

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.

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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. 21

PLAINFIELD, N. J., MAY 26, 1919

WHOLE NO. 3,873

"My Kingdom Is Not of This World"

Those who claim that laws should be passed making Christ the king of nations or making a state Christian by law, should study Christ's words regarding his reign and realm. There can be no doubt about his teachings regarding this matter and he enforced his teachings by consistent example. He would not allow the people to make him king even when they wished to do so. In his day people were foolish enough to wish him made king of the nation. He subjected himself unto the state and, as an individual, rendered unto Cæsar what was due him, but never once did he so much as suggest that either the Jewish state or the Roman empire was to be transformed into a Christian state by legislation. He preached to individual men and left his truth to work as leaven in human hearts. He did not ascribe "entity to either church or state as though a political body or an ecclesiastical one could be made Christian in any way but by the conversion of individuals. Jesus had no "new conception of the state as an organism, a moral entity" to be made Christian by law. He always made it clear that the responsibility for better social or national conditions rested upon the individual, and yet it seems that some modern reformers think they can improve upon Christ's plan for making the world better.

For World-wide Religious Freedom

We are glad to see the question of religious liberty coming to the front in these reconstruction days. It is one of the questions that must be settled right before civilization can make much progress in the new world just at hand. The spirit of oppression can never forward the cause of freedom or advance the higher and holier impulses of humanity. The "unspeakable Turk" is not the only one who is guilty of oppression in matters of religion, and the peoples formerly under the rule of the German and Turkish empires are by no means the only people needing guarantees of religious freedom. The following memorial

in behalf of such freedom, sent to the great peace conference in France, is a step in the right direction:

The Federal Council of the Churches of Christ in America and its Constituent Bodies and other denominations, urge upon the American representatives at the Allied Peace Conference the importance of a guarantee of religious liberty in all countries directly or indirectly affected by the decisions of that Conference, believing that such guarantee is a fundamental feature in the program of vital democracy and essential to the peace of the world.

America is one of the "countries directly or indirectly affected by the decisions of that Conference," and the "guarantee of religious liberty" sought for in this memorial should put an effectual stop to the clamorings of the National Reform Association, the Lord's Day League and similar organizations for oppressive Sunday laws compelling everybody to observe a man-made sabbath. World-wide religious freedom, such as the Council pleads for, can never be realized in a land where legislatures make laws to enforce any particular religious tenet.

"Back to the Land" Is a Good Slogan

The government plan for co-operative community settlements for soldiers and sailors is meeting with wide-spread endorsement from civilians and soldiers alike. It looks as though "Back to the land" might become a popular slogan as "the boys come marching home."

Congress is to be asked for \$300,000,000 to make the soldier settlement idea operative, and Secretary Lane thinks he can put 250,000 men to work in developing land in various parts of the United States. Land now unproductive and idle will be developed by drainage, or irrigation, or clearing up, as the case may be, the work to be done by discharged soldiers at good wages. Then the farms, truck patches or ranches will be sold to the men on easy terms, and money loaned to them with which to build and make improvements or to buy stock and tools.

One good feature of the plan is the encouragement to settle in communities or villages rather than to follow the old way of seeking separate and isolated farms. Farm villages will dot the new tracts, thus opening the way for co-operative work by men of different trades. Then the Government proposes to furnish each community with an expert overseer or advisor to instruct those who have had little or no experience in farming.

Search for suitable land reveals the fact that in nearly every State in the Union there are great possibilities for this movement. Larger areas are to be secured than was supposed, and men availing themselves of these opportunities will not have to go far from home unless they choose to do so.

We hope Secretary Lane's plans will succeed; for in them we can see great good sure to come to the nation in more ways than one.

Christianity Must Gain By the World War When one thinks of the utter defeat of the Sultan of Turkey who is the head of the Moslem Church, and whose person is sacred in the eyes of every Mussulman, the conviction is inevitable that the result must be a decided triumph for Christianity over Mohammedanism. The war was in no sense a religious one, but it has given into Christian hands the great strongholds of the Moslem world, Jerusalem, Bagdad and Constantinople. Nothing could be more effective upon the Mohammedan mind than the debasement of their Sultan and the downfall of their religious centers. Indeed these things must shake the very foundations and undermine the fanatical faith of Islam.

The door is now wide open for Christian civilization untrammelled to show its superiority and when this is shown even Mohammedans will not fail to recognize its advantages. When Western industrial enterprises spring up in Jerusalem, Tarsus, Damascus, Bagdad and Constantinople, as they are bound to do, there must come a revolution in the opinion of the people which will place the Christian religion in the ascendancy. Indeed the triumph of the cross over the crescent must be regarded as one good result of the war.

Prohibition Not "Put Over" On the Absent Soldiers The desperate efforts of liquor advocates to show that the prohibition amendment was unfairly put over on the soldiers while they were absent from the country are of little avail where men are careful to observe the facts regarding the matter. As a rule the important facts are suppressed by the papers that clamor for a wet nation. When they raise the cry that the people had no chance in the matter they ignore the fact that two-thirds of the States, nine-tenths of the area, and almost two-thirds of the population of this nation had adopted prohibition, either state-wide or local, before the amendment was submitted. They keep back the fact that the very Congress which submitted the prohibition amendment was elected in 1916, before a soldier was drafted and while the boys were all at home and voting.

In the great hue and cry, heard all over the land, that the Legislature of California ratified the amendment in defiance of a popular vote, the fact that the Governor of that State made a strong and aggressive campaign for ratification and was re-elected by a large majority is studiously suppressed. Furthermore, the fact that a legislature openly pledged to ratify was easily elected by the people is utterly ignored by those who clamor for a referendum and who claim that the rum power did not have a fair chance.

These are good samples of the methods in constant use by those who hope to turn the tide against the prohibition amendment. But the people understand the matter, and there is little danger of any reaction in favor of the wets.

A Sabbath in Salem It was a pleasure to meet the dear friends of Salem, W. Va., once more in their Sabbath services. It was Sabbath Rally Day, and Pastor Bond had planned to make the most of it in both the prayer meeting and the morning service. Some phases of the early history of Seventh Day Baptists in England were presented in the evening by Pastor Bond, and the announcement was made that next week the subject of Sabbath-keeping would be continued and the people would be given all the time for an experience meeting.

Sabbath morning the editor of the RECORDER was given the time usually occupied

by the pastor in his sermon. The value of rally days as observed by Israel of old, and the need of such days in modern times, proved to be a subject in which the congregation took great interest, and the editor enjoyed presenting it to so attentive an audience.

The value of rally days in which all our people unite to think of the same things and plan for united effort in their work can hardly be over-estimated. And a widely scattered people under the pressure of adverse influences and with various local interests tending to absorb attention, can not be too much interested in their annual gatherings, such as Conference and the associations. These occasions furnish rally days without which we could not long hold together as a small denomination among the greater ones. No man can measure the value of our annual gatherings to us as a people. No estimate of our rally days can be placed too high, and if the time ever comes when our churches lose all interest in them, our doom as a separate denomination will be sealed.

The Salem Church is very loyal to the interests of the cause we love. Had all the churches been as successful in the RECORDER drive and on SABBATH RECORDER rally day for the last two years as has the Salem Church there would scarcely be any need of a *special* drive for new subscribers. It would be difficult to find more than three families here who do not welcome the denominational paper.

It is an inspiration to attend the services and Sabbath school in Salem. One seldom sees a larger or more promising company of young people together than he meets there. If you are discouraged over the outlook, just visit Salem and you will find cheer and good ground for hope as to our future.

It is too bad that Salem College has to be handicapped in its great work by constant financial embarrassment. Really the case is so serious in these trying days that the burden seems almost unbearable to those upon whose shoulders it rests most heavily. We do hope that financial help may come to this worthy school before it is too late. There must be men and women among our

people who will come to the rescue and put the college that has proved so worthy upon its feet where it can stand alone and carry on its much-needed work.

HISTORY OF THE FIRST SEVENTH DAY BAPTIST CHURCH OF ALFRED, N. Y., 1816-1916*

FRANK L. GREENE

The First Seventh Day Baptist Church of Alfred has been one of the greatest molding forces in western New York. Its history is unique, filling a large place in the pioneer life of its time. It is closely interwoven with all that is best in the civic, social and educational movements of the succeeding decades. It is the story of an ever-sympathetic leader of the educational thought, the moral and religious development of all this region—the mother of schools and churches. It is the story of a century of honor.

A brief sketch of the political divisions and settlement of the early years of the nineteenth century will lead to a better understanding of the conditions under which this church was planted.

The Legislature, by act of April 7, 1806, formed the County of Allegany from territory embraced in Genesee County. Two years later, March 11, 1808, the three western ranges of towns were restored to Genesee, and the western range of townships of Steuben County was added to the east side of Allegany, and the county was divided into five towns.

The town of Alfred then embraced all of the present towns of Independence, Andover, Alfred and Almond, and parts of five others; viz., Birdsall, West Almond, Ward, Wellsville and Willing.

In 1807, Clark Crandall from Rensselaer County and Edward and Nathan Greene, brothers from Madison County, came on foot, bought land, and started the first homes in Alfred. The following spring my grandfather, Luke Greene (afterward called "Sugar Hill Luke" to distinguish him from Luke the merchant, who came some years later) settled on the hill north of us. Other families followed until, in 1812, a goodly company were scattered in little openings over these forest-clad hills. Then

*Prepared for the Centennial Celebration of the church, October 20, 1916.

their spiritual longings led them to unite for religious services.

While the church as an independent organization dates from October 20, 1816, the day which we celebrate, the history would not be complete without a sketch of the society of four years preceding, the records of which were kept, and later, by vote of the church, were made a part of the records of the church.

I quote under the heading of BOOK I:

"Alfred, July, 4th Day, 1812."

"In pursuance to a call we trust from God through the hands of Brother Stephen Coon, senior, to the awakening of a small few of the Professed saints in this part of the Land to be up and in the ways of their confessing their sins and backwardness in the ways of religion, and calling for the Prayers of each other that they may live more to the glory of God than they have ever yet Lived.

So after meeting several times on the Lord's Sabbath and received great satisfaction thereby, having Christ's promise that where two or three are met together in his name, he will be in the midst of them and will bless them; and we feel in some measure as though he had fulfilled his promise to us in so doing by the satisfaction we feel and the additions to our number he has blessed us with.

"And we being willing to bind ourselves to maintain the object of Religion, proposed the following sections."

Here follow the "Articles of Faith" and the "Articles of Covenant."

All through the early records the spelling is often unique, the phraseology quaint, and the rules of good English are not always observed, but the spirit is altogether admirable.

Then are given the names of twenty-four persons who, in the words of Nathan Greene, the clerk, "joined covenant and kept up our Sabbath meetings and was wonderfully blest both in union [and] increase to our number." The names follow:

STEPHEN COON (senior), and his wife, SARAH STILLMAN.

[She was sister of Deacon George Stillman who came a year or two later.]

NATHAN GREENE, and his wife, ORPAH HAMILTON.

CLARK CRANDALL, and his wife, AMELIA VINCENT.

[Parents of Ira B. Crandall, Mrs. Phineas Stillman, Mrs. E. P. Larkin and Mrs. William C. Burdick.]

GEORGE LAMPHERE and his wife, HANNAH —

WILLIAM SAUNDERS and his wife, MARTHA MAXSON.

[They were grandparents of Deacon J. G.

Allen. She was sister of Luke Maxson, Jr., and aunt of Mrs. Mary Powell.]

STEPHEN COON, JR., and his wife BASHABA — LUKE MAXSON, JR., and his wife, SUSANNAH GREENE.

WILLIAM DAVIS and his wife, FRANCES — EDWARD GREENE and his wife, RUTH HAMILTON.

[The wives of Nathan and Edward Greene were sisters of Freeborn Hamilton, Sr.]

MAXSON GREENE.

[He afterwards married Lydia Maxson, daughter of Luke, senior.]

JAMES FISK.

[He married Hannah Greene, sister of Susannah and Maxson, above, and they were grandparents of Orson Greene and Mrs. Emma Reynolds.]

REBECCA STILLMAN.

[Wife of Silas Stillman, senior, on the Almond road.]

BRITTY WELLS.

[Aged 20. Before 1816 she married George Stillman, Jr., and appears on the church rolls as Mrs. Bridget Stillman.]

SALLY COON.

[Daughter of Stephen, senior. She married, 1814. Solomon Head.]

NANCY TEATER, daughter of John.

[The first teacher in Alfred. Soon after this she married Samuel S. White, who founded Whitesville. He it was who loaned \$10,000 to Professor W. C. Kenyon and others to build the first three college buildings. One of her daughters married Professor Ira Sayles. Another became the wife of Dr. John R. Hartshorn.]

At a meeting of the society held August 1, 1812, at the house of Edward Greene*, Stephen Coon, Senior was chosen leader.

On the 5th of the following March, seven members from Berlin joined the society. Sabbath meetings for worship seem to have been kept up, and regular monthly meetings for business, the date being fixed and the clerk chosen for each meeting.

April 30, 1813, David Satterlee "joined our articles," and on August 6th following, he was called "to improve his gift in the ministry of the Gospel and take the lead of our meetings on Sabbath days."

September 2nd it was voted "to consider it necessary whenever opportunity should take place that we should be formed into a church . . . and proper and necessary to have officers." They then proceeded to choose brother ——— [name omitted, but probably David Satterlee] Evangelist Elder and Stephen Coon, Senior Deacon. Clark Crandall and Nathan Greene were chosen to sit in council, should one be called to con-

*This was the first frame house in town and stood on the corner formerly the site of the hotel, now occupied by the hardware store.

sider the proposed formation of a church.

At their meeting October 3, 1813, Elder William Satterlee, of Berlin, who seemed to be visiting them, was chosen moderator. An appeal was made to Elder Satterlee to be set off as a church, but after conferring on the subject it was agreed "to omit it at present for the proof and further trial of the brethren called to be set apart as officers*", but were given encouragement "if we remain in union."

They were then formally organized as Branch of the Berlin Church, and ten persons who had come from Brookfield and elsewhere, and had not previously been members of the Berlin Church, joined themselves to the "Berlin Church and Branch here," and "passed under the ordinances." This number included several contained in the original list of members.

December 12, 1813, Nathan Greene was chosen standing clerk, in which position he served the church faithfully more than twenty-five years.

The desire for independence as a church led to the appointment of a committee early in 1814 to prepare a letter to the Berlin Church but the matter was postponed.

September 2, 1814, Richard Hull was chosen moderator of their meeting, showing his presence here, although he and his wife Hannah did not formally unite with the church until October 18, 1816, two years later.

March 31, 1815, six joined "this Branch," among them Judge Edward Greene and wife from Pinckney, and Daniel Babcock from Batavia. July 17, 1815, Stephen Coon, Senior, died, not having been permitted to see the independent church of his desire. The entry of the clerk speaks of him as "our first leader."

August 11, 1816, a committee was appointed to write a petition to be set off as a sister church, and Berlin and Brookfield were asked to send assistance to that end, and to ordain such officers as they should present for ordination. They then proceeded to choose George Stillman, Senior, and Daniel Babcock as deacons.

At the meeting October 4th, seven brethren; viz., George Stillman, Clark Crandall, Daniel Babcock, Abel Burdick, Abram C.

*Elder William evidently knew the eccentricities of their chosen religious leader who was his eldest son and saw breakers ahead.

Crandall, Richard Hull, and Nathan Greene, were appointed a committee to form a constitution and bring forward at the next church meeting for inspection. At an adjourned meeting on the 18th, the committee presented *Articles of Faith and Covenant* and a *Church Constitution* which were "highly approved." This was the day when Richard Hull and his wife (Hannah Lanphere) formally united with the church by letter from Berlin.

October 20, 1816, George Stillman and Edward Greene* were appointed to sit in council with the brethren from abroad. Elder William Satterlee and George Maxson from Berlin, and Elder Henry Clarke and Charles Babcock from Brookfield represented those churches. Elder Satterlee was made moderator and Nathan Greene clerk. I quote the record:

"The said council by examination found the society so well agreed and the Articles of Covenant and Discipline, and the union there appeared to be amongst us, that they thought with propriety they could set us off as a Distinct Church in sister relation with the other churches of the same faith and order.

"Then the brethren made choice of Brother George Stillman to receive the right hand of fellowship in behalf of the society. Then after an impressive sermon on the subject of organization from the 15th, 16th and 17th verses of the 18th Chapter of Mathew's Gospel by Eld. Satterlee. Eld. Clarke gave the right hand of fellowship and set the brethren and sisters that were in full fellowship here apart of a distinct church.

"The church then made choice of George Stillman and Daniel Babcock, Jr., as deacons and presented them for ordination."

On the following day these brethren were formally ordained, and were given the "charge usual for deacons together with the charge of baptising."

November 1, 1816, the church, as a church, had its first meeting at the school-house† near Nathan Greene's, and the minutes are headed:

"The First Sabbaterian Baptist Church in Alfred."

The following January a record book was secured and all previous records "as a

*This was Judge Edward Greene, my father's grandfather, who had joined the church March 31, 1815. The other Edward, at whose house the society first met, brother of clerk Nathan, had been drowned in the Canistota River near Hornellsville while rafting lumber, October 28, 1814, two years before. F. L. G.

†About one-fourth mile this side (west) of Alfred Station, near the present home of Leonard Claire.

Branch or Society" were by order of the church copied into this, so the first book covers everything, including the names of the members, from July 4, 1812, to March 8, 1839 inclusive.

During all this time, a period of 27 years, the church was without a pastor, as we regard the office of pastor, yet 607 persons—287 males and 320 females—had united with the church, and its influence and activities extended widely over this and neighboring counties. During the first 16 years of this time it was without a church building.

We may well pause to inquire, "What constitutes a church?"

The lines of Sir William Brown are suggestive:

"What constitutes a State?

Not high-raised battlement or labored mound,
Thick wall or moated gate,
Not cities proud with spires and turrets
crowned—

No!—Men, high-minded men,
Men who their duties know,
But know their rights, and, knowing dare main-
tain—

These constitute a State."

I repeat, "What constitutes a church?"

In the list of members before me, each name is marked indicating the source whence he or she came—Berlin, Brookfield, Rhode Island, or joined here. Many members had withdrawn meanwhile to form other churches, but I will speak of that later.

At the last-mentioned meeting of the church (November 1, 1816) it was also voted "that Abram C. Crandall, Richard Hull, Clark Crandall, Stephen Coon (Jr.), David Satterlee, Ray Greene, and William Davis should come forward by rotation and improve their gifts as the Lord may direct."

We have no record that Clark Crandall, Stephen Coon and William Davis ever responded to this call, though Davis may have been a leader at the Angelica Branch, near which he lived, and later on the Genesee River, as the Amity Church was organized in 1834 in the schoolhouse near his home between Scio and Belmont. Abram C. Crandall preached occasionally, and some years later removed to Friendship and became a leader there.

Richard Hull was an esteemed leader, and preacher here until his removal to Illinois about 1837. He was the father of four

ordained ministers of our denomination and his daughter Martha (Mrs. Ernst) was an acceptable preacher and the mother of a minister.

David Satterlee apparently preached some, was often under discipline, and about 1825 removed to the town of Hornellsville where he lived to an advanced age.

The call to Ray Greene was later rescinded at his own request, but was again extended and he became a missionary preacher and pastor, especially at the Second Alfred Church; at Little Genesee; and Hayfield, Pa.

(To be continued)

A QUESTION OR TWO

ELLEN. CHURCHWARD

People often say, Well, we wish to know where the new Denominational Building is to be, before we give; and if it is to be in the far East like New York or New Jersey where we can never see it, we can not have as much interest in it as we could if it were brought a little to the West like Battle Creek or some such place where it would be more central. When is this to be decided, at the next Conference? I am glad I have a mite in it even though it goes across the sea, and I hope to give some more.

Now may I ask why Children's Page is left out of the RECORDER? When my children were small they were always so eager when the RECORDER came, for mother to read the children's story. There is nothing that will hold the attention of my little Sabbath-school class like a good story, and I have to go to the old RECORDERS nowadays to find one, for when I tell stories to the little folks I wish good ones.

RECORDER Day was observed here at Dodge Center with a very good program. Remember our pastor is in France and we are working alone and keeping up our church service every Sabbath. There was to have been a temperance entertainment the evening after the Sabbath but because of bad roads it was postponed one week.

Farmers have been put back somewhat by the wet weather but they are now getting into the fields.

Dodge Center, Minn.

Man is greater than any system of thought.—Confucius.

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

The Ritchie Seventh Day Baptist Church at Berea, W. Va., has called Rev. W. L. Davis to become its pastor. He has accepted the call and is already located on the field and at work.

At the Friday night service of the church at Salem, W. Va., Pastor Bond gave a very interesting account of his attendance at Cleveland, Ohio, May 6-8, at the special meeting of the Federal Council of the Churches of Christ in America.

At Salem the secretary had the pleasure and privilege of attending a session of one of the literary societies. It was the preliminary contest for places in the commencement contest for the best essay and the best oration. The preliminary was a very close contest in both departments and the efforts were of a high order of worth. It is hoped that copies of the essays and orations may be secured for publication in the young people's page of the SABBATH RECORDER.

On Thursday afternoon of the secretary's stay in Salem he witnessed an athletic contest between the track teams of the Academy of Salem College and the high school of a neighboring town. The teacher in the high school who came with the boys and under whose leadership they had been trained was himself at one time a student of Salem College, Orville Bond, at the present time the president of the Southeastern Seventh Day Baptist Association. The athletic contest was exciting and close all the way through. Had the last event, which was a three-man relay race, gone the other way, the result would have been a tie. As it was, the Academy won the race, and the meet as a whole.

Three rooms of the college buildings are used by the public school of Salem as schoolrooms for children in the grammar

grades, the teachers being employed and paid by the city. These rooms are the places where the students in the Normal department of the college get their practice work. The secretary enjoyed brief visits to these rooms, and recalled the days when in the country schools of Wisconsin he tried to apply the course in "graded school work" that W. C. Whitford, the "Elder," when he was state superintendent of schools, worked out and inaugurated for the schools of the State.

On Friday afternoon the children of all the grammar schools of Salem gathered in the auditorium of the college for an exhibition of songs and folk-dances. Parents and friends of the children came in such numbers to witness the exhibition and to hear the songs that the standing room in every corner of the large auditorium was crowded. Such a gathering of people represented every phase of life of the city, every kind of business and every profession, every sort of church and religious affiliation, every political party preference, every grade in wealth or culture, every class or condition in society, truly a cosmopolitan congregation. The public schools of our land are powerful forces for the leveling of society, largely uplifting, but often degrading, like the force of gravity upon disturbed waves of water, bringing everything to a common level.

The secretary had the privilege of meeting with the men of Salem College in one session of the Young Men's Christian Association, and of speaking to all the students at the time of the chapel exercises on two occasions. As is the situation in all colleges the number of men has been greatly reduced because of the war. But prospects for next year are bright and hopeful, for a return to the colleges of those men who had not completed their courses when they were called away in defense of their country, and also for a large attendance of those who this year graduate from the high schools. If every alumnus and friend of Salem College will set to work to secure just one new student each for next year, and succeed in doing it, it will greatly rejoice the hearts and lift a burden for those who are laboring and sacrificing so nobly for the interests of the school.

Sabbath afternoon at Salem the secretary attended the meetings of the Intermediate and Young People's societies of Christian Endeavor. Here he met a fine group of young men and young women, the hope and the promise of the future. There was manifested a spirit of consecration and progress, a spirit of denominational loyalty, a spirit of interest and of enterprise, that brought cheer and courage and satisfaction to one who is looking and praying and working for just these things.

LETTER FROM CHINA

DEAR FOLKS AT HOME:

It has been a long time since I have written you, but I have been thinking of you all the time.

After Dr. Palmborg was taken ill in Shanghai, I thought you would not expect me to write so often while I was alone, but I have hardly had an adequate excuse since Dr. Crandall's return.

Our hospital is gradually filling up; for a while we had eleven patients; at present we have only seven, but two more are expected soon. Four of these patients have some member of their family or a servant staying with them, so always the people in the hospital number more than those who are ill.

I do not know whether any one told you that there was a woman in the hospital who had to have both legs amputated because of symmetrical gangrene (Raynaud's disease). Dr. Rose was not sufficiently recovered from her own operation to help so I asked Dr. Chu, a foreign-trained Chinese doctor (trained in foreign medicine in a Japanese school), in this neighborhood to help, while Dr. Crandall gave the anæsthetic. Dr. Chu sent the case to me in the first place. He was very clever and aseptic in helping with the first leg, so I let him take off the second, helping him, of course. He would not receive any fee for his work and told me he would be glad to assist us in all operations and he did not wish any pay. Most of our in-patients are sent here by him. Our mission is certainly blessed and helped by him. He is not a Christian but Dr. Rose Palmborg has given him a Bible which he was glad to receive. In fact, it was Dr. Palmborg's example that has inspired him in his work.

He is wealthy and does not practice medicine for the money that is in it. He gave Dr. Palmborg a tablet, recording her virtues, how she came to Lieu-oo and lived in a Chinese house, and how she had healed members of his own family as well as others. I hope Dr. Palmborg took it to America with her and will show it to you all.

His cousin is here taking a course of tuberculin treatment, which has been wonderfully successful so far. He had had an extensive hemorrhage in the right lung. He has been here eight weeks and his lung is a great deal better and he himself is up and about, has grown fat and seems fairly strong. He occupies the most expensive men's private ward. He studies the Bible and wants to be a Christian and join the church but his mother will not let him. Yet at heart he is a Christian. He is a very refined, polished gentleman. He will go to America to finish his education as soon as it is judged safe for him to do so.

Now, about the woman whose legs had to come off. Her hands practically sloughed off and the bones are protruding. Her mother will not allow these bones to be cut off, at present, though in time I think she will allow them to come off. She gave me permission one time to cut one of the hands off, but I was so in hopes of saving the hands I did not do it then, besides it was at the same time that her legs were amputated, and I thought that to have both legs taken off at one time was as much as she could stand. The stumps of the legs have healed nicely. One of them healed by first intention in one week (about). The other was longer in healing as there was a little sloughing about the stitches. Now the woman has no hands, and no feet. She had a husband and six children of her own. But six years ago her husband left her, her children all died. She has one six-year-old adopted son. Truly she is to be pitied. She is a very bright woman and listened to the Bible readings gladly.

Members are being gradually added to the church. I am in hopes that the time will not be long now before we can build a church building here, as I think it would add to the efficiency of our work. At present, services are held in the men's waiting room. We are expecting Brother Crofoot and Mrs. Crofoot and May and the children out for Easter. May (Mrs. Eugene Davis)

has never been out here since I came. She could hardly come before when Winthrop was so young and the weather so cold.

With kindest regards to all and asking your prayers,

BESSIE BELLE SINCLAIR.

Grace Hospital, Lieu-oo, China,
April 10, 1919.

BY THE PRESIDENT OF THE UNITED STATES

A PROCLAMATION

The Boy Scouts of America have rendered notable service to the nation during the world war. They have done effective work in the Liberty Loan and War Savings campaigns, in discovering and reporting upon the black walnut supply, in co-operating with the Red Cross and other war-work agencies, in acting as despatch bearers for the Committee on Public Information, and in other important fields. The Boy Scouts have not only demonstrated their worth to the nation, but have also materially contributed to a deeper appreciation by the American people of the higher conception of patriotism and good citizenship.

The Boy Scout Movement should not only be preserved, but strengthened. It deserves the support of all public-spirited citizens. The available means for the Boy Scout movement have thus far sufficed for the organization and training of only a small proportion of the boys of the country. There are approximately 10,000,000 boys in the United States between the ages of twelve and twenty-one. Of these only 375,000 are enrolled as members of the Boy Scouts of America.

America can not acquit herself commensurately with her power and influence in the great period now facing her and the world unless the boys of America are given better opportunities than heretofore to prepare themselves for the responsibilities of citizenship.

Every nation depends for its future upon the proper training and development of its youth. The American boy must have the best training and discipline our great democracy can provide if America is to maintain her ideals, her standards and her influence in the world.

The plan, therefore, for a Boy Scout week during which a universal appeal will

be made to all Americans to supply the means to put the Boy Scouts of America in a position to carry forward effectively and continuously the splendid work they are doing for the youth of America, should have the unreserved support of the nation.

Therefore, I, Woodrow Wilson, president of the United States of America, do hereby recommend that the period beginning Sunday, June 8th, to Flag Day, June 14th, be observed as Boy Scout Week through the United States for the purpose of strengthening the work of the Boy Scouts of America.

I earnestly recommend that, in every community, a Citizens' Committee under the leadership of a National Citizens' Committee, be organized to co-operate in carrying out a program for a definite recognition of the effective services rendered by the Boy Scouts of America; for a survey of the facts relating to the boyhood of each community, in order that with the co-operation of churches, schools and other organizations definitely engaged in work for boys, adequate provision may be made for extending the Boy Scout program to a larger proportion of American boyhood.

The Boy Scout movement offers unusual opportunity for volunteer service. It needs men to act as committeemen and as leaders of groups of boys. I hope that all who can will enlist for such personal service, enroll as associate members and give all possible financial assistance to this worthy organization of American boyhood. Anything that is done to increase the effectiveness of the Boy Scouts of America will be a genuine contribution to the welfare of the nation.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done this first day of May in the year of our Lord one thousand nine hundred and nineteen, and of the independence of the United States of America, the one hundred and forty-third.

(Signed) WOODROW WILSON.

By the President:

ROBERT LANSING,
Secretary of State.

I sometimes think Uncle Sam is the ugliest of all us Americans, and regret that the flag is not used oftener, and the picture of our noted relative less.—E. W. Howe.

INSPIRATION OF IDEALS IN WAR LITERATURE*

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

(Concluded)

From the Canadian northwest Harold R. Peat enlisted as a private and sailed for England as a member of the first Canadian contingent. During his two years at the French front he had ample opportunity to observe the patience and gentleness of the common soldier which he commemorated in these words from his "Private Peat":

"But war is war, and there are days and even weeks when no letters reach the front line. Those are the days that try the mettle of the men. We do not tell our thoughts to one another. The soldier of today is rough of exterior, rough of speech and rough of bearing, but underneath he has a heart of gold and a spirit of untold gentleness."

Again:

"Kindness, unselfishness and sympathy are all engendered by trench life. There is no school on earth to equal the school of generous thoughts which is found on the battle-fields of Europe today. . . . We have everything in common. We have the hardship of the trench, and the nearness of death. The man of title, the Bachelor of Arts, the bootblack, the lumberjack and the millionaire's son meet on common ground. We wear the same uniforms, we think the same thoughts, we do not remember what we were, we only know what we are—soldiers fighting in the same great cause."

Like other fellows in the trench, he catches a new vision of the church and the religion of the future:

"Out of this war there will come a new religion. It won't be a sin any more to sing rag-time on Sunday, as it was in the days of my childhood. It won't be a sin to play a game on Sunday. After church parade in France we rushed to the playing fields behind the lines, and many a time I've seen the chaplain umpire the ball game. The man who goes to France today will come back with a broadened mind, be he chaplain or be he a fighter. There is no room for narrowness, for dogma or for the tenets of old-time theology."

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

The grim realities of war strengthen and fortify the belief in immortality. We have no more touching example of implicit faith born out of the sorrow of a father's crushed heart over the loss of a beloved soldier son, than is given us by the popular Scotch comedian, Harry Lauder, who can still laugh despite his grief. He says:

"For days I almost questioned the justice and wisdom of a God who would allow such a thing to happen."

In an article in the *American Magazine* he there tells us how it came to him one day, as if in a revelation, that he had not made use of something in which he had always believed:

"All the time while I had been raging against cruel fates which had taken away my son, there had been comfort and peace in store for me, and I had not known it. And that comfort and peace lay in my belief in God and a future life beyond this sphere. While the pain and grief had been blinding my eyes, God had been waiting patiently for the first sharp agony to pass away, and when it did he gently lifted the veil from my eyes and showed me the promised land beyond. I mean that suddenly I realized that I had not seen the last of John, and that we were sure to meet in another world. Oh, that I could convey unto you the healing balm that that thought was to my soul! And that is what every American father and mother who loses a son must do—have strong, unbreakable faith in the future life, in the world beyond, where you will see your son once again."

A book that has received more than passing comment is "Under Fire," by Henri Barbusse. Translated from the French by Fitzwater Wray and called by some the greatest literary sensation of recent years, it is one of the most serious indictments of the war that has appeared. Because of its worth it was recently awarded the Goncourt prize of 5,000 francs. This volume is declared by the *New York Tribune* to be the strongest and grimmest book yet written about the war:

"Abruptly, across all the width of the opposite slope, lurid flames burst forth that strike the air with terrible detonations. In line from left to right fires emerge from the sky and explosions from the ground. It is a frightful curtain which divides us from the world, which divides us from the past

and from the future. We stop, fixed to the ground, stupefied by the sudden host that thunders from every side; then a simultaneous effort uplifts our mass again and throws it swiftly forward. We stumble and impede each other in the great waves of smoke. With harsh crashes and whirlwinds of pulverized earth, towards the profundity into which we hurl ourselves pell-mell, we see craters opened here and there, side by side, and merging in each other. Then one knows no longer where the discharges fall. Volleys are let loose so monstrously resounding that one feels himself annihilated by the mere sound of the downpoured thunder of these great constellations of destruction that form in the sky. One sees and one feels the fragments passing close to one's head with their hiss of red-hot iron plunged in water. The blast of one explosion so burns my hands that I let my rifle fall. I pick it up again, reeling, and set off in the tawny-gleaming tempest with lowered head, lashed by spirits of dust and soot in a crushing downpour like volcanic lava. . . ."

The inspiration of a noble and high ideal is nowhere better illustrated than in the life and services of Alan Seeger. In his "Letters and Diary," written in the early period of the struggle, we read how he was actuated by a love for France and a desire to fight and die if need be in unselfish service for humanity. His was a temperament, keenly artistic and poetic, that revelled in the beauty of mountain and valley; and every manifestation of nature spoke to him in an unmistakable language, as the following passage where he refers to a man in the trenches, will show:

"Playing a part in the life of nations, he is taking part in the largest movement his planet allows him. He thrills with the sense of filling an appointed necessary place in the conflict of hosts, and facing the enemy's crest above which the Great Bear wheels upward to the zenith, he feels with a sublimity of enthusiasm that he has never before known, a kind of companionship with the stars!"

His ideal of a soldier's place is well illustrated in these lines:

"Nothing but good can befall a soldier, so he plays his part well. Come out of the ordeal as safe and sound, he has had an experience in the light of which all life

thereafter will be three times richer and more beautiful; wounded he will have the esteem and admiration of all men and the approbation of his conscience; killed, more than any other man, he can face the unknown without misgivings. . . . It is the shirker and slackers alone in this war who are to be lamented."

On the outskirts of a little village his body lies at rest. He gave his life cheerfully for the ideal that he cherished:

"The soldier rests. Now round him undismayed
The cannon thunders, and at night he lies
At peace beneath the eternal fusillade . . .
That other generations might possess—
From shame and menace free in years to come—
A richer heritage of happiness,
He marched to that heroic martyrdom."

Ideals determine a race; its perpetuity will depend upon whether these ideals are high or low. That high ideals of life inspired our boys has been well verified in their writings. They have written from the mud and carnage of the trenches, from the experiences of No Man's Land and from hospital cot. These brave souls, touched by an unseen power, gave utterance to the deepest and truest thoughts. If these young men who have thus been face to face with death in the horrors of war shall be permitted to return to their homes alive and sound after the struggle what may we not expect from them! And shall they in their turn not demand a new world order, a newer and better type of unselfishness than the world has ever yet seen? A purer form of democracy where altruism shall take the place of that once familiar autocratic phrase that "might makes right"?

What better message could be chosen to conclude this paper than the words from the pen of one who has caught a vision of the world to be, in his "When the War's at an End"?

At length when the war's at an end
And we're just ourselves, you and I,
And we gather our lives up to mend,
We, who've learned how to live and to die:

Shall we think of the old ambition
For riches, or how to grow wise,
When, like Lazarus freshly arisen,
We've the presence of Death in our eyes?

Shall we dream of our old life's passion,
To toil for our heart's desire,
Whose souls War has taken to fashion
With molten death and with fire?

I think we shall crave the laughter
Of the wind through trees gold with the sun,
When our strife is all finished,—after
The carnage of War is done.

Just these things will then seem worth while:—
How to make life more wonderfully sweet;
How to live with a song and a smile;
How to lay our lives at Love's feet.

—Eric P. Dawson.

A DAY OF RECKONING FOR GERMAN EDUCATORS

LOIS R. FAY

The following paragraphs appeared in a recent daily paper in Massachusetts:

Acknowledgment of Germany's wrongdoing, and contrition by her scholars and savants for the 31 kinds of crime committed by the Germans during the war, must be indicated before German scholarship and German science can be rehabilitated in the eyes of university men of France, England and America, Nicholas Murray Butler, president of Columbia University, says in reply to a recent protest made by German professors against what they term the outrageous action of the French high command in ordering German educators to leave the University of Strasbourg within twenty-four hours.

Dr. Butler's letter was sent to the rector of the University of Upsala, Sweden, who had transmitted an open letter of protest from the faculty of the University of Leipzig addressed to the universities of Switzerland, Holland, Denmark, Norway and Sweden, with a letter from the University of Heidelberg and Heidelberg Academy, stating that those institutions joined in their objections to the treatment accorded their fellow savants. The neutral nations were requested to forward the German protest to scholars in allied countries.

Reminding the protesters that, "It is an established principle in England and the United States than any one who comes into a court of equity seeking relief must come with clean hands," Dr. Butler declared, "the allied peoples have not forgotten Germany's amazing prostitution of scholarship and science to national lust," and that before public sympathy can be expected the people of the allied nations want to know what measure of protest, if any, the rector and senate of the university recorded against the inhuman treatment of the scholars of the University of Louvain and against the wanton and barbarous destruction of the library of that university.

Dr. Butler cites thirty-one atrocious offenses, committed by German armies and German agents during the war, indisputably proved by international commissions, such as enslavement of women, putting to death of hostages, starvation of civilians, pillage, wanton devastation, poisoning of wells, bombardment of hospitals, sinking of hospital ships and destruction of religious, charitable, educational and historic buildings and monuments.

"Acknowledgment of wrongdoing on the part of the German government, the German armies and the German people, and contrition for that wrongdoing, are the first and necessary steps in the rehabilitation before the world of German scholarship and German science," says Dr. Butler's letter.

"It is probably within the truth to say that the universities of France, England and the United States are waiting with deep interest and no small measure of anxiety some sign that German scholars and men of science realize the enormity of the offenses public and private that have been committed by Germans and in the name of Germany during the war now ending and some evidence that these scholars and men of science feel sincere regret for them.

"We have not forgotten the amazing prostitution of scholarship and science to national lust marked by the formal appeal to the civilized world made by German professors in September, 1914. That appeal was an unmixed mass of untruths, and the strain which it placed upon the intellectual and moral integrity of German scholars and men of science will forever remain one of the most deplorable and discouraging events of the war which German militarism and Prussian autocracy forced upon the peaceful and liberty-loving nations of the world."

No doubt other papers contained the same information, and perhaps many readers of the SABBATH RECORDER have read the same thing in substance; but it is well to think of this phase of Germany's aggression often, especially in connection with the education of young people in the future. Germany's exchange of professors with institutions in this country was carried on with an appearance of friendly goodwill; but since the outbreak of the war we have learned that this exchange was carried on to propagandize and to establish German views in this country. By this means autocratic and infidelious ideas were lodged in many American colleges, poisoning theological training and weakening spiritual power in the pulpit and in the pew. The Bible abounds in beautiful ideas which have been eclipsed by the destructive criticisms instigated by German infidelity. Let us all move toward the eradication of the infidelity, and the awakening of interest in the Bible as it is,—the inspired enlightener of mankind.

If your faith in God is stronger for every humble task in which you need and get his aid, then that humble task is necessary to the fulness of your faith in God. It will make the music of your life more firm and solid.—Phillips Brooks.

WOMAN'S WORK

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

SOMETIMES

Sometimes, when th' way seems weary,
Sometimes when th' world seems blue;
Sometimes when yer outlook's dreary,
And there don't seem nothin' new—

Sometimes when yer pleasures bore you,
And there ain't no one that cares;
When yer life lies all before you
Like a narrer flight o' stairs—

Sometimes, when th' sun a-shinin'
Seems ter have a brassy gleam,
An' because there ain't no linin'
Storm clouds are just what they seem—

Sometimes then yer hate just livin',
Hate to smile an' do yer part;
Sometimes then life seems just givin',
Givin' from an empty heart—

Then's the time ter look for laughter
In a stranger's vivid eyes;
Then's the time ter follow after
Fairy gold that always lies

Where th' rainbow seeks the hollow
Off behind th' purple hill;
Where th' winds cry "Follow, follow!"
An' th' day is calm and still.

Then's th' time to watch th' gleamin',
Of th' tender stars at night—
Stars that laugh together, seemin',
Just ter show th' world is right!

Then's th' time ter sing, and, singin',
Let some other join yer song;
Then's th' time you should be bringin'
Smiles where only smiles belong.

Sometimes when th' way seems dreary,
Sometimes when th' world seems sad,
Help somebody worn an' weary,
An' your life will soon be glad!

—Margaret E. Sangster.

RUA RUA, OR A MAORI MISSIONARY MAIDEN

When the chiefs of the Te Aro tribe selected the site for their *Pah*, they certainly chose one well calculated to afford protection to their people should they be attacked by hostile tribes, as well as to supply their wants in times of peace. A stream of water, for it could scarcely be dignified by the name of river, flowed on three sides of it, nearly describing the shape of a horse-shoe. This stream had been named Kai-

tuna, meaning eels to eat, on account of the fish which were so readily obtainable in it. On its further side grew a forest of tall and stately trees of various kinds, in the branches of which bird life abounded and in its shelter the wild pigs sought protection from the hunter.

The village itself consisted of a mere grouping of conically-shaped huts, having semi-circular openings instead of doors, and an aperture in the roofs to answer the purposes of chimneys. In the center of the *Pah*, stood two buildings that presented a more imposing appearance, one being the meetinghouse of the tribe, the other the residence of the chief, Te Aro. These were decorated with Maori carvings of their gods, so as to keep away evil spirits.

Upon the day on which my story opens, the *Pah* had been visited by Mr. Robertson, a missionary of the Church of Christ, whose gentleness and many acts of kindness had won the esteem of the savages. He had concluded his sermon to them, and was engaged in conversation with Te Aro in his own *whare*, or house. The little daughter of the chief, named Rua Rua, sat upon her flax mat in the corner, an attentive, though an unnoticed listener. She was the only child of Te Aro, and upon her he lavished all the love of his naturally ardent disposition. Three other children had been born to his house, but had all died in infancy, so that when this baby came he named her Rua Rua, which in the native language means twice two.

"Yes," said the missionary, continuing conversation. "God made all you Maoris into one family, but you have divided yourselves into different tribes, and you fight with and kill each other. God, who is your Father, has commanded, saying, 'Thou shalt not kill,' but you do not obey him. He has said, 'Thou shalt love one another,' but you do not hearken. Therefore, you are punished, your villages are burned, your warriors are slain, your women mourn, and your children are left fatherless. Why do you refuse to obey God? Are you stronger than he? Will your war cry frighten your Maker? I tell you, Te Aro, that the man, the tribe, the nation that seeks to do without God shall be left to their own devices. God will let them have their own way, but that way will certainly lead them to war, sorrow and death."

"But," answered the chief, "does not even your own nation make war, and shall not I revenge myself on my foes?"

"No, certainly not," rejoined Mr. Robertson. "Let your heavenly Father avenge you. He will certainly punish the wicked. Let us be obedient, and then he will prosper and reward us. Believe me, Te Aro, the only way to be happy is to do as I say, 'Love one another,' and if you do have to fight, let it be in the cause of honor, for your country, or for your God.

"I thank thee, oh, teacher," replied Te Aro, "though I think your message fits not well a brave warrior's mind. 'Tis advice for women, not for men of war."

That night, when the missionary knelt in prayer, he asked that God would give him greater power over the Maoris, because he felt that his visit to the *Pah*, his sermon to the natives, and his conversation with the chief, had all been in vain.

But the stars were looking at him, and as they overheard his prayer they twinkled knowingly at one another, as much as to say, "We know better than that, don't we? Nothing is in vain that is done for our Maker."

And while the stars were so engaged, little Rua Rua, the Maori missionary maiden, lay 'neath her covering of mats trying to remember all that the missionary had said. What was it? "Thou shalt love, thou shalt not kill?" Ah, yes, that was the burden of the whole story. Love and do good. Then she opened her eyes and peered up out of the little hole in the roof to the great sky above, and she saw the stars as they seemed to be holding high revels, they were in such a good humor. They seemed to be dancing for joy, and then one of them lost its balance and as it fell down, and down, and down, nearer and nearer to earth, it seemed to call to her, saying, "Thou shalt love, thou shalt love." It disappeared, and the little brown girl smiled up at the great yellow stars, and smiling, fell asleep. When she awakened again the stars were no longer visible, for the sun had arisen. With her mind still dwelling upon the missionary and his message the daughter of the chief arose.

Some days afterward, as she rambled through the forest seeking for wild honey, her mind reverted once more to the message of the missionary, and she thus communed with herself, "Oh, I wish that Fa-

ther God would make me into a white teacher, so that I could tell people to love one another." Just then she espied a great Kawaka tree, from which a huge piece of bark had been stripped by the wind leaving exposed the beautiful white wood beneath. An idea came into her mind, and she immediately proceeded to act upon it. She wrote upon the wood the words:

THOU SHALT NOT KILL
THOU SHALT LOVE

She sat down and admired her handiwork, just as any other child might have done. She had done what she could. She, however, was not satisfied. For days afterward a diminutive figure might have been seen quietly stealing hither and thither amid the bush, and each day added to the number of trees here and there whose bark had been chopped off and a message in the Maori language written upon them.

Forty miles away from the *Pah* of Te Aro dwelt Te Ranga. If you have heard of him, you must know that he considered himself as chief of all the chiefs, and that his very name inspired terror in the hearts of his enemies. His son, Taitapu, often led the tribe into battle, and he bade fair to become as great a warrior as his father.

While Rua Rua was busily engaged in her missionary enterprise, quite another scene was being enacted at Te Ranga. There all was excitement. A war dance had been accompanied as usual by the attendant wild excesses. This had been concluded, and now the warriors stood, armed with bows and spears, while Taitapu received his final instructions from his father.

"Go, then," said Te Ranga, "and remember that thy father's spirit is with thee. Steal without noise through the forest till thou shalt reach Kaituna. At daybreak shalt thy war cry be heard, striking fear into the heart of the Te Aros. Be brave, and see that thou lettest none escape thee. On thy return thou shalt tell me that Te Aro lives no more. Courage, then, and away."

"My father," replied Taitapu, "I go. On the rising of the fifth sun I will bring you the head of your enemy, and it shall be known that the greatest of chiefs is Te Ranga."

Thus saying, he placed himself at the head of his warriors, who, as they went, followed close behind their silent, imper-

turbable leader, who was himself filled with a sense of anticipated joy in contemplation of an easy victory. Thus did they set out upon their fiendish mission of bloodshed.

Three nights later the forest surrounding the Te Aro *Pah* seemed to be the abode of anxious birds that twittered among the boughs of the trees as though they had been disturbed in their leafy resting places, although to the human ear not a sound of an unwonted nature was to be heard. Presently they left their boughs, and flew away to seek their morning meal. Daylight had arrived, and as if by magic one hundred and twenty armed natives sprang from their hiding places bent upon murder and arson. Then, to their intense astonishment and dismay they beheld upon all sides a mandate, written in Maori—

THOU SHALT NOT KILL
THOU SHALT LOVE

They gathered together wonderingly, filled with mingled feelings of awe and apprehension, their superstitious fears thoroughly aroused.

"What means this," cried Taitapu, "did not I order the attack? Loud raise the Te Ranga war cry, and then on to the charge!"

"Nay, but see," they cried, pointing to the mysterious messages. "The spirits have been here. Our God is angry—we dare not fight, and we may not kill, lest Tua be angry and slay us."

In vain did Taitapu urge them to attack the sleeping inhabitants of the *Pah*, threats and entreaties were alike futile, and at length, filled with bitter feelings of rage, he wrote the following defiance:

"Oh, Dog of a Te Aro! Know that I, Taitapu, son of Te Ranga, your master, this day had thy life in my hands, and thy tribe at my mercy. Had not the spirits protected thee, and made cowards of my men, there had been none left to mourn thee."
"TAITAPU."

This he affixed to his spear, which he then hurled across the stream. Falling upon its point it stuck into the earth, where it stood erect as though to challenge the attention of the earliest riser in the *Pah*. He then sullenly retreated, followed by his abashed and shamefaced warriors who had been defeated, not by man, but by their fear of offending their God on the one hand,

or the malign influence of evil spirits on the other.

In the *Pah* there was great surprise manifested when the spear was discovered and its message read. It was immediately realized that the whole of the tribe had narrowly escaped being murdered in cold blood, but no one could understand why their lives had been spared, or what the reference to the protection of the spirits might mean. A search was instituted, and upon the forest trees was discovered the message—"Thou Shalt Not Kill, Thou Shalt Love."

The chief demanded an explanation, but in vain, till at length little Rua Rua tremblingly confessed that she had wanted to be made into a white teacher, and how, because that could not be, she had written the teacher's message upon the trees.

Te Aro caught her up into his arms and affectionately caressed her, exclaiming, "My daughter, truly thou hast saved the lives of thy tribe."

"Not so, my father," replied the girl as she nestled lovingly in his embrace. "It was the God of the white man, not me, for it was his message that saved us all."

"Then," cried Te Aro, "his God shall be my God, for he hath preserved my people from death, and in future the motto of our tribe shall be the writing of the God, and our power shall be the power of his love. I have spoken."

Calling his tribe together he commanded that upon every *whare* in the *Pah* should be inscribed the new motto, and that the same should be carved upon the inside of the meetinghouse, so that at future deliberations of the chiefs it might be ever before them.

Nor did all this satisfy the mind of Te Aro. He summoned Mr. Robertson to his presence and got him to explain the word of the Lord more perfectly, and requested that he would also instruct his daughter, to do which the teacher gladly agreed. In her he found a willing and apt pupil, who gladly received his instruction and turned it to good account, for she constantly repeated her lessons in the ears of the Maoris, to whom the doctrine of "victory through love" was entirely foreign. They listened eagerly to the earnest tones of the daughter of their chief and the gospel story sank with conviction into their hearts.

"Ugh," exclaimed one of their number, "Great Atua truly took the other children, but in this child hath given our chief one that is filled with four-fold virtues. Well hath she been called Rua Rua."

Thus the girl had her desire gratified, and became a teacher. As she grew in years and knowledge she was the means of bringing many of her people to Christ. Her father and a number of the leading men were baptized upon confession of their faith in the Lord Jesus Christ, and then a little church was erected, in which Mr. Robertson, assisted by Rua Rua, regularly held divine services.

She and her teacher have long since been called away from the scene of their earthly labors, but the remembrance of her work still lives in the memory of thousands of Maoris, and even white people have honored that memory by naming their own daughters after her, Rua Rua.

But though their places are vacant, the same stars are still to be seen, and if you look up at the sky you may behold them twinkling away at night, just as they did upon that other night when the white teacher in his mood of despondence prayed for more power of influence over the Maoris, thinking that all his efforts had been made in vain. Do you know what that twinkle means? It is God's wireless telegraphy, sent by the Father to the great brotherhood of man—"Thou Shalt Not Kill, Thou Shalt Love."

To Christians it has a special message, "Be always abounding in the work of the Lord, inasmuch as ye know that your labor is not in vain in the Lord."—*Missionary Tidings*.

REPORT YOUR RECORDER DRIVE

Mr. Jesse Burdick, chairman of the RECORDER Drive Committee, is waiting for reports from pastors and workers in order that he may make a report of the results of the campaign. So far as reports have come in, they indicate that much good has been accomplished; but a comparatively small number of churches have completed their reports. Since the drive began 163 new subscriptions have been received. Pastors and workers will please write to Mr. Burdick at Dunellen, N. J., and tell him what has been accomplished.

LONE SABBATH KEEPERS AND THE RECORDER

No one appreciates the SABBATH RECORDER more than the Lone Sabbath Keepers, unless it is the "Shut Ins." These have little or no chance to learn of the activities of the denomination otherwise.

Before being isolated, the most of us made an attempt to read the RECORDER, Sabbath Days between the meetings, and occasionally reading a few of the shorter articles during the week, choosing what interested us the most; but to really enjoy it, drinking in every word, we had to become isolated. No one enjoys a cool drink of fresh sparkling water so much as one who has been deprived of water for a long time. During the long, lonely Sabbath Days when the lone one longs for the dear old friends, for the home church, and to hear a sermon by a beloved pastor—one who understands—not simply a preacher of just any denomination, then the RECORDER is not only read, but absorbed by the thirsty, famishing soul.

Listen to what some of the L. S. K's say: "Yes, we have the RECORDER. I feel that we could not do without it." "I could not keep house without the RECORDER, have taken it ever since I was married." "I do not see how any one can get along without the RECORDER, it is very precious to me. I keep all the papers, and read them again and again. I am paying for several copies to be sent to others." "We have the RECORDER, and enjoy it very much. After reading it I send it to my sister." "Have had the RECORDER for many years, and get much help from it. After reading it, I shall be glad to send it to some one who would care for it."

These words come from the hearts of earnest Christians. One can not help wondering how many who have not spoken, long for the dear old paper, but feel that they can not afford it. Often it is read and prized by those not of our faith. It should be in every home, a bright and shining light.

ANGELINE ABBEY,
L. S. K. Secretary.

THE CENTRAL ASSOCIATION

The Central Association will be held with the Leonardsville Seventh Day Baptist Church June 19-22.

THE CHRISTIAN SABBATH

Part III

REV. G. E. FIFIELD

WHERE THEN DID SUNDAY COME FROM?
HOW DID IT GET INTO THE CHURCH?

Webster says, "Sunday, the first day of the week, called Sunday because anciently dedicated by the heathen, to the worship of the sun."

The North British Review calls Sunday, "The wild solar holiday of all pagan times."

Paul foretold a great apostasy that was to transform and deform the church. To the elders at Ephesus he said, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

To the brethren in Thessalonica he said, "For the mystery of iniquity doth already work." He tells them that in the continued working of this Mystery of Iniquity, the "man of Sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God [The Church] shewing himself that he is God."

We can hardly conceive how a man could exalt himself above God other than by assuming the right and power to change the law of God. And so of this same apostate persecuting power, the prophet Daniel foretells, "He shall think to change the times and laws of the most High." In other words, he should think to change the Sabbath, the only portion of the law of the Most High which relates to time.

THE HISTORY OF THIS APOSTASY

Dowling, in his "History of Romanism" says: "Nothing strikes the student of ecclesiastical history with such surprise as the comparatively early date at which most of the corruptions that now constitute the Romish system of worship, took their rise."

Even in the latter part of the first century the Gnostic heresy combined Platonism and Oriental mysticism with Christianity almost entirely transforming the Church.

Of the second century, Mosheim says: "A large part, therefore, of the Christian observances and institutions, even of this century, had the aspect of pagan mysteries."

Of this time the Italian historian Gavaz-

zi says, "A pagan flood flowing into the Church, carried with it its customs, practices, and idols."

Buckle, in his "History of Civilization" (Vol. I, p. 187) tells us that: "After the new religion [Christianity] had carried all before it, and had received the homage of the best part of Europe, it was soon seen that nothing had really been affected. The superstition of Europe, instead of being diminished, was only turned into a fresh channel. The new religion was corrupted by the old follies. The adoration of idols was succeeded by the adoration of Saints; the worship of the Virgin was substituted for the worship of Cybele. Pagan ceremonies were established in Christian churches; not only the mummeries of idolatry, but likewise its doctrines were quickly added, and were incorporated, and worked into the spirit of the new religion, until, after the lapse of a few generations, Christianity exhibited so grotesque and hideous a form, that its best features were lost, and the lineaments of its early loveliness altogether destroyed.

"After some centuries were past, Christianity slowly emerged from these corruptions; many of which, however, even the most civilized countries have not yet been able to throw off."

Draper tells us: "There was truth in the accusation made by Faustus [a pagan philosopher] to Augustine [a so-called Christian Father], 'You have substituted your Agapae for the sacrifices of the Pagans; for their idols, your martyrs, whom you serve with the very same honors. You appease the shades of the dead with wine and feasts: you celebrate the solemn festivals of the Gentiles, their Calends, and their Solstices; and as to their manners, these you have retained without any alteration. Nothing distinguishes you from the Pagans except that you hold your assemblies apart from them.'" (Draper's Intellectual Development of Europe, Vol. I, Chap. 10, par. 5.)

When the Church went into this pagan apostasy, she was keeping the Sabbath of the Lord, and was as yet showing no honor to the Sun Festival, or Sunday. Under this paganizing influence, in the early part of the fourth century they were still keeping the Sabbath, but were giving Sunday an honor about equal to the Sabbath. The

greatest Church historian, Neander, says of this time: "The Sabbath was celebrated nearly after the same manner as Sunday. Church assemblies were held, sermons were delivered, and communion celebrated, on that day." Torrey's Neander, Vol. 2, p. 298.

Of the festival of Sunday, Neander says: "The festival of Sunday was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect,—far from them, and from the early Apostolic Church, to transfer the laws of Sabbath, to Sunday." Rose's Neander, p. 184.

CONSTANTINE AND THE SUN FESTIVAL

We come now to the time of Constantine, and to a brief account of his influence in helping to bring the Sun Festival into the Church.

So far as Constantine ever worshiped anything but himself, he was a worshiper of Apollo, the sun. Gibbon says of him: "The devotion of Constantine was more peculiarly directed to the sun, the Apollo of Greek and Roman mythology." "The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelary deity." (Gibbon, Chap. 20, par. 3.)

While thus openly and enthusiastically a pagan, Constantine made a law enforcing the observance of the pagan Sun Festival. This law, enacted in A. D. 321, reads as follows: "In the cities let the Judges and town's people rest on the *Venerable Day of the Sun*; but in the country let men freely and at full liberty pursue the duties of agriculture, since it often happens that the sowing of corn and the planting of vines can not so advantageously be performed on any other day."

After enacting this pagan law for the pagan Sun Festival, Constantine had a political conversion to Christianity (?). Rome at this time was divided into six parts, ruled over by six Cæsars of co-equal authority.

Constantine, in the beginning, was only one of these Cæsars, ruling over one-sixth of the Roman Empire. Constantine knew that in the territory ruled over by all the other five Cæsars, and even in their armies, there were many Christians who had been made sore by persecution and oppression; and that, by pretending to be a Christian,

and espousing their cause, he might hope to overthrow the other five Cæsars, and unite Rome under his own rule. The end showed that he judged rightly, and was one of the most astute politicians of the world.

After his political conversion, history says of him, that he was a worse man than before. It was after this conversion that he murdered his own son Crispus because of jealousy, and had his wife Fausta roasted to death in a steam bath. He was Pontifex Maximus of the pagan religion, and supreme Bishop of Externals in the Christian religion unto the day of his death; and when he died, the pagans deified him, and the Christians canonized him as a Saint. This shows how nearly paganism and so-called Christianity were together in those days.

After Constantine's political conversion, the Encyclopædia Britannica says of him, "At best he was but half Christian, half pagan, a man who sought to combine the worship of Christ with the worship of Apollo, the sun, having the name of one and the image of the other engraved on opposite sides of his coins." In other words, having professed Christianity to gain the support of the Christians, he did not at all break with the pagans, but so arranged his devotions, and all his ceremonies that each party thought he belonged to them.

Under these conditions, history says of him that he allowed the pagan law of A. D. 321, in support of "the venerable day of the Sun" "to remain unrevoked, and now enforced it as a Christian ordinance."

Dean Stanley, in his "History of the Eastern Church," says of this: "It [Sunday] was his [Constantine's] *mode of harmonizing the discordant religions of his empire under one common institution.*"

The discordant religions were paganism and Christianity. They were thus harmonized by a paganization of Christianity, and a uniting of both pagans and Christians in the celebration of the Sun Festival.

But even this did not by any means complete the change of the Sabbath, or cause the discontinuance of the observance of the seventh-day Sabbath of Jehovah. Long after this, we find ecclesiastical councils now thoroughly under the control of the "Harmonized Religion" anathematizing Christians for observing the seventh-day Sabbath.

It will be remembered that the edict of Constantine required only the town's people to rest on the venerable day of the sun. In the country, people could continue work on Sunday, and be in good standing in the so-called Christian Church down nearly to the middle of the sixth century.

"It was not until the year 536 A. D. that abstinence from agricultural labor on Sunday, was recommended, rather than enjoined, by an ecclesiastical authority, (the third council of Orleans) and this expressly that the people might have more leisure to go to church, and say their prayers." (Chambers Encyclopedia, article, Sabbath.)

Nor did this complete the change of the Sabbath. Although work was now prohibited, not with the pretense of any divine command, or apostolic example, but only that the people might have more leisure, no one yet dreamed that it was wrong to *play on Sunday*. It was reserved for our Puritan ancestors of the seventeenth century to complete the change in as far as human power and authority can change a law of God, by applying the laws of the Sabbath to Sunday, and teaching that all games and amusements, as well as all work must be discontinued on that day. So it took seventeen centuries to bring about the change.

Against these puritanical ideas Charles I. enacted his law of field sports on Sunday, and compelled the Puritan divines to read a copy of it on Sunday to all their congregations. The historian Hume gives this as one of the reasons why the Puritans arose against Charles, and dethroned and beheaded him.

We must not think that when Sunday came into the Church, the reason then, was piously given, as now, that Christ arose on that day. That was a later thought, or coming along somewhat at the same time as an *excuse*, or an *apology* for the change.

Paganism was sun worship, and sun worship in all lands was sex-worship, and the deification of lust. Easter Sunday, was the day of the worship of Istar, or Astarte whose worship in Babylon according to the historian Rawlinson, required that every Babylonian woman should once, at least, sacrifice her virtue in the sacred enclosure, or groves of the god. All this wickedness, even to public prostitution at the sacred shrine as an act of Christian (?) worship, came into the Church with the Sun Festi-

val. Mosheim says: "It is well known what opportunities of sinning were given the licentious at the nocturnal meetings of Easter and Whitsunday." This is the pit of unspeakable filth out of which Sunday came into the Church.

In contrast to the Sunday institution of such origin, we place the Sabbath of the Lord, "The Christian Sabbath," instituted by Christ at creation, miraculously set apart from all other days, by Christ himself, each week, for forty years, in the wilderness; placed by Christ in the heart of his divine law given to "The Church in the wilderness to give unto us"; observed by Christ, and his apostles, and by the Early Christian Church for centuries, and to be universally restored in the millennial age, when "from new moon to new moon, and Sabbath to Sabbath all flesh shall come up to worship before God."

Prophetically of the mistaken ministry of today, Ezekiel speaks as follows: "Her priests have violated my law, and have profaned my holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them."

But while we thus present the truth that there is a difference between God's holy, blessed, sanctified Sabbath, and the profane Sun Festival, yet we would not pray the prayer of the Pharisee, and thank God that we are not as other men; neither would we condemn our Christian brethren who, as a result of the great apostasy, have been blinded to this Sabbath truth.

The Sabbath, as we have previously shown, is a sign between each man and his God. If it had not been for this great paganizing apostasy darkening the counsel of God, it would have been a true sign of all those who really submitted to God, and received sanctification under his everlasting Covenant. Now, as God reveals it to each soul, asking by his Spirit, for that soul's submission to his revealed Sabbath truth, *it becomes a sign* of submission or of resistance, to that soul.

In the wonderful prophetic fifty-eighth chapter of Isaiah, after describing the true condition of the church now under a false piety, and an ecclesiastical bondage, he tells us twice over that we must "let the oppress-

ed go free and *break every yoke*" and let every man stand free before his Maker; and this we must do before we can have God's constant guidance, and his constant power and blessing; and before we can "repair the breach," and "build the old waste places," and "raise up the foundations that have been cast down for many generations" by restoring the Sabbath to its true place in God's law and in his worship. True spiritual Sabbath-keeping can never be enforced by external law either civil or ecclesiastical, for it is of the heart, and not unto men, but unto God.

MAN'S PROPER DIET

LT.-COL. T. W. RICHARDSON

The SABBATH RECORDER for March 17 is just to hand. My son Albert, who has been all through the Great War as a vegetarian, called my attention to the article on page 321, by George C. Tenney, on "A Study of Man—the Proper Diet for Mankind."

As a life-long vegetarian, and that on Bible grounds, I rejoice to see the said article. I have been much misunderstood as favoring Adventism, because of my vegetarian advocacy.

Many years before I became a Sabbath-keeper (1879), I had hoped some day to start a vegetarian church, but when I took up the Sabbath I let vegetarianism become a secondary consideration.

Battle Creek Sanitarium must surely have caused many of our people to think about the purer diet. I noticed the remarks *re* Conference and "no meat," in the previous week's RECORDER.

Now, dear brethren, I hope you will consider a few more points of holy writ on the subject. I have just one point of disagreement with Brother Tenney. I can not admit that "permission was given to men for the eating of flesh" at the time of the Flood. A careful examination of Genesis 9: 3, in the light of the following verses, caused me to look more deeply into the matter. I found that "every moving thing that liveth shall be meat for you," was rendered, in Latin, *Omne reptile quod ipsum vivens, vobis erit in escam*.—Every snake that has the life in itself, shall be food for you. My conclusion was that "snake" or "reptile" was an error, and it was to vegetable life that it referred. It really set up "living

food" (uncooked vegetable) as against "killed food" (dead animals). I have often expressed the thought thus, "Eat living food and thou shalt live; eat dead food and thou must die." I was once called upon to lecture on "Food for life and food for death." The first words of the fourth verse, "But flesh with the life thereof," show that the previous verse referred to something living that was not flesh.

Consider the vow of the Nazarite, Numbers 6: 1-6. The blessing of holiness is here promised. Surely true spirituality longs for holiness. What are the essential conditions? Separation "unto the Lord." Abstinence from alcoholics (wine and strong drink) and dead bodies, which must not even be touched. And, as a badge of consecration, shaving is forbidden.

Paul was a Nazarite. Hence his saying, "Beautiful is the not eating of flesh nor drinking of wine." (See the Greek of Romans 14: 21.) Also, in 1 Corinthians 8: 13, "If meat [food] make my brother to offend, I will eat no flesh while the world standeth."

Peter and John the Baptist were evidently Nazarites. Of John the angel said, he "shall drink neither wine nor strong drink, and he shall be filled with the Holy Ghost."

Do we not all of us want more holiness? We ought to. We are as yet by no means "perfect." I love to sing that beautiful hymn with the words, "More holiness give me." Let us no longer resist the Holy Spirit, but sing from our hearts, "More holiness give me."

The humblest individual exerts some influence, either for good or evil upon others. *Beecher.*

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YOUNG PEOPLE'S WORK

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

WORLD PEACE

Christian Endeavor Topic for Sabbath Day,
June 7, 1919

DAILY READINGS

Sunday—First condition, righteousness (Isa. 9: 6, 7)
Monday—Second, social justice (Micah 3: 1-12)
Tuesday—Third, good will (Luke 2: 14)
Wednesday—Fourth, treaty-keeping (Josh. 9: 1-27)
Thursday—Fifth, vital religion (Zech. 2: 10-13)
Friday—Sixth, the reign of Christ (Rev. 21: 1-8)
Sabbath Day—Topic, Conditions necessary for world peace (Micah 4: 1-5)

THE LEAGUE OF NATIONS, AN ATTEMPT TO APPLY CHRISTIAN PRINCIPLES TO INTERNATIONAL RELATIONSHIPS

Frequently we are asked just what is the one great end those have in view who are establishing the League of Nations. Now some would say, to stop wars, to enforce peace. This is one of the aims, and the League could largely accomplish this, but this is not the whole aim. Others might say it is the attempt to get a governed, ordered and federated world. This is certainly one of the aims of the League and could we get that far we would have gone a long step forward in civilization. The answer we always give—and we believe it is the true answer—is one that includes those we have mentioned, and also includes many other beneficent purposes: "The League of Nations is simply the attempt to apply Christian principles to international relationships." In the past we have been applying pagan principles. Now we intend to establish the relationships of nations upon a Christian basis. We have had the pleasure of working in Paris in close co-operation with the men who drafted the covenant of the League and can bear testimony to the fact that this was the thought actuating the whole group.

What are the great Christian principles? They are these:

1. First, one does not live unto himself alone. Through every word of Jesus, in

every moment of his life, there stands out this one, great fact, that it is the service of the world; the sacrifice of the strong for the weak and the efforts to secure righteousness and justice in the world that is man's crowning glory. The unselfish man is the real man. Man is here as the agent of the divine will. The good man is here to do the will of God, to work for the welfare of God's children. The true man holds everything in trust for his fellow-men. He rejoices in whatever God bestows upon him in blessing—wealth, talent, power—but holds them as God's steward. This is the great Christian principle as over against the Pagan doctrine that man liveth for himself alone. The League of Nations is the attempt, in the first place, to make this identical principle the test of national goodness and greatness. The great nation should not live unto itself alone. It is in the world to serve the world. Its crowning glory is sacrifice in its greatness for the weaker nations, or for justice and righteousness for all oppressed peoples. It is unselfish in its relations with other nations. It desires nothing for itself that it does not desire for all peoples. It is a steward of the vast wealth or power God may have bestowed upon it. This is a new thing in the world. Mr. Wilson once said: "It is an unheard of thing for one nation to act unselfishly in its relations with other nations and I want the United States to set the great example." It is in the great war that the nations have learned it. The best people in England, France and America have at last learned it. *We practiced* it during the war and the League of Nations is the logical outcome of it. It is the attempt to live by this principle through the years of peace as we have lived by it during the years of war. Some there are who accepted it for the war, but now deny it, and wish to return to nationalism, isolation, selfishness and say America should live for herself and think of herself, both first and always. She should have no concern for the sufferings of the world outside her borders. All of which is the old Pagan, German doctrine. But we believe the vast majority of Americans want to hold the nations up to that high Christian level they reached in war time and see them make a compact to practice the Christian principle.

and to stand for it against all nations that would overthrow it.

The second great Christian principle, taught on every page of the Christian Scriptures, is that loyalty to something beyond mere self is the thing that touches man with glory. Whoever thought of calling a man a hero who lived all his life, even strenuously and through hardships, for himself alone. The Christian teaching is that loyalty to something greater than self is the essence of both religion and greatness. The great, good man is he who puts the country, the nation, the great cause, humanity, above himself—he whose first loyalty is the ideal, to Jesus Christ and the kingdom which he established, now the loyalty of the nation has never been for anything except itself before this war. Germany could not conceive that England could go to war for anything but England and laughed when her advisers told her that should she invade Belgium, England would rise as one man. Still less did Germany believe that the United States, which had nothing to gain for herself should she even win, as England would have, would ever go to war. It was impossible for the German people to believe that a nation should have a loyalty to something larger than itself. A great Christian preacher of Germany insisted on calling Mr. Wilson a hypocrite because he said our loyalty was to humanity, not to ourselves, and that we sought nothing for ourselves. So ingrained is this feeling in the German people—that a nation can have no other loyalty than that to self—that a famous Danish scholar said in our hearing that it might take a generation to convince the Germans that we did not enter the war for selfish ends. But England and America did rise above thought of self and practiced a wonderful view, holy loyalty to humanity and the ideals of justice, righteousness and honor. Again and again we said as a nation, and we meant it: "We are not fighting for ourselves but for humanity." The League of Nations is simply the making of that larger loyalty *permanent* in the world. It is the Allied nations, with all other nations which hold the new creed or may come to hold it, saying: "We banded ourselves together to fight for humanity; now let us band ourselves together to *live* for humanity." He who opposes the League of Nations simply denies the prin-

ciple that the nation should continue to practice in times of peace the larger Christian loyalty she practiced during the war. Some of its opponents have frankly said that they want America's chief loyalty to be to herself. To be logical they should have said this three years ago and opposed America's entering the war; also they should say that every man's chief loyalty should be unto himself. For there are not two systems of morality—one for people, one for governments—in the kingdom of God, in spite of Treitschke and Bernhardt.

The third great Christian principle is brotherhood. The Church of the New Testament was Catholic in the large original use of that word. There were no distinctions of race or nationality. In the primitive Church were Jews and Gentiles, Romans and Greeks, and before long Barbarians and Scythians. Their common loyalty to Jesus Christ lifted them out of nationality and into the great brotherhood. "All ye are brothers" was the epitome of the gospel so far as its practical relationships, its earthly operations were concerned. And the early Christians were brothers, and all real Christians ever since have been brothers. Indeed, it is only when they have let kings and rulers persuade them that their allegiance to the nation came before their allegiance to the "brotherhood of believers" that they have gone into wars. As Lord Hugh Cecil has recently shown in his remarkable book, "Nationalism and Catholicity," it is to be this recovery among Christians of the doctrine that their chief allegiance is to the "brotherhood of believers" and not to the nation, we may look for the ending of wars. But the great principle of the New Testament is that men are to live not as isolated units, but in brotherhood. The individual needs society—society needs the individual. A happy world where all live for each and each for all:

*That man to man, the world o'er
Shall brothers be for a that*

has always been the aim of the gospels. The war has convinced a great many of the nations of the world, particularly England, France and America, that they are brothers, that they need one another, that there is no safety nor security except as they live by the principle of brotherhood. They have discovered that they have the same

common ideals, needs and attitudes toward life. "We are brothers in a great cause" has been on the lips of every statesman of England, France and America during this war. Mr. Wilson has said that "we and our Allies are now eating at a common table." "A fact which," says Dr. William P. Merrill, in his recent book, "Christian Internationalism," "brings our international relationships into intimate touch with the deepest sanctities of religion." For the period of the war we have learned the Christian principle of brotherhood as the law of national relationships. The League of Nations is the attempt to preserve this principle of brotherhood among nations. What a holy ambition! How can any one oppose it? They know not what they do.

There is one other Christian principle—one on which Christ dwelt again and again in burning, scathing words, namely, that the weak, the helpless and the poor must be protected from the despoiler and exploiter, the ravager and the tyrant. For these there was "woe" unspeakable. In the Christian society we have felt the same scorn for the man who oppressed the poor or ravaged the woman that Christ had. We have banded ourselves together to apprehend the criminal and secure justice and the right to happy, peaceful living for his intended victim. It has not been so among nations. The big, criminal nation has been allowed to bully, oppress, exploit, enslave, even destroy the poor, weak nations of the world. But lately a sense of the injustice of this has come over a few nations, and when a great, powerful nation rose in its brute might to bespoil, oppress and ravage Belgium and France they rose with something of the same Christlike scorn in their eyes and said: "This must not be! It is contrary to the whole teaching of Jesus Christ, flies into the face of justice and right written on the heart of the universe itself." These nations had to bind themselves into a League to Enforce Justice and Right. They stopped the criminal nation in its course and meted out punishment. They now propose to bind themselves together to see that it does not happen again. They intend to unite now, to be ready at any time to call the criminal nation before a Supreme Court Justice the moment it breaks the moral law. Rather, they intend to make it almost impossible for a nation

to break the law or disturb the peace of the world. They are going to protect the weak and the poor nation against the oppressor and the tyrant. This is Christian. But this is just exactly the League of Nations as it is being created at Paris. It is "the reign of law, based upon the consent of the governed, and sustained by the organized opinion of mankind" and the organized force, so far as necessary, of the Christian nations of the world.—*Frederick Lynch, in the Christian Work.*

John D. Rockefeller Jr. says the following story is told of a man in uniform approaching New York on a ferry from Jersey City, who said to a girl standing near by, "Hello, Cutey, where are you going?" Then, noticing the little badge she wore, he asked what it signified. "That indicates my membership in the Patriotic League," she replied. "And what kind of an organization may that be?" asked the soldier. "A society which we girls have gotten up to make New York safe for men like you," she said. That tells a volume in a sentence.—*American Lutheran Survey.*

SUGGESTIONS METHODS IDEAS FOR C. E. WORK

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CH. TH. LUCKY

[The following letter was written to Rev. Earl P. Saunders, of Alfred, N. Y., by Mr. Lucky, and is printed here for the double purpose of showing how intensely interested he was in his efforts to Christianize the Jews without their sacrifice of Jewish customs (without "Gentilizing" them, as he says), and of the estimate he placed upon personal friendship. C. F. R.]

Stanislau, d. 6: 11: 1911.

DEAR BROTHER AND FRIEND:

Now as I have begun to write again, I consider it as a first obligation to write you a few lines.

To excuse myself for having kept silence for so long a time is almost impossible for me. I trust you will excuse me anyway. For, you know, it is not forgetfulness with me. I never forget friends to whom I owe so much. I can never forget your benignity and kindness and all the material help you have spent on me. But there was something in the way all the time. I could not well write. Even now I write under difficulties.

I have, though, all the time thought of you, and on your birthday (the 5th of January) you have been the subject of my thoughts in the morning hour.

You know I like to meditate in the early morning and to think of my friends whose birthdays are known to me. I regret very much that I didn't get out all the birthdays of your family—of Mrs. Saunders, of your daughters and sons. I have thought of it, when I was your guest again two years ago. But time passed hastily and I had many things on hand. But your date of birth is written in my memory since almost immemorial times—since Union Theological Seminary times.

I am writing today and hope to connect the wires again with your house to speak to you whenever time allows.

The occasion of this letter urges me to write you about the printed matter I send you by this mail.

When I was in Pittsburgh, Pa., (Oct., 1909) I saw a new book written by a missionary to the Jews living in Johannesburg, South Africa. I read it thoroughly, and I found that the author has the same views as I have in respect to the conversion of Israel; and I made up my mind to get into closer brotherhood with that man, if I find out that he be an honest man, thinking

as he speaks and speaking just what he really believes in.

Now this new acquaintance took up almost all my time in the last year since my return home. The result of my labor is the paper I send you. It is named the *Messianic Jew*. It means to say, *The Jew who accepted Jesus the Messiah as the Messiah of Israel*. In this sense of the words of Holy Scripture, Israel remains Israel. For Scriptures can not be broken; all must be fulfilled according to the decree of God. And we address ourselves to Jews who accepted Jesus as their Savior, but forgot to see in him the Messiah of Israel. We want to make them see that Christianity, which word is a translation of the word *Messianity*, does not mean Gentilization and abrogation of the Law, given from God. My hope is now more strong than ever before that the Lord will grant us success and we will live to see large gatherings of Jewish Christians observing the whole law of God. The Decalogue will be completely, not partially, recognized. I do this because I am convinced that this is God's will, that this is his plan with Israel. But I would wish the Seventh Day Baptist Denomination to have a share in this work.

Mr. Ph. Cohen, the official editor of the paper, is, as I told before, a missionary to the Jews, supported by the Dutch Reformed Church of South Africa. They allow him, however, to walk his own ways in respect to keeping the Sabbath. But if so, then it is only courteousness and it does not prove that Mr. Cohen follows a principle. I wish to see the principle represented. Brother Cohen shall be able to say "*I keep Sabbath because it is the Law of God and not because it is more opportune for my work.*" To make Brother Cohen join the Seventh Day Baptist Church is also not advisable. We must establish congregations of Jews, or at least one large congregation of Jews in Christ, which would do the best work for Christ amongst the Jews; and as a church we could enter the Seventh Day Baptist Conference. When I say *We*, I mean to say, *We, the Jewish Brethren*. In this wise the Seventh Day Baptist Denomination could have a share in the work. Or, perhaps, we can find some other way; it would not be too hasty to speak of it now.

I have sent the No. 1, of the *Messianic Jew* to Rev. W. L. Burdick, your minister,

Dean Main, D. D., probably got the *Messianic Jew* directly from Ph. Cohen, the editor. You get it from me; Rev. I. L. Cottrell will get it, too; but I ask of you the favor to get many men and women of the denomination interested in it. If some will subscribe, I'll, of course, be thankful; it will be a substantial help. I intend to come with Brother Ph. Cohen to Conference, s. G. w., to Westerly, R. I.; but I can't tell now if this is sure.

My health begins again to be failing. But thanks be to the good heavenly Father, I am still at my writing desk and write.

Please honor me with a few lines and tell me how you and Mrs. Saunders and the children do fare. Give me their birthdays in order. I can remember them on those occasions. Accept my best wishes and my love to you all,

Your old LUCKY FELLOW,
Who signs "JEDIDIJAH."

My address is
Herrn Pfarrer Th. Zöckler,
(Ch. Th. L.)
Stanislau, Galicia,
Franz Josef Str. 3.

(It is not good to put my full name in the address; only initials, in brackets, as I wrote it here.)

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY AND THE INTER-CHURCH WORLD MOVEMENT OF NORTH AMERICA

By virtue of the membership of the Seventh Day Baptist Education Society in the Council of Church Board of Education the Society is definitely included in the Inter-Church World Movement. The Council of Church Boards is composed of some twenty or more denominational boards. This organization unanimously voted to participate in the Inter-Church World Movement; and by this act secures the participation of all the constituent church boards.

In the national drive which is to be made within the next years educational institutions under the fostering care of church boards of education will come in for a share in the funds to be raised, under certain regulations which are to be determined by the Council subsequent to a survey to be made of educational institutions and contingent territory.

Questionnaires will soon be sent to the authorities of Alfred, Milton, Salem and the Theological Seminary, requesting data which may be incorporated in the survey. The Education Society confidently hopes and expects to be able to render our schools a distinct and important service in the increasing of their endowments and revenues, by co-operating in this world movement campaign.

As soon as the survey is completed and the general terms of participation are determined, our schools will be advised of these conditions, and every encouragement will be given to assist them to fulfill the conditions which will make possible their sharing in the large fund which it is expected to raise for educational institutions in which the church boards are especially interested.

The Education Society desires to make known through the RECORDER the unique and inspiring opportunities which this movement promises to bring to our schools. As rapidly as further data are obtained they will be given to the friends of these schools through the pages of the RECORDER.

S. B. BOND,
Corresponding Secretary of the
Seventh Day Baptist Education Society.
Alfred, N. Y.,
May, 1919.

Sabbath School. Lesson XI—June 14, 1919

PRAYER, Matt. 6: 5-15; Luke 18: 1-14

Golden Text.—"In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4: 6.

DAILY READINGS

June 8—Matt. 6: 5-15. How to pray
June 9—Luke 18: 1-14. Persistency and humility in prayer
June 10—Luke 11: 1-13. Efficacy of prayer
June 11—Jas. 5: 13-20. Prayer for the sick
June 12—Gen. 18: 23-33. Abraham's prayer
June 13—John 17: 1-12. Prayer of Jesus
June 14—John 17: 13-26. Prayer of Jesus
(For Lesson Notes, see *Helping Hand*)

"Now that the war-time work-or-fight order has become inoperative, it would be a mighty good thing if the authorities could think up some new plan that would serve effectually to round up the loafers and put them at work where their services are needed, and keep them at work. 'Satan finds'—etc., and Bolshevism is Satan in a new disguise."

OUR WEEKLY SERMON

CHRISTIAN OPTIMISM

REV. WILLIAM M. SIMPSON

Text: *Rejoice and be exceeding glad.*
Matthew 5:12.

There is a kind of optimism that shuts its eyes and says, "All is well." There is also a kind of pessimism that shuts its eyes and says, "All is wrong." One is as likely to stumble and fall as is the other. Open the eyes. See things as they really are. The evil and the good are thoroughly mingled in the life experiences of us all. It is better to see things as they are, even though such vision causes one to be called a pessimist, than to be a superficial optimist with no cause for rejoicing. Among the real cowards are those who are afraid to have others see them taking an honest look at a really discouraging situation. There are many really discouraging situations; and it is not pessimistic to see things as they are. But many seem to think so; and, being afraid to be called pessimists, they ignore the evil. Such persons have no right to be called optimists. A wholesome optimism sees things as they are—good and evil—and expects the final triumph of the good.

If there were no forgiveness of sins, the problem of sin would make all thoughtful persons pessimists. No one can get far on the journey of life without knowing that he has a tendency to go wrong. The foolish man tries to ignore the tendency; the wise man, to guard against it. We aim at self-culture; we try to increase our faith, knowledge, moral vigor, self-control, patience, reverence, kindness and love; but again and again our efforts are overcome by doubt, folly, indolence, lust, irreverence, jealousy, hatred, strife. Sin has too firm a hold upon us. If we are honest with ourselves, we will confess it.

We are convinced that we ought not to perform certain acts; yet what we ought not, we voluntarily do; and we feel the guilt. Every childhood is a garden of Eden; every voluntary sinful act, a fall of man. To every sinner God calls, "Where art thou?" Every sinner, conscious of his guilt, shrinks

from the divine presence until he can hear in the divine voice a tenderness that presages forgiveness. The worst affliction in the world is to become so accustomed to sin that it leaves no sense of guilt. As long as sinners are troubled concerning their situation, there is hope. But when they are no longer alarmed by their sins, they have greatest cause for alarm. They may try to satisfy themselves with trivial, worthless, passing pleasures; but such pleasures will never satisfy. Such pleasures afford no real cause for rejoicing. They tell of no Christ, no Savior, no love, no true friend, no eternal life. They are born of selfishness, and endure but for a moment. There can be no real optimism in sinful pleasures.

The only real optimism is in Christian living, for that is the only way of living that can be victorious over the evil in our lives. But some one may say, "Was not the founder of the Christian religion a Man of Sorrows?" He was, and that is one reason why we may rejoice. "He hath borne our griefs, and carried our sorrows: . . . he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Upon the shoulders of Jesus rested the sins of the world; but he hath triumphed over sin and death and hell. And with a note of victory in his voice he cries unto all, "Come unto me, come unto me, come unto me, and be ye saved." Therefore, Christian, rejoice, and be exceeding glad, for the Man of Sorrows hath removed the cause of our sorrow. We may have petty trials, and little defeats, but we shall have the victory at last. Therefore rejoice.

What would the world be without forgiveness of sins? What if there were no Christ, no gospel, no hope of eternal life? But "the Son of man hath power on earth to forgive sins." The sinner feels condemned. "This is the condemnation," says St. John, "that light is come into the world, and men loved darkness rather than light, because their deeds were evil." "Whosoever shall keep the whole law," says St. James, "and yet offend in one point, he is guilty of all." But we turn to Christ confessing our sins, unwilling to repeat them, and he forgives. Then the sense of guilt disappears. "There is therefore now no condemnation to them which are in

Christ Jesus, who walk not after the flesh, but after the Spirit." Rejoice, therefore, O Christian, and be exceeding glad; for your sins are washed away.

But some one may object to a saying of Jesus which is fundamental to Christianity. That saying is, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." If Jesus said that, can his followers be happy people? Have they any reason to rejoice and be exceeding glad? The fact is that crosses come to every one—Christian, or non-Christian. The crosses that bring most sorrow are those that are dreaded and not borne. The Christian bears his cross for the sake of others and of Christ. There is real joy in suffering, where it is necessary, for the love of others. Love is the motive in all Christian cross-bearing, and love abounds in joy.

Moreover, we have the assurance that no cross will be too heavy; for Jesus says, "Take my yoke upon you, and learn of me." He shares the load. But it was never intended that we should make crosses of the pleasant experiences of life. Rejoice, and be glad.

Again, the Christian rejoices at the opportunities for helping others. There are so many people needing help and the Christian's resources of helpfulness are boundless, for Jesus has promised that we may ask any needed thing and, if we ask in faith, it shall be done. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." With such powers of helpfulness, who can but rejoice? The joy of helpfulness is contagious. You help another; how glad you are! The person whom you helped sees your joy and helps another; and helpfulness spreads. The joy of helpfulness is a living coal.

"A living coal! And with its glow
It touched another coal, when, lo,
The dark form into radiance grew,
And light and cheer beamed forth anew.

"A loving heart! And with its love
It touched another heart which strove
With adverse waves on troubled sea,
When oars were plying heavily.
And lo, thro' rifted clouds Hope smiled,
And Love and Weariness beguiled.

"That living coal be mine to glow,
That loving heart be mine to show,

While earth has sorrowing hearts that wait
The opening of Redemption's gate."

We are social beings. One of the great joys of Christianity is the fellowship of Christian people. There is a bond of sympathy between any two persons who are interested in the same things. Let two electricians meet and the conversation soon drifts to the subject of the latest electrical inventions, the best means of conserving and applying electrical energy and other kindred topics; and very soon the two electricians are friends. Two farmers meet and their talk is all about their farms. Likewise, there is a fellowship among all Christians because they all are interested in the same thing—the salvation of souls, the extension of the kingdom of God. And the joy of that fellowship is beyond description.

That fellowship is extended. We are joint-heirs with Christ. Jesus Christ himself said to his disciples, "I call you not slaves, but friends." Blessed fellowship!

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds,
Is like to that above."

Joy is one of the accompaniments of abounding life—either physical or spiritual. There is a radiance about the face of a healthy growing youth. And the joy and the health mutually react—the one upon the other. Health adds to the amount of joy, and joy increases health. Experiments have been performed in the laboratory proving that joy improves the tonic affect of the circulation of the blood throughout the body. Therefore rejoice, and be exceeding glad, for your health's sake.

The tonic affect of joy upon the physical life is only a weak symbol of the greater affect of real joy upon the spiritual life. Jesus came that we might have life—abounding, joyful life, life that can not be repressed, but expresses its overflow in joy. "Many sorrows shall come to the wicked: but he that trusteth in Jehovah, lovingkindness shall compass him about. Be glad in Jehovah, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart."

The abundant life which Jesus gives is eternal life—beginning here and lasting forever. Therefore, let us rejoice and be glad all our days.

The true optimism, therefore, is not a superficial thing. We can not obtain happiness or joy by seeking it for its own sake. It is useless for us to pretend to be joyous in order to avoid the reputation of being sad. Abiding joy flows spontaneous from the life that is rich in Christ Jesus. Small, few and fleeting are the joys of the un-Christian life. Great, many and abiding are the joys of Christian service.

"I would be true, for there are those who trust me;

I would be pure for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to bare.

"I would be friend of all—the foe—the friendless;
I would be giving and forget the gift;
I would be humble for I know my weakness;
I would look up—and laugh—and love—and lift."

"Naught but the happiest memorials can remain of such aspirations."

"Rejoice, and be exceeding glad; for great is your reward in heaven."

A COMRADE'S TRIBUTE

The following letter was received by Professor and Mrs. A. B. West a few days ago, from one of Carroll's comrades in the service:

Grenoble, France,
April 6, 1919.

Mr. Allen B. West,
Milton Junction, Wis.

DEAR SIR: If I am right in presuming that Carroll is dead, I owe you and him a sacred trust which I should have fulfilled long ago. But I have never been thoroughly convinced of his death—it has never been officially reported to his battalion—and I waited in vain to hear some news of him. The fact that he has never written to us and the further fact that one of the officers of the battalion, Lieutenant Bernheim, received from you or, I think he said, one of his young lady friends, word of his death, convinces me that he died in the hospital.

Carroll and I had agreed, before we went into action, that, if either should be killed, the other would take it upon himself to inform the parents. He gave me your address and that of his friend, Miss Ingham, of Fort Wayne, Ind., which I have carefully preserved. At the time he was wounded

I was in the hospital with a severe wound. Upon returning to my company I learned that Carroll had been seriously wounded in the Argonne-Meuse action and one or two thought it possible that the wound had been, or might prove fatal. I was shortly returned to the hospital, not joining the company again until near the first of the year, after it had moved to Germany. Again seeking news of Carroll, the opinion seemed to be that he had died in the hospital, since no one had received news of him.

My acquaintance with Carroll has been one of true comradeship, suffering hardships together and enjoying together the same little pleasures that were possible under such trying circumstances. I think our association was closer than of any two members of the company and it is the hardest blow to me, next to the recent death of my sister, that I have ever had to bear. It would be difficult for one to understand what a mighty, consoling thing is the spirit of comradeship under the stress of all the disheartening hardships and abuses, taxing to the limit the patience and endurance and many items the burdens seemed more than we could bear. We were wont to take our troubles to one another and his words of encouragement and the sweetness of his nature made my tasks much lighter and gave me hope and strength to face anew the innumerable soul and body racking hardships.

Carroll and I entered the army about the same time and were assigned at Camp Greene the same day. There were four of us who always felt very close together for the reason that we were all college men and college graduates, the only four in the company besides the officers. We all entered the company the same day and arranged shortly to occupy the same tent. The story of the four of us is a story of sacrifice and devotion to our country and effort to rise in the ranks, willing and eager to assume any responsibilities. We were all made sergeants in France, one was transferred from the company, the remaining three of us went into action and all of us were severely wounded, myself first but the less severely one, and possibly both of the others making the supreme sacrifice. Possibly you would like the names. Besides Carroll and myself there were Homer

H. Williams, of Hamilton, Ill., transferred to the 4th Div. Q. M. C., still with that organization, and Arthur C. Wickenden, of Toledo, O., of whom I have been able to secure no information. I rather think he is yet alive, but, if so, has been returned to America. Of the three of us, both your son and Sergeant Wickenden were recommended for D. S. C's, being two out of three from my company recommended.

I could tell you many bits of Carroll's army experiences which he could not at the time have written to you and which his modesty would forbid telling. Although I could hardly begin to recount all the sterling examples of courage, his acts of kindness to others, the many occasions that he manifested his purely humane consideration for the men of his command and his superior officers, all marked him, not only as a true soldier, but a man, and a true man in the highest sense of the word. Of all the non-commissioned officers of the company he was the most patient and considerate with his men. I used to watch him with interest as he gave them drill or taught them the mechanism of the machine guns, his kindness towards the men and the clearness of his explanations.

He was deeply loved by every member of his squad of whom I only know two now remaining in the company. One is an Armenian, named Harry Chapman, who thought more of Carroll than of anyone else in the world. He was with him at all times in action and when Carroll was wounded Harry, although very dangerously exposing himself, was the first to arrive at his side, securing assistance in helping him from the field and seeing him off to the hospital. When I returned to the company the last time, Harry said to me, "Bill, I guess you're the best friend I've got now, since 'West's' gone. You and I both loved 'West' and I'll always love you because you were his friend." Harry lost all his relatives in the Armenian massacre and joined the American army to help avenge their sad death.

He gave me a few particulars about how Carroll was wounded. He was in an extremely forward position of the sector and having led his platoon, as commanded, to a favorable point of attack in the Bois de Fays, Argonne-Meuse salient, when a machine gun bullet struck him in the stomach.

He said he could tell he was undergoing much pain but, placed on a stretcher, smiled and said he was all right, attempting to conceal his severe pain from his comrades.

I'm sure I have given you but sparse details of his honorable army career and will be glad to write you more at length in the future, supplying whatever information I can and whatever possible that you desire. If there is service that I can do for you I shall feel honored to do it. I am now at the university of Grenoble, France, having been selected for a course, a good fortune that Carroll could also have enjoyed had he not been called upon to make the supreme sacrifice.

Now, Mr. West, it is impossible, for you as for me, to think of Carroll's death without mourning and it seems, in a measure, unjust, that one who would have had such a promising career before him and who would have had a tremendous influence in making the world a better place to live in, should have been taken from us, but there is the consolation for you: he was a soldier, the very essence of courage, and he died a soldier's death. All through action he was a splendid example of valor, never showing fear and inspiring all around him to fight like men. You have every reason to be proud of his record of service. Your son possessed the most admirable qualities of manhood, fought a hard fight for a just cause and gave his all for his country. He was one of God's true noblemen.

Let me assure you again that I shall feel honored to be of any service whatever to you in the future. My home address is Columbus, Ind., and my present address as given below.

Yours respectfully,

SGT. WILLIAM E. HACKER.

American School Detachment,

A. P. O., 923,

American E. F.

—Milton Journal.

"The Lord Jesus expects his followers to be workers together with him for the salvation of men, just as a general has to rely on his soldiers. Can Christ rely upon each one of you to be a worker for him?"

Point thy tongue on the anvil of truth.
—Pindar.

DR. EDWARD DAVIS, OF SALEM, RETURNS FROM OVERSEAS

Dr. Edward Davis, the first physician in Harrison County to volunteer when this country called for recruits for the medical corps of the new army raised to fight the Hun, has landed in America.

Dr. Davis has been in the service since the summer of 1917, and has been in France nearly a year. He was made a first lieutenant upon his entrance into the service. Following his training at Fort Benjamin Harrison, and while at Camp Meade, he was honored by the commission of captain. From there he went overseas with a field hospital corps. He was in command of the field hospital at one time when it was shelled by the enemy. Twenty of his wounded men and one of his stretcher bearers were killed before they were all carried to a place of safety out of range of the German guns. Lately Captain Davis has been in charge of a hospital in connection with one of the American army schools. Sometime before sailing he was notified that he had been granted a major's commission. While he is now Major Davis, it is quite likely his many friends will still greet him familiarly as "Dr. Ed."

Dr. Davis came home from Camp Lee, returning with his wife Tuesday. He is looking well, and says everything looks good to him here. He says when his ship was met in New York harbor by the mayor's committee of welcome there was wild cheering on board the vessel. The band played the Star Spangled Banner and other patriotic airs which added to the enthusiasm. But when the band on the greeting boat played Home, Sweet Home, the cheering of the home-coming boys practically ceased. Something suddenly took place in the throats of the cheering lads which forbade for the moment hilarious response to the song—we will not say the response was not appropriate and adequate.

The following correspondence between the commanding major of Dr. Davis' detachment and the colonel shows in what regard he was held by those under whom he served. He says he did not remain in the service long enough for his commission to catch up with him, preferring to get back to civil life as soon as possible when the real job was finished. He expects to re-

ceive it here, but as a civilian will not be able to "respond." Following are the two communications referred to:

Camp Hospital No. 38

A. P. O. 730,

March 10, 1919.

N. F. Feury, Major M. C. Commanding Officer.

Chief Surgeon, Amer. E. F., France.
Recommendation for Promotion.

1. Recommend that Edward Davis, Captain M. C., be promoted to the grade of Major M. C.

He has shown marked professional ability, being Chief of Medical Staff at the Hospital since October 30, 1918. He is a most conscientious worker and is loyalty personified.

2. Captain Edward Davis, M. C., is 41 years of age, practicing medicine for eleven years, entered service August 1, 1917; has been in the A. E. F. since July 10, 1918.

3. This recommendation is made without the knowledge or solicitation of Captain Edward Davis, M. C.

N. F. FEURY,

Major M. C., Commanding.

Office of the Surgeon, Advance Section,
S. O. S., March 14, 1919.

To C. O., Camp Hospital No. 38.

1. Recommendation for promotion of this officer has already been made by this office.

F. P. REYNOLDS.

—Salem Express.

"Father," said little Rollo, "what is meant by 'a Sabbath day's journey'?"

"I am afraid, my son, that in many cases it meant twice around the golf links."—*Tit-Bits.*

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.

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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.

MARRIAGES

VAN HORN-BOND.—On April 26, 1919, at the home of the bride's parents, by Pastor Loyal F. Hurley, Mr. Roland Van Horn and Miss Inez Bond, both of Garwin, Ia.

DEATHS

SAUNDERS.—Abigail Burdick Saunders was born at Almond, Allegany County, N. Y., June 21, 1828, and passed away at the home of her daughter, Mrs. Hattie Spencer, at Albion, Wis., May 5, 1919.

She was the daughter of Daniel and Elizabeth Stillman Burdick, and the youngest of nine children. All have preceded her in death.

At the age of eighteen she joined the Seventh Day Baptist church at Little Genesee, N. Y. After attending school at Alfred for a time, at the age of twenty-one she moved to Wisconsin with her mother. She was united in marriage October 30, 1851, to Raymond D. Saunders, who preceded her in death, February 26, 1904.

Five children were born to this union, all of whom are living: Mrs. Hattie Spencer, of Albion; A. P. Saunders, of Madison; C. E. Saunders, of Irvington, Ala.; Mrs. Flora Randolph, of Lodi, Cal., and J. Clarence Saunders, of Vallejo, Cal. She is also survived by fifteen grandchildren and two great-grandchildren.

The funeral services were conducted by Pastor C. S. Sayre, at the Albion Seventh Day Baptist Church, and interment was made in the Evergreen Cemetery.

c. s. s.

WEST.—Francis William West, the youngest son of Charles W., and Mary E. West, was born at Shiloh, N. J., June 16, 1863, and died at the Atchison Hospital, Sunday, May 4, 1919, as the result of a very serious operation on April 26.

He grew to young manhood at Shiloh and at the age of about eighteen went to West Hallock, Ill., where he remained for two years, when he came to Nortonville where he has lived the rest of his life.

In September, 1885, with Elder S. R. Wheeler officiating, he was married to Mary Eliza Stillman, a daughter of Melvin P., and Chrysanthea Stillman, to which union were born three daughters: Evelyn, Margaret, who died in January, 1912, and Alice. The mother was laid to rest in the Nortonville Cemetery in December, 1907.

On January 27, 1914, Francis was again married. Mrs. Sadie Loofboro Ring, of Welton, Ia., being the bride and Elder George W. Burdick, her pastor, speaking the solemn words that made them man and wife.

For some time Mr. West has not been well and

it was finally decided to sell the farm on "The Lane" and move to town, which they did about two months ago.

Mr. West was a public spirited man and served his community in many ways, acting in such offices as assessor, as a member of the school board, as township trustee and clerk.

Before leaving Shiloh, Francis was baptized and united with the Shiloh Seventh Day Baptist Church, and shortly after coming to Kansas he became a member of the Nortonville Seventh Day Baptist Church of which he remained a faithful and consistent member. He has served the church in many ways and was a member of the board of trustees at the time of his death.

His father died March 5, 1908, his brother, Albert, went to sea and never returned, his other brother, Fred H., died in infancy, but his mother survives him, having visited in his home since last August. He is also survived by his wife, his daughters, Evelyn and Alice and a host of relatives and friends.

All that medical skill and loving hands could do was not enough to keep him here. Let us console ourselves in that he left a pleasant memory of a happy, cheerful, Christian life, and that even in the face of suffering and death he manifested a courage and faith untaunted.

Funeral services were conducted at the home Tuesday morning, May 6, at ten o'clock and the body was laid to rest in the Nortonville Cemetery.

H. L. P.

"The Epworth Herald suggests that the men who think quitting their jobs and going about decorated with "No Beer, No Work" buttons is the proper way to get rid of a law they do not like, 'need a course in some good Americanization school.'"

There is a peculiar loveliness in the cheerfulness of sick people. It is unexpected—like the bit of green in the desert, it gains by contrast. It is a flower of the Spirit produced in a wilderness.—*J. Edward Harlow.*

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SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.
FRANK J. HUBBARD, Treasurer,
Plainfield, N. J.

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

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

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Geo. B. Shaw, Pastor, 65 Elliott Ave., Yonkers, N. Y.

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

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

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

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

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

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

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

"Over all this wreck of the world's hope and life, I can see one arising like to the form of the Son of man, Son of God with healing in his wings," is the message of Fred B. Smith on his return from the front.

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 copy05

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"Well, mum, perhaps if you'd try to be a little more agreeable, you'd have as many friends as I have."—*Boston Transcript*.

"Well, little miss," said the grocer, "what can I do for you?"

"Please, sir, mother wants a bottle of good-natured alcohol."—*Tit-Bits*.

In all superstition wise men follow fools.
—*Bacon*.

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