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

Vol. 86, No. 21
May 26, 1919

CONTENTS

Editorial: "My Kingdom Is Not of
This World.—For World-wide Re-
ligious Freedom.— "Back to the
Land" Is a Good Slogan. Christian-
ity Must Gain by the World War.
—Prohibiting Not "Put Over" on the
Absent Soldiers.—A Sabbath,
Hale

History of the First Seventh Day
Baptist Church in Salem, 1816.

A Question for Sabbath Missionary
and Tract Society Notes.—Letter
From China

By the President of the United States
Inspiration of ideals in War Litera-
ture

A Day of Thanksgiving for Peace

Reminiscences of the German Edu-
cators.

Women's War Workers.
—Rus Rus, or a Maori Missionary,
Maiden

Report Your Recorder Drive

Letters to the Editor

Central Association

Fourth of July School

The Seventh Day Baptist Education
Society and the Inter-Church World
Movement of North America

Sabbath-School Lesson for June 16,
1926

Our Weekly Sermon

Urania

A Comrade's Tribute

Dr. Edward Dauts, of Salem, Returns
From Europe

Marriages

Deaths
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held at Battle Creek, Mich., September 1-5, 1919.
President—Rev. William L. Burdick, Alfred, N. Y.
Vice-President—Rev. Alfred T. Hubbard, Plainfield, N. J.
Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—Rev. William C. Whifford, Alfred, N. Y.
Secretary—Rev. George E. Cooledge, Chicago, Ill.

THE SEVENTH DAY BAPTIST MEMORIAL FUND
President—H. M. Maxson, Plainfield, N. J.
Vice-President—Rev. George W. Stillman, Plainfield, N. J.
Recording Secretary—W. C. Hubbard, Plainfield, N. J.
Corresponding Secretary—Miss L. H. Hubbard, Plainfield, N. J.
Treasurer—Rev. Joseph A. Hothard, Plainfield, N. J.
Giftings for All Denominational Interests solicited.
Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY
(Incorporated, 1918)
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Rev. W. H. P. Randolph, Plainfield, N. J.
Corresponding Secretary—Rev. H. J. B. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD
President—Prof. Alfred E. Whifford, Milton, Wis.
Recording Secretary—Dr. A. Lovelie Burtchell, Janesville, Wis.
Treasurer—W. H. Greenman, Milton Junction, Wis.
Secretaries—Dr. Albert S. Maxson, Milton, Wis.

BOARD OF FINANCE
President—Grant W. Davis, Milton, Wis.
Secretary—Allen R. West, Milton Junction, Wis.
Treasurer—Dr. Albert S. Maxson, Milton, Wis.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY
Recording Secretary—Alfred E. Whitford, Milton, Wis.
Corresponding Secretary—Rev. J. Nelson Norwood, Alfred, N. Y.
Treasurer—S. H. Davis, Muncie, Ind.

YOUNG PEOPLE'S EXECUTIVE BOARD
Recording Secretary—Miss Ethyl Davis, Battle Creek, Mich.
Corresponding Secretary—Mrs. Ruby C. Babbott, Battle Creek, Mich.
Secretary—Rev. E. H. Brittain, Battle Creek, Mich.

THE SEVENTH DAY BAPTIST EDUCATIONAL COMMITTEE
Chairman—Frank J. Hubbard, Plainfield, N. J.
Secretary—Miss Winnie Johnson, Milton, Wis.
 Treasurer—Miss Ethel Davis, Milton, Wis.
Secretary—Miss Cora Clarke, Plainfield, N. J.
Treasurer—Mrs. J. Nelson Norwood, Alfred, N. Y.

THE TWENTIETH CENTURY ENDOWMENT FUND
President—Rev. Alfred L. Davis, Plainfield, N. J.
For the joint benefit of Salem and Milton Colleges and Alfred, N. Y.

AMERICAN SABBATH TRACT SOCIETY
Board of Directors
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Tishworth, Plainfield, N. J.
Corresponding Secretary—Rev. Ethel Davis, Plainfield, N. J.
Secretary—Rev. J. Nelson Norwood, Alfred, N. Y.
Treasurer—Rev. J. E. Whitford, Milton, Wis.

SEVENTH DAY BAPTIST WOMEN'S EXECUTIVE BOARD
President—Rev. Joseph A. Hothard, Plainfield, N. J.
Recording Secretary—Rev. Wm. L. Burdick, Plainfield, N. J.
Treasurer—Joseph A. Hothard, Plainfield, N. J.
Gifts for All Denominational Interests solicited.
Prompt payment of all obligations requested.

AMERICAN SABBATH TRACT SOCIETY
Board of Directors
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Tishworth, Plainfield, N. J.
Corresponding Secretary—Rev. Ethel Davis, Plainfield, N. J.
Secretary—Rev. J. Nelson Norwood, Alfred, N. Y.
Treasurer—Rev. J. E. Whitford, Milton, Wis.

AMERICAN SABBATH TRACT SOCIETY
Board of Directors
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Tishworth, Plainfield, N. J.
Corresponding Secretary—Rev. Ethel Davis, Plainfield, N. J.
Secretary—Rev. J. Nelson Norwood, Alfred, N. Y.
Treasurer—Rev. J. E. Whitford, Milton, Wis.

EASTERN—Mrs. W. C. Davis, Plainfield, N. J.
SOUTHWESTERN—Mrs. M. G. Stillman, Los Angeles, Calif.
CENTRAL—Mrs. Ada. D. Brown, West Edmonston, N. Y.
WESTERN—Mrs. F. J. Goodson, Alfred, N. Y.
NORTHEASTERN—Miss Phoebe S. Com, Walthour, Wis.
PACIFIC COAST—Mrs. O. B. Moore, Riverside, Cal.

SEVENTH DAY BAPTIST DIRECTORY

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

“My Kingdom is Not of This World” 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 to the state and, as an individual, rendered unto Caesar 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 individuals and left it to the state to work and be even 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 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 forever control the cause of freedom or advance the higher and holier impulses of humanity. The "unspeaking Turk" is not the only one who is guilty of oppression in the world today, 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 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 a 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" The government plan Is a Good Slogan 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 operable, 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.
The door is now wide open for Christian is very loyal to the Ilages.

Christianity Must Gain When one thinks of the Sultan of Turkey who is the head of the Moslem Church, and whose person is sacred in the eyes of every Mussulman, it is the debasement of 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 enterprisers 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 statewide 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 run 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 home prayer meetings 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 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, 1866, formed the County of Allegany from territory embraced in Genesee County. Two years later, March 17, several of the western range towns were restored to Gene­ see, 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 home 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. In 1812, a goodly company were scattered in little openings over these forest-clad hills. Then...
their spiritual longings led them to unite for religious services.

While the church as an independent organization dates from October 20, 1816, the day on which we celebrate, the history of the church has been recorded. The first teacher in the society was Elder David Satterlee. The church was organized on March 4, 1814, to ordain such officers as the church should choose.

Edward Greene, Sr., and his wife, Emma Reynolds, were married on October 3, 1813, Elder David Satterlee, and George Maxtone, Sr., and his wife, Nancy Greene, were married on October 3, 1813, at Berlin, and the church had its first meeting at the schoolhouse near Nathan Greene's, and the minutes were headed:

The brethren made choice of Elder David Satterlee and George Maxtone, Sr., and his wife, Nancy Greene, to receive the right hand of fellowship in behalf of the church. The entry of the clerk speaks of him as "Our first leader."}

September 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 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, Jr., Clarke Crandall, Daniel Babcock, David Satterlee, Eldon Jones, Orson Pinckney, and Clarke Crandall, were in attendance. After a short prayer, the clerk called to order, and the meeting adjourned, having appointed the committee to receive 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 baptism." November 1, 1816, the church, as it had its first meeting at the schoolhouse near Nathan Greene's, and the minutes are headed:

"The First Sabbathian Baptist Church in Alfred."

The following January a record book was secured and all previous records were "as is."
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—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 labor'd 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—

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 be 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 Honeysville 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 Genese; 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. And if we have a little 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 Recorder 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.
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. Palmberg 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 ten, 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 graduated in foreign medicine in a Japanese school, if he would help, which he declined. He sent one of the nurses to write to Mr. Crandall, who gave the anesthetic. 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 Palmberg has given him a Bible which he was glad to receive. In fact, it was Dr. Palmberg's example that inspired him in his work.

He is wealthy and does not practice medicine for the money that is in it. He gave Dr. Palmberg a tablet, recording her virtues, how she came to lieu-o-o and lived in a Chinese house, and how she had healed members of his own family as well as others. I hope Dr. Palmberg 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 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 who was to have 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, as present, though in time I think she will allow them to come off. She gave me permission one time to try to take the hands off, but I was so in hopes of keeping 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 hand has begun to slough off in one week (about). The other was longer in healing as there was a little sloughing about the stiitches. 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, as 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 the present one is too small for our needs. We have lived 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, Lien-o-o, China,
April 10, 1919.

THE SABBATH RECORDER

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 many other ways.

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 prolonged, 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 no longer 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, the Citizens' Committee, under the leadership of a National or 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, 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 often, 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 as 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 the same ground. We wear the same uniforms, we think the same, feel the same."

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."

The灵感 of a noble and high ideal is nowhere better illustrated than in the life and service of a soldier which he commemorated in these words. From the trench, the future will come a new kind of companion and leader, who has no more touching something of the same spirit of the idealism which he had seen in the soldier who'd 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."

The inspiration of a noble and high ideal is nowhere better illustrated than in the life and service of a soldier which he commemorated in these words:

"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."

The inspiration of a noble and high ideal is nowhere better illustrated than in the life and service of a soldier which he commemorated in these words:

"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."

The inspiration of a noble and high ideal is nowhere better illustrated than in the life and service of a soldier which he commemorated in these words:

"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."

The inspiration of a noble and high ideal is nowhere better illustrated than in the life and service of a soldier which he commemorated in these words:

"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."

The inspiration of a noble and high ideal is nowhere better illustrated than in the life and service of a soldier which he commemorated in these words:

"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."

The inspiration of a noble and high ideal is nowhere better illustrated than in the life and service of a soldier which he commemorated in these words:

"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."

The inspiration of a noble and high ideal is nowhere better illustrated than in the life and service of a soldier which he commemorated in these words:

"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."

The inspiration of a noble and high ideal is nowhere better illustrated than in the life and service of a soldier which he commemorated in these words:

"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."

The inspiration of a noble and high ideal is nowhere better illustrated than in the life and service of a soldier which he commemorated in these words:

"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."

The inspiration of a noble and high ideal is nowhere better illustrated than in the life and service of a soldier which he commemora...
I think we shall crave the laughter
Of the wind through trees gold with the sun,
When our strife is at an end,--after
The carnage of Wils's 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. PAY

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

Acknowledgment of Germany's wrongdoing, and contrition by her scholars and students 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 government in high command in ordering German educators to leave the University of Strasbourg within twenty-four hours.

Dr. Butler was sent to the rector of the University of Upsala, 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 the Heidelberg Academy of Sciences in joined in their objections to the treatment accorded their fellow savants. The neutral nations were required 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 said that those inns of court could not be expected to think of this phase of Germany's aggression as anything but a new blow, which must be carried on with an appearance of friendly goodwill; but since the outbreak of the war we have learned that this exchange was accorded to a high purpose of evangelizing and to establish German views in this country. By this means autocratic and infidelious ideas were lodged in the minds of many American college professors, poisoning theological colleges, poisoning theological-training monasteries and churches of the protestant religion; the Bible abounds in beautiful ideas which have been eclipsed by the destructive criticism 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 for the fulness of your faith in God. It will make the basis of your life more firm and solid.

--Phillips Brooks.

"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 awaiting with deep interest and no small measure of anxiety to see what signal 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 manifested by the formal appeal to the civilized world made by German professors in September, 1914. That appeal was an unmixed mass of untruth 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 as well to think of this phase of Germany's aggression as nothing but a new blow, which must be carried on with an appearance of friendly goodwill; but since the outbreak of the war we have learned that this exchange was accorded to a high purpose of evangelizing and to establish German views in this country. By this means autocratic and infidelious ideas were lodged in the minds of many American college professors, poisoning theological colleges, poisoning theological-training monasteries and churches of the protestant religion; the Bible abounds in beautiful ideas which have been eclipsed by the destructive criticism 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.

SOMETIMES

Sometimes, when 'th' way seems weary,
Sometimes when 'th' world seems blue;
And there don't seem nothin' new--

Sometimes when ye'r pleasures bore you,
And there ain't no one to care;
When yer life lies all before you
Like a nearer flight o' stairs--

Sometimes, when 'th' sun a-shinin'
Seems ter have a brassy gleam,
An' because there a "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 fairy
Of the rambling trackless skies.

When '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 the setting fiery stars;
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 then '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 certain 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 where, or house. The little daughter of the chief, Ru Rua, lay on a 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 that baby came he named her Ru 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 drive 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, 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, and your children are left fatherless. Why do you refuse to obey God? Are you stronger than he?"

"The Sabbath Recorder"
"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 heard his prayer they twinkled knowingly at him, as much as to say, "We know better than that, don't we? Nothing is in vain that is done for our Lord's work, just as much as to hold high revels, they were received his final instructions from his father.

"Some such night," the missionary had said, "when the stars were so engaged, let the tribe into battle, and he bade fair to be the abode of a great warrior as his father," said Te Aro. 'Tis the chief, said 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 and 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 lestest none escape thee. On thy return thou shalt tell me that Te Aro lives no more. Coufreng then, and away."

"My father," replied Taitapu, "I will obey thee. 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, imperceptible 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 remained to be the abode of anxious birds that twittered among the branches 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 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, the superstitious fears thoroughly excited.

"What means this," cried Taitapu, "did we not 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 again and again urge at his messengers 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."
"Lugh," 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 in 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 twinkling 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.

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 fashion, but one who talks to the heart of the 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; I 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 owe it very much. After reading it I send it to my sister, who had the Recorder for many years, and has kept it in procession from time to time." "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 Leonardville 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."

It tells us 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 exalteth himself above God other than by a belief in Christ."

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 Roman system of worship, took their rise."

Even in the latter part of the first century the Gnostic heresy combined Platonism andElementarianism 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 Gavazzi says, "A pagan flood flowing into the Church, carried with it its customs, practices, and idols."

Buckley, in his "History of Civilization" (Vol. 1, 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 Christ. These communities were established in Christian churches; not only the mummeries of idolatry, but likewise its doctrines were quickly assimilated and spread over the most civilized countries have not yet been able to throw off."
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.”* 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 the Christian; and the credulous emperor was permitted to behold with mortal eyes the visible majesty of their tutelar deity.” (Gibbon, Chap. 20, par. 3.)

While thus openly and enthusiastically a sun worshiper, 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, that is, he professed Christianity. But this was not until the year 324, after the great apostasy, which had a great influence on the Church, history says of him, that he arose as a Christian. He changed his name to Constantine, and became a worshiper of Christianity. The reason for this change was that he wanted 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 he was before his conversion. 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 External in the Christian religion unto the day of his death; and when he died, the pagans defiled 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 Encyclopedia 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 engrafted on opposite sides of his coins.” In other words, having preserved Christianity to gain the support of the Christian, he did not 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 unaltered, 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 paganism of Christianity, and a uniting of both pagans and Christians in the celebration of the Sun Festival. This did not by any means complete the change, but only 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.

Therefore, it was after this conversion that the Sabbath, or any 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 could dream 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, and all work must be discontinued on that day. So it took seven 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 Bishop of Hereford 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 delification of lust. Easter Sunday, was the day of the worship of Ishtar, or Astarte soul, asking by his Spirit, for that soul’s sacrifice her virtue in the sacred enclosure, in the temple, or groves of the nature, and with prayers.”

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 oppressors...”
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 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 in Conference and its demands. 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.

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

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

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

**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 want 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 we could 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 that 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 cooperation with the men who drafted the covenant of the League and we 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 selfish 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 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 thinking. It devotes itself for that it does not desire for all peoples. It is a steward of the vast wealth or power God may have bestowed upon it. It is a new thing in the world. Mr. Wilson once said: "It is an unheard of thing for one nation to act indispensably in its relations with its 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 says America should live for herself. If I 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. It has 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 some being more self is the thing that touches man with glory. Whoever thought to lead 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 good, great 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 she should invade Belgium. England would rise as one man. Still less did Germany believe that the United States, which had nothing to gain for herself she even win, as England would have had no right to 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 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 principle 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 been three years ago and opposed America's entering the war; also that 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 Bernhardi.

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 oppressors 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," 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 bows with loving heart,
And as the morning star doth rise
And sets no more to part.

If this war has been the aim of the gospel, 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 acting as a common table." "A fact which is well known," 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 tyrant and the vagrant. For this there was "woe unspeakable." In the Christian society we have felt the same scorn for the human 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 and 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 the 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 have kept 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, Cutie, 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.
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 in educational institutions throughout the country, the co-operative effort 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 contiguous territory.

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 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,

[Signature]

My address is

Herrn Pfarrer Th. Zöckler,
Stansilau, 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 SABBATH RECORDER

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 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


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 12—Gen. 18: 23-33. Abraham’s prayer


June 14—John 17: 13-30. Prayer of Jesus

(Fore Lesson Notes, see Helping Hand)

"Now that the war-time work-of-fight order has become imperative, it would be a sad and good thing if the authorities could think up some new plan that would serve effectually to round up the loafer and put them at work where their services are needed, and keep them at work. \(^\text{Satan finds—etc., and Bolshevism is Satan in a new disguise.}\)"
CHRISTIAN OPTIMISM

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 carelessness 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 be comforted. 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 hastened 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, 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 great 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 God's grace through faith in Christ Jesus." (Rom. 8: 1.)

The story of the Man of Sorrows will not be forgotten. Within 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; for I am meek and lowly in heart; and your burdens I will take upon me." He shares the load. 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 life is only a weak symbol of that crosses traders are friends.

There is a radiance about the face of a friend. "If there were no forgiveness of sins, the extension of the kingdom of God. And the joy of that fellowship is beyond description, there is hope. But whosoever shall touch another heart which strove against the God of Heaven; every sinner God calls, '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 carelessness 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 be comforted. 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 hastened 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, 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 great 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 God's grace through faith in Christ Jesus." (Rom. 8: 1.)

The story of the Man of Sorrows will not be forgotten. Within 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; for I am meek and lowly in heart; and your burdens I will take upon me." He shares the load. 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 life is only a weak symbol of that crosses traders are friends.

There is a radiance about the face of a friend. "If there were no forgiveness of sins, the extension of the kingdom of God. And the joy of that fellowship is beyond description, there is hope. But whosoever shall touch another heart which strove against the God of Heaven; every sinner God calls, '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 carelessness 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 be comforted. 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 hastened 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, 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 great 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 God's grace through faith in Christ Jesus." (Rom. 8: 1.)

The story of the Man of Sorrows will not be forgotten. Within 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; for I am meek and lowly in heart; and your burdens I will take upon me." He shares the load. 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 life is only a weak symbol of that crosses traders are friends.
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,
Milford 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 none 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 of 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 that 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 them tenured 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 insurmountable 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 and all hardships.

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 them 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 of 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 model would not have wanted. Although I could hardly begin to recount all the sterilizing 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 gun. He had the men and the clearness of his explanations.

He was deeply loved by every member of his squad of whom I only knew two now remaining in the company. One is an Armenian, named Harry Chapman, who had more of Carroll than of anyone else in the company, and 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, 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, but assumed any and all hardships to 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 service 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. 993.
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.
MARRIAGES

DAVIS, OF SALEM.-Edward Davis, the first physician in Salem, died May 1st, 1885, at the age of 37 years, after a short illness. Mr. Davis was a member of the First Congregational Church of Salem and a kindly and charitable man. His death is a great loss to the community.

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 had 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 26, 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 Madi, and J. Clarence Saunders, of Valdosta, Cal. She is also survived by fifteen grandchildren and two great-grandchildren.

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

THE BATTLE CREEK SANITARIUM WANTS AT ONCE

Fifty young women between eighteen and thirty-five years of age to take a six-months' course in Hydrotherapy with practical experience in the Hydrotherapy Department of the Sanitarium. Requirements: Good character; physically able to work; at least a grammar school education.

Permanent positions guaranteed to those who prove a success.

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

WANTED-At once, two or three capable, experienced, preferred, young men to work on up-to-date dairy farm stock. Must be willing to learn in the dairy, orchard, and general stock line. A first-class chance to learn from an experienced farmer. Address: The Sanborn Farm, Westfield, Mass. 3-5-4.

WANTED-A young man, from 20 to 25 years of age, who is in good health, willing to come to a thriving farm and take care of horses and cattle. Must be willing to learn all branches of the farm. Address: The Jackson Farm, Springfield, Mass. 3-5-4.

WANTED-A farm hands to work on a well-run farm, near the city. Must be willing to learn all branches of the farm. Address: The Davis Farm, Boston, Mass. 3-5-4.

WANTED-A young man, from 18 to 25 years of age, to work on a neighboring farm. Must be willing to learn all branches of the farm. Address: The Thompson Farm, Norwich, Conn. 3-5-4.

SPECIAL NOTICES

COME TO SALE!

Nestled away in the quiet hills of West Virginia, far from the hustle and bustle of the city, sits a unique district. It is a place where the old ways of living are still practiced, where the people are close-knit, and where the traditions are kept alive.

Salem's FACULTY is composed of earnest, hard-working men and women who have dedicated their lives to teaching the children of the community. The college offers a wide range of courses, from liberal arts to fine arts, and is well respected for its high standards of education.

Salem's COLLEGE buildings are currently undergoing renovation, and the college is looking for enthusiastic volunteers to help with the project. Interested individuals should contact the college administration for more information.

The College of liberal arts and sciences is also seeking part-time faculty members to teach in areas such as mathematics, history, and English. Applicants should have a master's degree or higher and a strong commitment to teaching at the collegiate level.

The Graduate School is currently accepting applications for its master's and doctoral programs in various fields, including business administration, education, and engineering. Interested candidates are encouraged to apply as soon as possible.

All interested parties should contact the college administration for more information, or visit the college's website to learn more about the various opportunities available.

We invite you to join us and be a part of this wonderful community. Please feel free to contact us with any questions you may have.

WILLIAM MAXSON STILLMAN

President, Salem College
Sanford, Iowa

American Sabbath Tract Society

PUBLICATIONS

The Sabbath Visitor
Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Fremont, Ohio.

Terms
Single copies, per year .......................... 50 cents
Ten or more copies, per year, at................... 50 cents

HELPING HAND IN BIBLE SCHOOL WORK
A quarterly, containing carefully prepared helps on the International Lessons for Logicians. Conducted by the Sabbath School Board of the Seventh Day Baptist General Conference. Price 25 cents a copy; 7 cents a year. Address communications to The American Sabbath Tract Society, Fremont, Ohio.

JUNIOR QUARTERLY FOR SEVENTH-DAY SABBATH SCHOOLS
A quarterly, containing carefully prepared helps on the International Lessons for Juniors. Conducted by the Sabbath School Board of the Seventh Day Baptist General Conference. Price 25 cents a copy; 7 cents a year. Address communications to The American Sabbath Tract Society, Fremont, Ohio.

The Sabbath Visitor and Helping Hand in Bible School Work, and Junior Quarterly for Sabbath Schools are printed in attractive form. A complete package free from request.


Supreme Court of the United States, and Other Legal Statutes, are for the information of the public. Price, 25 cents per doz.

SABBATH TRACTS for all ages are published and distributed by the American Sabbath Tract Society, Fremont, Ohio.
A SAFE PLACE
for your
LIBERTY BONDS

The Denominational Building

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