed has been the lot of this sturdy family of pioneers.

The funeral services, conducted by the pastor, Herbert L. Cottrell, were held from his late residence, Thursday afternoon, May first, and interment was made in the New Auburn Rural Cemetery.

H. L. C.

**KENYON.**—Demila Armina Browning Kenyon, daughter of George and Anna Moore Browning, was born at Benton (near Scranton), Pa., September 3, 1839. She died at Cleveland, O., April 28, 1919, aged 79 years, 7 months, and 23 days.

January 1, 1861, she was united in marriage with D. Burt Kenyon. To them were born three children—William Burt Kenyon, deceased, Mrs. Belle Ellis, now of San Antonio, Texas, and Mrs. W. A. Barber, who now lives at Cleveland, O. For about twenty-five years Mr. and Mrs. Kenyon lived in Alfred, N. Y. Later they moved to New Market, N. J. For the past five years they have lived with their daughter, Mrs. Barber. Mr. and Mrs. Kenyon have been members of the Seventh Day Baptist churches at Clifford, Pa., Alfred, N. Y., and New Market, N. J.

March 5, 1919, Mr. Kenyon died, and eight weeks later occurred the death of Mrs. Kenyon. She had a shock on a Tuesday and died the following Sabbath night.

Farewell services were held at the home of Mrs. Mae Kenyon in Alfred, Wednesday afternoon, April 30, Rev. William M. Simpson, of Alfred Station, officiating in Pastor Burdick's absence; and interment was made in the Alfred Rural Cemetery.

WM. M. S.

**WHITFORD.**—Orpha Crandall Whitford, daughter of Horace and Mary Baumbaur Crandall was born near Milton Junction, Wis., March 17, 1857, and died at Milton Junction, Wis., April 14, 1919, being at the age of sixty-two years and twenty-eight days.

When but a child of eight years she went with her parents to make her home at Farina, Ill., where the greater part of her life was spent. Eighteen years ago she and her husband moved

to Gentry, Ark., where they spent four years, returning to Farina in 1905. In 1913 they came back to Milton Junction where the remainder of Mrs. Whitford's life was spent.

In early life Mrs. Whitford made a profession of Christianity and was baptized by Elder C. M. Lewis into the fellowship of the Farina Seventh Day Baptist Church. When they took up their residence at Gentry she became a member of the church there. Later, on their coming to Milton Junction she became a member of the Milton Seventh Day Baptist Church where she held her membership until the time of her death.

In September 1876, she was married to Clarence M. Whitford who died in January, 1880. To this union were born three children, two of whom died in infancy. The one surviving is now Mrs. Theodore G. Davis, of this place. In 1889 she was married to Adelbert Whitford and became a mother to his two children, Mrs. Hal Todd, of Milton, and Arthur Whitford, of Farina. She leaves to mourn their loss her husband, children, one brother Alpha Crandall, of North Loup, Neb., and a host of friends, especially at Farina, Ill., where she lived so many years and was so well known.

Mrs. Whitford was quiet and retiring in her disposition and devoted herself to her home where her interests centered. She was a faithful wife, a good mother, and a kind neighbor and will be greatly missed by all who knew her.

Funeral services were conducted from her late home by Rev. Edgar D. Van Horn, pastor of the Milton Junction Seventh Day Baptist Church and the body was laid to rest in the Milton Junction Cemetery.

E. D. V.

**MAINE.**—Metta Lovinna Cheeseborough Maine was born August 3, 1859. She died at Oregon City, Ore., April 23, 1919, aged fifty-nine years, eight months, and twenty days.

The deceased was the wife of Silas LeRoy Maine. Of her immediate relatives she is survived by her husband, two sons, Byron L., and Leo L., of Oregon City, one daughter, Mrs. Lola M. McGhie, of Sheridan, Ore., one sister, Mrs. Ellen Rusho, of Svensen, Ore., two brothers, Elton and Oscar Cheeseborough, of Los Angeles, Cal., and many others less closely connected.

She had been in the hospital at Portland, Ore., for eight weeks for an operation for gall-stones, from which for several weeks she had been a great sufferer. After returning home she improved very much from the operation, but was suddenly taken with heart dropsy. There followed three weeks more of suffering, until the death angel called and that loving spirit was wafted away to the God who gave it.

Her last church membership was with the Seventh Day Baptist Church at Riverside, Cal. After a farewell service had been conducted by the Seventh Day Adventist minister, her body was removed to Scotts Mills, Marion County, Ore., where it was placed beside the grave of her husband's sister, Mrs. Almada L. Collins.

S. E. R. M.

**EMERSON.**—In Alfred, N. Y., April 21, 1919, Mrs. Sarah Jane Emerson, in the sixty-eighth year of her age.

Mrs. Sarah Jane Emerson was the daughter of Elijah D., and Nancy Crittenden Ayers, and was born in Hebron, Pa. Her life had been spent in the vicinity of her birth until the autumn of 1914, when she and her husband moved to Alfred, N. Y.

January 1, 1870, she was united in marriage to Roswell H. Emerson. To them was born one daughter, Miss Alice Emerson, of Alfred. Besides the husband and daughter she is survived by one brother, Deacon Freeman N. Ayers, of Alfred Station, N. Y., and a large circle of friends.

When fifteen years of age she was baptized by Rev. S. R. Wheeler, and united with the First Seventh Day Baptist Church of Hebron, of which church she remained a faithful member until her death. Up to about the time of her coming to Alfred, she had lead a very active life; the last few years of her life, however, were clouded by failing health and waning powers. In the days of her strength she was very helpful in church and community, caring for the sick and unfortunate whenever needed.

A brief farewell service was held in Alfred, April 23, after which the body was taken to her old home in Hebron, Pa., where on the following day funeral services were conducted by Pastor William L. Burdick, and burial took place in the cemetery near the church.

WM. L. B.

### Sabbath School. Lesson X—June 7, 1919

OBEDIENCE. Gen. 12: 1-4; Matt. 7: 16-29; John 14: 21-24

*Golden Text.*—"Ye are my friends, if ye do the things which I command you." John 15: 14.

#### DAILY READINGS

June 1—Matt. 7: 16-29. Obedience  
June 2—Deut. 4: 1-10. Exhortation to obedience  
June 3—Gen. 12: 1-9. Abraham's obedience  
June 4—John 14: 15-24. Obeying God's commandments  
June 5—Jas. 1: 19-27. Hearing and doing  
June 6—1 John 3: 16-24. Obedience the test of love  
June 7—John 15: 1-14. The joy of obedience  
(For Lesson Notes, see *Helping Hand*)

### THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

Medical, Surgical, Obstetrical, Children, Diets, 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.

(Continued from page 634)

not to interrupt him with frivolous petitions, but to put my prayers into my work. That's how we all feel out there."

Grace S. Richmond's little book entitled "The Whistling Mother" is not a real war book in the sense that it was written near the trenches, but it is a sweet story of how a mother made it easy for her son to say good-bye before leaving for the front. A mother's intuition with the wise counsel and noble ideals she had instilled into the life of her boy are well set forth in this little volume. Coming home for a last farewell, a son might easily have dreaded a visit made difficult by tears and gloomy forebodings, but there was no occasion for dread with this mother.

"It's all perfectly great, and I don't wonder you want to go. Why, if you didn't want to go, Jack, I should feel that I'd been the wrong sort of a mother.' Now, honestly, do you blame me? I looked down at her—I'm a good deal taller than she is—and for a minute I wanted to get down in front of her among the gear-shifts and put my head in her lap . . . the time came for me to go up to my room and get my stuff—and I knew what would happen then. Mother would come, too, and we'd say our real good-bye there. . . . I took one look around before mother came—I thought one would be about all that would be good for me . . . mother came in . . . the next minute her arms were around my neck in the old way, and she was holding me tight—she did not keep me long. Just that one great hug and then what do you think she said? 'Jacky, you're a brick.' And then I just broke out into a great laugh of relief, and I shouted: 'Mother, you're a whole brick-yard.' And we went downstairs carrying my luggage between us, and the worst was over, and the thing I dreaded hasn't happened."

On his way to the front, musing, he repeated to himself:

"After all, it's the mothers, I think, who do the biggest giving when their sons go to war. I suspect it's what they put into their sons that stands for the real stuff in the crisis. I don't think there are many weak mothers . . . but I wish more of them understood what it is to a fellow to have his mother hold her head up!"

(To be concluded)

## THE SABBATH RECORDER

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

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

### Terms of Subscription

Per Year .....\$2.00  
Per copy ..... .05

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

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

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

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

Advertising rates furnished on request.

## 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.

## RECORDER WANT ADVERTISEMENTS

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

MAGAZINE SUBSCRIPTIONS—Ask the Sabbath Recorder for its magazine clubbing list. Send in your magazine subs when you send for your Recorder and we will save you money. The Sabbath Recorder, Plainfield, N. J. 12-17tf

WANTED—By the Recorder Press, an opportunity to figure on your next job of printing. Booklets, Advertising Literature, Catalogues, Letter Heads, Envelopes, etc. "Better let the Recorder print it." The Sabbath Recorder, Plainfield, N. J. 12-17-tf

WANTED—At once, two or three capable, experienced preferred, young men to work on up-to-date, completely-equipped dairy stock farm. Fine chance for staunch Seventh Day Baptist young men. Good pay. Sabbath privileges. Farm one-half mile from city limits. Write immediately, M. W. Wentworth, The Sanitarium, Battle Creek, Mich. 5-5-tf.

WANTED—A Seventh-day man of good habits to work on a farm. Write for terms to Harold H. Babcock, Edgerton, Wis., R. F. D. 3-31-6w.

WANTED—Isn't there some hustling, enterprising, Sabbath-keeping man who would like either a good blacksmith business or a job the year around? On account of rheumatism I must either quit or have competent help. Write L. A. Van Horn, Welton, Iowa.—5-12-6t.

## ALFRED UNIVERSITY

Buildings and equipment, \$400,000.  
Endowments over \$400,000  
Meets standardization requirements for College Graduate's Professional Certificate, transferable to other States.  
Courses in Liberal Arts, Science, Philosophy, Engineering, Agriculture, Home Economics, Music, Art.  
Freshman Classes, 1915, the largest ever enrolled.  
Fifteen New York State Scholarship students now in attendance.  
Expenses moderate.  
Fifty free scholarships for worthy applicants.  
Tuition free in Engineering, Agriculture, Home Economics and Art courses.  
Catalogues and illustrated information sent on application.

BOOTHE COLWELL DAVIS, President  
ALFRED, N. Y.

## Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture for men and women.

Board in clubs or private families at reasonable rates. For further information, address the

Rev. W. C. Daland, D. D., President  
Milton, Rock County, Wis.

## The Fouke School

FRED I. BABCOCK, PRINCIPAL

Other competent teachers will assist.  
Former excellent standard of work will be maintained.  
Address for further information, Fred I. Babcock, Fouke, Ark.

## AMERICAN SABBATH TRACT SOCIETY

### Publishing House

Reports, Booklets, Periodicals  
Publishers' and Commercial Printers  
The Recorder Press Plainfield, N. J.

## THE SABBATH VISITOR

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

### TERMS

Single copies, per year .....60 cents  
Ten or more copies, per year, at.....50 cents  
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

## HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

## A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS

A quarterly, containing carefully prepared helps on the International Lessons for Juniors. Conducted by the Sabbath School Board of the Seventh Day Baptist General Conference.

Price, 15 cents per year; 5 cents per quarter.  
Send subscriptions to *The American Sabbath Tract Society*, Plainfield, N. J.

## COME TO SALEM!

Nestled away in the quiet hills of West Virginia, far from the hum and hustle of the big city, Salem quietly says to all young people who wish a thorough Christian college education, "Come!"

**Salem's** FACULTY is composed of earnest, hard working, efficient teachers, who have gathered their learning and culture from the leading universities of the United States, among them being Yale, Harvard, Michigan, Columbia, Cornell, Alfred and Milton.

**Salem's** COLLEGE buildings are thoroughly modern in style and equipment—are up-to-date in every respect. Salem has thriving Young People's Christian Associations, Lyceums, Glee Clubs, a well stocked library, lecture and reading rooms. Expenses are moderate.

**Salem** OFFERS three courses of study—College Normal and Academic; besides well selected courses in Art, Music, Expression and Commercial work. The Normal course is designed to meet our State Board requirements. Many of our graduates are considered among the most proficient in the teaching profession. Academic graduates have little difficulty in passing college entrance requirements anywhere.

**Salem** BELIEVES in athletics conducted on a basis of education and moderation. We encourage and foster the spirit of true sportsmanship. A new gymnasium was built in 1915.

We invite correspondence. Write today for details and catalogue:

PRESIDENT, CHARLES B. CLARK, M. A., Pd. D., Box "K," Salem, West Virginia.

Plainfield, N. J.

WILLIAM MAXSON STILLMAN  
COUNSELLOR-AT-LAW  
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY  
Catalogue sent upon request

FREE CIRCULATING LIBRARY  
Catalogue sent upon request  
Address, Alfred Theological Seminary

BIBLE STUDIES ON THE SABBATH QUESTION  
In paper, postpaid, 25 cents; in cloth, 50 cents.  
Address, Alfred Theological Seminary.

Chicago, Ill.

BENJAMIN F. LANGWORTHY  
ATTORNEY AND COUNSELLOR-AT-LAW  
1140 First Nat'l Bank Building. Phone-Central 360

## BOOKLETS AND TRACTS

**Gospel Tracts**—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request. 25 cents a hundred.

**The Sabbath and Seventh Day Baptists**—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form. Price, 25 cents per dozen.

**Baptism**—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D. Price, 25 cents per dozen.

**First Day of the Week in the New Testament**—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover. Price, 25 cents per dozen.

**Sabbath Literature**—Sample copies of tracts on various phases of the Sabbath question will be sent on request, with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY  
Plainfield, New Jersey

**BOLSHEVISM**  
 OR  
**CIVIC RIGHTEOUSNESS**

---

One stands for disorder,  
 upheaval, anarchy—

The other for order,  
 quiet, peace and GOD

---

**A Denominational Building**

will be a factor  
 in upbuilding

**CIVIC RIGHTEOUSNESS**

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

# The Sabbath Recorder

**LEAGUE OF NATIONS OR BOLSHEVISM**

Owing to the inventions of steam and electricity which have annihilated time and space the world has become a small neighborhood in which what concerns one concerns all. It is only by concerted action, by a League of Nations that will substitute cooperation for competition in international affairs, that there can be the slightest hope of the future peace of the world. This is the belief of the soldiers who have fought, as well as of those who have stayed at home. Even the governments at last realize that no single nation, no matter how powerful and prepared, can guarantee its own peace, to say nothing of the peace of the world. Without a League Europe knows she must return to the old system of alliances, with its colossal armaments, secret diplomacy and mutual hates and suspicions. Once such a reversion to pre-war conditions is seen inevitable or even likely the people will revolt. The issue before the world therefore is a League of Nations or Bolshevism.—Hamilton Holt.

—CONTENTS—

Editorial.—"My Kingdom Is Not of This World."—For World-wide Religious Freedom.—"Back to the Land" Is a Good Slogan.—Christianity Must Gain by the World War.—Prohibition Not "Put Over" on the Absent Soldiers.—A Sabbath in Salem . . . . .	641-643	Report Your Recorder Drive . . . . .	658
History of the First Seventh Day Baptist Church of Alfred, N. Y., 1816-1916 . . . . .	643	Lone Sabbath Keepers and the Recorder . . . . .	658
A Question or Two . . . . .	646	Central Association . . . . .	658
Missions and the Sabbath.—Missionary and Tract Society Notes.—Letter From China . . . . .	647-649	The Christian Sabbath . . . . .	659
By the President of the United States . . . . .	649	Man's Proper Diet . . . . .	662
Inspiration of Ideals in War Literature . . . . .	652	Young People's Work.—World Peace.—The League of Nations, An Attempt to Apply Christian Principles to International Relationships . . . . .	663-665
A Day of Reckoning for German Educators . . . . .	654	Ch. Th. Lucky . . . . .	666
Woman's Work.—Sometimes (poetry).—Rua Rua, or a Maori Missionary Maiden . . . . .	655-658	The Seventh Day Baptist Education Society and the Inter-Church World Movement of North America . . . . .	667
		Sabbath School Lesson for June 14, 1919 . . . . .	667
		Our Weekly Sermon.—Christian Optimism . . . . .	668-670
		A Comrade's Tribute . . . . .	670
		Dr. Edward Davis, of Salem, Returns From Overseas . . . . .	672
		Marriages . . . . .	673
		Deaths . . . . .	673